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THE

Vedic Magazine

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GURUKULA SAMACHAR.

31 MAR 1973

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Edited by Professor [illegible] DEVA.

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THE VEDIC MAGAZINE

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. III. | ASHARH, 1966. | No 1.

SOCIAL UNREST AND ITS REMEDIES.

Preamble. Full of mighty extremes is this little world of ours. Look where we will, this same phenomenon confronts us in all its complexities. The creeping Amoeba, or the "microscopic subtlety" whereby the tiny spermatozoon transmits to the next generation the qualities and peculiarities which go to make up a human form, and the huge elephant have their parallels in human society. Ever since the creation of this world differences in virtue, intellect, beauty, elegance, skill, strength, courage and their constant companions—wealth, power praise, esteem and consideration–have manifesed themselves in magnitude stupendous out of all proportions and subtleties inexplicable. In every clime and country, only a few men have left an ineradicable mark in the memories of men while millions and millions of human souls who saw the light of day with them, did but

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" Crawl from cradle to the grave
As slaves, nay, as bondsmen of a slave
And were callous save to crime ".

Law of Karma. How and why such a phenomenon occurs is not for us to explain at present. We see that it does occur. Inscrutable are the ways of Providence. We can only say that great men are the luminaries of the firmament of time and it is now and then that

" Trailing clouds of glory do they come
Fom God who is our home."

But such an important phenomenon can not so easily be shelved. The question still arises whether these apparent inequalities are iniquitous or just. The Aryan Shastras have sought its explanation in the Law of Karma — that living beings here below reap the fruits of their actions, both past and present. Whether or not this fundamental law of human life has been recognised as true by the civilized world of to-day, none can gainsay that it has not been seriously objected to or that nothing better has been presented to unravel the mystery which envelops this subject.

No Rational Sanction. However vigorously religions may " vindicate the ways of God to man " and cry hoarse that men should be patient with their lot, human nature can not but revolt against these notorious and mischievious differences. Imperial palaces; kingly mansions, lordly villas, pompous processions, chafing, foaming and fleeting horses, orgies, balls and feasts, all these on one side; poverty, misery, degradation and disease on the other. Such has been and is even now the division of society. And alas ! the gulf instead of being cemented is ever widening. Is there, then. any rational sanction for this marked contrast ? The answer is positively in the negative and such has been the emphatic conclusion of Benjamin Kidd in his "Social Evolution." The disinherited classes naturally look upon the social order as the most disorderly,

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chaotic and iniquitous. They wish from the bottom of their hearts to demolish these laws and institutions which eternalise their shame and are the source of thousands of pains, heart-burnings and humiliations.

Remedies. Many schemes from Socialism to Individualism have been given to the world by eminent men, but almost all of them suffer from the over-enthusiasm of their advocates. It shall be our main object to show that socialism and individualism, pure and simple-the two principal schemes for the regeneration of mankind — are both inadequate; and that unless the organization of society is based upon the Vedic Institution of the Varn Ashram, the struggle for filthy lucre can not be stopped.

However, we ought first to see whether these so called mischievious differences be not the creation of the imagi nations of pessimists, only fog and fustian, a mere phantom of which the substance is not to be found on this planet. It were good if these differences had been non-existent, but alas ! the historian's pen and the painter's pencil have painted the picture of the pitiable poor in blackest colours. We propose to deal in this article with the condition of the disinherited classes from the earliest times to the present.

Slavery. It is believed by evolutionists that our society has evolved out of the three marked stages of slavery, serfdom, and wage-labour. Slavery, the oldest institution, has played a considerable part in the history of mankind. In presenting a dark picture of human nature and a black list of all the evils universal in the days of slavery, words are inadequate; and perhaps, even the greatest pessimist, cynic or calvinist would miserably fail in this attempt. When the origin of slavery is understood, the true portrait of the slave shall of itself stand before our imagination. Men kiddnapped and shipped off to the plantations for working in the fields or workshops, certain criminals as

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thieves and debtors, and captives in war instead of being slain and eaten, were enslaved by domineering nations. These miserable creatures — playthings of Atropos and the revenging Fury— exchanged their forfeited lives for perpetual slavery and were hence doomed to toil day and night at the sweet will of their cruel masters. In Greece, Rome and Phoenicia slaves formed by far the greatest part of the population. Myriads of them served as rovers on board the merchants-men and men-of-war. Agriculture and manufactures were despised because they were conducted by the slaves. The daughters and wives of the slaves were made the concubines of their masters and other superiors. Thus while shame and dishonour dulled their sensibilities; hard labour performed under the driver's lash with rough food, tattered clothes and foulsome stalls enfeebled their bodies.

Could any one expect humane treatment of these slaves by their masters— monsters who had been hardened by the constant sight of the most appalling miseries, corrupted by sneaking flattery and sycophancy and given to license and libertinism of every description? The masters alone were men, all others were beasts, nay, even worse than beasts. The slaves were as dust under their feet with the difference hat, when trampled upon they sharply felt the torture. But those masters "like the famished wolf that having once tasted human flesh, disdains all other food" grew enamoured of domination as the greatest of pleasures and treated their slaves with ever-increasing severity.

Was it possible that human nature should be thus severely handled for ever? Why should the Plebeians be disinherited of the rights of man? Why should they be deprived of the necessaries, what to speak of the comforts and luxuries, so exclusively monopolised by the Patricians? Why should they having the attributes of man— the noblest work of creation— be treated worse than beasts? Such

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were the questions which spontaneously and frequently forced themselves upon the oppressed.

Feudalism. Ten centuries after when feudalism began to spread over the western world, society was again divided into two irreconcilable camps of the lords and the vassals. Long familiarity with wealth and power corrupted the lords, and the inhuman and barbarous practices that had blackened the period of slavery, began to grow rank apace. Vast primal forests were transformed into smiling plains which it was necessary to water with the sweat of men and in which slavery and misery, unrest and discontent, hatred and contempt, were soon to bud and grow with the harvests.

It was a period when liberty did not exist, equality still less and the laws far from aiming at their re-habilitation were employed to maintain the rich man in his wealth and the poor man in his misery and subjection. All forms of liberty were constantly and ruthlessly suppressed and inequality formed the basis of society. There was inequality between men, inequality among public officials, inequality before the bar of justice, inequality in taxation, inequality in church.

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In one word, from top to bottom the whole system was saturated with inequality, injustice and inhumanity. The barbarous treatment of the lower classes in the feudal age is not our subject. Its manifold evils grew to a head in France. Flesh and blood would no longer tolerate these differences and at last levelled down all the odious distinctions of the rich and the poor, of the powerful and the weak, of the master and the slave, by means of the greatest Revolution the world has ever seen since the birth of Christ. For details, De Tocqville's " France before the Revolution and " Meaning of History " by F. Harrison may be studied with much profit.

What we want to impress upon the minds of our readers, is the sternly prosaic fact that *human nature can not*

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long endure suppression of liberty, oppression and exploitation. When howling winds surcharged with injustice are blowing a portion of mankind hither and thither; when the surging waves of inequality are devouring the consciences of men; when the whole sky is overcast with darkened and darkening clouds of ignominy, peculation and voilence, which roar and thunder and strike terror into the hearts of the people; when all these threaten the world with utter extinction; when in short, the ship of the state is ready to sink in the devouring gulf of dull oblivion, it is then that some noble souls appear to reconstruct society. How true are the words of Lord Shri Krishna when he says :—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मनं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

Capitalism. But alas ! the reformation which was bought at the expense of so much blood-shed, was not long destined to operate upon mankind. The monstrous capitalism chained the society in iron fetters and again the same cycles of injustice, inequality and oppression began to recur. Look at any country where capitalism is growing apace and you will see barbarism— naked barbarism under the brightest veneer of the so-much boasted twentieth century civilization. Dive deep and you will notice the strange phenomena of chronic want, destitution and despair; jobbery, beer, and balderdash; corruption, peculation and violence; and depravity, crime and confusion. Pinching poverty, abject misery, heart-rending privation on the one hand; unrestricted licenciousness, unspeakable vices, unchecked exploitation on the other, reign supreme in these days.

Is there a man with a heart beating for humanity who would not shed a tear or two at this great and appalling

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mass of human misery ? Is there none who would save this vast portion of mankind that is being perpetually dehumanised demoralised, diseased and brutalised ? What, is there none who would save the improvident, the lazy, the vicious and the criminal; none who would find honourable professions for the thief, the harlot, the drunkard and the sluggard ? Is there none again who would pull out of the horrible pit and the miry-clay those victims of society that are sinking to perdition ? Would none dispel the black despair which hath wrapt itself round and round every faculty of mind and body of these dejected millions ? Would none open his ears to the reverberating echoes of the bitter cries of the sunken millions— cries with which the whole atmosphere is ringing far and wide ? Lastly, would none raise those miserable creatures who pass their whole life in vice, shame and infamy-things whose penalty is disease, degradation and death, but which at first are hidden from sight ? In short, would society allow the existence of a " perfect quagmire of Human Sludge" ?

We are not needlessly blackening human nature as it now actually is. Perfecter pictures are given by Henry George in his "Progress and Poverty," by Bellamy in his "Looking Backwards;" by Sir Charles Booth and Major Booth, and a host of other eminent writers. The position of Karl Marx does not a little suffer from his great enthusiasm or his Utopian schemes, but when he lays bare the condition of the labouring classes, he is true *ad verbatum*. If some of these authors were extremists in social reconstruction, Spencer and Huxley were sober thinkers and their writings ought to carry great weight. At the sight of this great mass of wretchedness Huxley gives way to despair and if no remedy is to be found for it, he would gladly "*hail the advent of a kindly comet to sweep it all away.*"

General Booth. Even when we give a few quotations from some of these great men, we shall do

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nothing but touch the mere fringe of the evil. When we first cast a glance at the chart given by G. Booth in his "Darkest England and the Way Out," our hairs stood at an end and we are sure, the same would happen to all. The stoutest heart must sicken at the loathsome sight of the black list of the evils perpetrated in England. Drunkenness, adultery, fornication, prostitution, reviling, gambing theft, unrighteousness, unbelief, deceit, hypocricy, hatred, pride, envy, avarice, covetousness, murder, suicide, destitution, poverty and misery, pauperism, beggary, anarchy, outrage, sweating, slavery and homelessness—such are the sins and such the condition of the greatest and richest country of the civilized world. What of poor India then?

There are so many passages which we would fain quote from G. Booth, but we recoil from such a dreadful task and request our readers to read his book themselves.

Rousseau. Rousseau, the prophet and founder of modern Democracy, the forerunner of modern socialism, the most powerful advocate of the cause of the dumb millions, could not bear the sight of the wearied drudges toiling day and night and the misery they were sunk in, and thus wrote his "Discourse on the Origin of Inequality." He thinks that to such an extreme degree has man become denaturalized that we have finally a "*handful of the powerful and rich at the summit of grandeur and fortune, whilst the crowd crawl beneath in obscurity and misery; the first not really valuing the things they possess, unless so far as others are deprived of them, and who, without other change of state, would cease to be happy if the people ceased to be miserable,*" their misery giving a relish and a sense of enjoyment, their pain an added pleasure—a terrible accusation but one which is substantially true. He proceeds in his indictment:—"The people are oppressed; their rights are extinguished; their murmurs are treated as Sedition; their goods are forcibly taken from them in the shape of taxes, whilst

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mutual dissensions and hatred are sown amongst them by their chiefs and rulers, in order that they may be the more easily held in subjection the more they are divided."

Indian Poverty. The problem of Indian poverty constantly and pressingly clamours for solution and when we are seeking a panacea for all social evils, we ought not to ignore our own country. Its true picture has been very painfully sketched by Digby in his "Prosperous India" and Dadabhoy in his "Poverty and Unbritish Rule of India." Look at the 300 millions of the Indians and you will realize that the destitution and poverty of England are not even a moiety of those of India. Turn your eyes wherever you may, hideous poverty and heart-rending degeneracy will face you here, there and everywhere. Just for a moment, think of the penury and squalor, the misery and filth, the sordidness and sinister aspect of the dwellings in which most of us live. Just turn your attention to the small black rooms and sombre houses, giving abode to a dozen of men huddled together; to the nauseaus air which they breathe; to the offal and putridity which render every corner ankle deep with elements sufficient to engender a hundred pestilences. Pass through the Indian villages and you will find that moneyed men grind the poor, helpless and dumb-masses and raise their castles and palaces by the mortar of human blood and bones. They treat their own people—their poorer friends and relatives—as so many dogs and hogs, while themselves lolling in luxury. You will see millions, in fact from 40 to 80 millions of your brethren, homeless, breadless, and helpless who have not ever a piece of rag to protect their shame and to save them from the pinching cold of December, or any hut to keep off the wintry winds and the hot blasts. Forty millions of human souls! are they the sons of God, created in His own image or lanky scare-crows and living monuments of famine, suffering and privation? Are they the descendants of the Indian Rishis who never dreamt of famine and plague, or are

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they the Incarnations of famine and have Plague as their constant companion to console them, to cheer them up and eventually to give them perfect rest? *Are they alive or dead? Dead, absolutely dead are they materially, socially, morally intellectually, spiritually and politically. With naked skeleton bodies, rushing out eyes, upturned hands and weak wailing voice, they pray for "Food, Food and Food," but the Twin Devils: Destitution and Despair are making a terrible havoc in their serried ranks.*

Landless, joyless, helpless, hopeless;
Gasping still for bread and breath,
To their graves by trouble haunted,
India's helots toil till death.

Such is India and her people, and still it is but a poor picture of the real misery and poverty that reign supreme in this land of the Rishis. Just read through the following lines of the Grand old Man of India.

"In my paper on "The Poverty of India" I have worked out from official figures that the total income of B. India is only Rs. 20 *(40s., or, at present exchange, nearer 30s.) per head per annum.* It must be remembered that the mass of the people cannot get this average of Rs. 20, as the upper classes have a larger share than the average..... *The income is, at the outside, Rs. 20 and the cost of living Rs. 34. No wonder then that forty or eighty millions or more people of British India should 'go through life on insufficient food.'*"

Again in his paper "India must be bled," he writes "It is no wonder that the time has come when India is bleeding to death."

Lord Salisbury said that "as India must be bled, the lancet should be directed to the parts where the blood is congested, or at least sufficient, not to those parts already feeble from the want of it."

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Gokhale's opinion. Shriman Gokhala has compared the material conditions of India and England in measured words and true and we can not forego the temptation of quoting him in full because none is a better representative of sobre and thoughtful men. In his lecture on "England's Duty to India" he thus goes on :—

"That the mass of the people in India are at present sunk in frightful poverty is now admitted by all, including the most inveterate official optimist. A few facts, however, may be mentioned to bring this home clearly to your minds. Your average annual income has been estimated at about £ 42 per head. Ours, according to official estimates, is about £ 2 per head and according is non-official estimates, only a little more than £ 1 per head. Your imports per head are about £ 13, ours about 5s. per head. The total deposits in your Postals Savings Bank amount to 148 million Sterling and you have in addition in the Trustees Savings Banks about 52 million Sterling. Your total paid, up capital of joint- stock companies is about 1900 million Sterling. Ours is not quite 26 million Sterling and the greater part of this again is European."

Digby's Book. Mr. Digby's "Prosperous British India" is invaluable for all who are anxious to see India behind the theatrical scenes. It is one appalling mass of facts and figures whlch strike like thunderbolt upon its readers and the feelings of pain and pity are aroused to their inmost depths as we go through its pages. The chapter on famines reveals the most shocking and dismaying facts and in studying it we were reminded of the memorable words of Edmund Burke that "there is still a lower deep in the lowest deep." Some of the figures are given below. Digby has shown that from the 11th century to the 18th only eighteen famines occurred, while in the small period of 25–1875–1900, the same number of famines did make a terrible havoc all over India. It is most significant and still more significant is the fact that *the mortality of these few years was twenty-six times as much as that of the Seven centuries put together.*

Again, the number of deaths in all the wars of the world from 1793 to 1900 was about 5,000,000, while mortality in India alone from famines within nine, years amounted to 19 millions, that is, half as much as that of England, Scotland and Ireland. To put these figures in a more impressive form one should say that "*two*

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British subjects passed away from starvation or starvation induced diseases in every minute of every day and every night from January 1st 1889 to September 30th 1901."

All the figures given above speak for themselves and nothing can be added to their force by further comment.

Conclusion. From this brief review of the histories of the various countries and the opinions of many eminent men we have attempted to show that the social ills are not as fog and fustian, not the phantom of our own creation, but that they do now exist in full reality all over the planet and have made their presence felt in European countries from times immemorial. This Frankenstein has not been raised only yesterday by capitalism, but has existed in different shapes and forms in the various stages of European Evolution.

To remove misapprehension we may add that we are not pessimistic. Infact, none can deny that the condition of the labouring classes has much improved, that their standard of living has been raised, that better accommodation, better education, better environments have been created. Social unrest and discontent are enormously growing up of late because there is now a general belief that there should be secured to all citizens, the conditions under which civilized life is possible, because the differences between the rich and the poor are becoming stranger day by day, because the relations between the capitalists and the labourers are stiffening and lastly, because through general advancement, human nature is becoming intolerant of misery, suffering, starvation and oppression. The standard of living expected by the upper classes and desired by the lower is becoming higher and higher at every hour of every day and night and the race cauldron is bubbling fiercely. The people can not keep pace with the widely galloping colt of society and hence those who are left behind or trampled and crushed beneath the thousands of iron-clad

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hoofs, can not but see with dismay and horror the social laws and institutions which accentuate, nay perpetuate such a wreckage and thus contribute to their death, decay and degradation. They fully perceive the truth of the undying words of Goldsmith.

"Ill fares the land, to hastening ills a pray,
Where wealth accumulates and men decay."

When, therefore, inspite of all the improvements and best intentions of the few, there remains much that is deplorably wretched we ought to find some remedy to remove these evils, and this shall form the subject of our next articles.



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LOGICAL SUTRAS.

Chapter III

KINDS OF PROPOSITIONS.

115 Terms standing alone incapable of expressing truth.

116. Joining of terms therefore needful to complete meaning.

117. This joining gives proposition.

118. Which grammarians call sentence.

119. But although every proposition a sentence, every sentence not a proposition.

120. Word proposition derived from Latin pro, before and pono, I place.

121. Hence means laying or placing before.

122. But what ?

123. The result of an act of judgement.

124. So proposition involves comparison.

125. And has three parts: two terms and copula or connecting verb.

126. As in " Gold is a yellow substance ".

127. First term subject.

128. Second, Predicate.

129. Propositions: Affirmative, Negative, Universal, Particular, Singular, Indefinite, Exclusive, Exceptive, Explicative, Essential, Ampliative, Tautologous, Pure, Modal, True and False.

130. Of these Affirmative, Negative, Universal and Particular most important.

131. Affirmative aserts agreement between subject and Predicate.

132. As in " All metals are elements ".

133. Negative, difference, discrepancy or disagreement .

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134. As in " Gold is not easily fusible ".

135. Propositions affirming Predicate to belong to whole subject, Universal.

136. As " All birds are animals ".

137. If only to a part, Particular.

138. As " Some animals are quadrupeds ".

139. Distinction of Affirmative and Negative based upon quality.

140. That of Universal and Particular upon quantity.

141. Affirmative, Negative, Universal and Particular, Categorical Propositions.

142. Their symbols A E I O when combined.

143 Universal Affirmative A.

144. Indicated by ' all ', ' every ', ' each ', ' any ', ' none'.

145. Universal negative E.

146. Indicated by ' no ', ' not ', ' none '.

147. Particular Affirmative I.

148. Indicated by ' some ', ' certain ', ' a few ', 'many' and ' most '.

149. Particular negative O.

150. Indicated by signs of E with limitation.

Chapter VII.

OPPOSITION OF PROPOSITIONS.

———o———

151. A and E contraries.

152. I and E contradictories.

153. So also A and O.

154. A and I subalterns.

155. So also E and O.

156. I and O subcontraries.

157. Contraries opposed.

158. Contradictories inconsistent.

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159. Subcontraries opposed yet consistent.
160. Subalterns one under the other.
161. Of contraries both never true.
162. And both may be false.
163. Of contradictories, one always true and one false.
164. Of subcontraries only one false.
165. Sometimes both true.
166. Of subalterns, Particular true if Universal true.
167. But not vice versa.
168. That is, if A true, E false, I true, O false.
169. If E true, A false, I false, O true.
170. If I true, A doubtful, E false, O doubtful.
171. If O true, A false, E doubtful, I doubtful.
172. In necessary matter A and I true, E and O false.
173. In contingent matter, I and O true; A and E false.
174. In impossible matter, E and O true; A and I false.
175. Necessary matter that which affirms A.
176. As " man is mortal "
177. Contingent that which limits Universal.
178. As ' men are sincere '.
179. That is, some men, not all.
180. Impossible that which affirms E.
181. As " no man is mortal '.
182. This part of Logic very important.

Chapter. VIII.

DISTRIBUTION OF TERMS.

183. Distribution of terms in Propositions essential to right reasoning.
184. Distribution means taking universally or referring to all parts.
185. A distributes subject only.
186. As in " All metals are elements."
187. E both subject and Predicate.

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188. As in " No metals are compounds."
189. I none.
190. As in "Some metals are brittle substances."
191. O Predicate only.
192. As in " Some metals are not brittle substances."
193. Formula = *As eb in op.*
194. Meaning, A distributes subject, E both, I none, O predicate.
195. Or A = D U (Distributed Undistributed.)
196. E = DD (Distributed Distributed.)
197. I = UU (Undistributed Undistributed.)
198. O = UD (Undistributed Distributed.)

Chapter IX.

CONVERSION OF PROPOSITIONS.

199. Conversion means transposition.
200. That is change of Subject and Predicate.
201. Original proposition, Convertend.
202. When changed, Converse.
203. Conversion is of four kinds.
204. Simple Conversion, Conversion by Limitation, Conversion by Negation, and Conversion by Contraposition.
205. Conversion by Limitation sometimes called Per Accidence.
206. Simple conversion transposes Subject and Predicate.
207. And applies to I and E only.
208. Thus "Some metals are brittle substances" (convertend.)
209. Gives "Some brittle substances are metals" (converse).
210 Again "No metals are compounds" (convertend).
211. Gives "No compounds are metals" (Converse).

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212. Conversion by Limitation or Per Accidence consists in passing from Universal to Particular and then transposing.

213. Thus from "All metals are elements" (convertend) we get "some elements are metals" (converse).

214. Limitation applies to A only.

215. First changing convertend into affirmative and then converting simply gives negation.

216. Thus from "Some existing things are not material substances" (convertend), we get "Some immaterial substances are existing things"

217. This process peculiar to O.

218. Taking negative of Predicate of A as new Subject and affirming universal negative of old gives contraposition.

219. Thus from "All metals are elements" we get "All not-elements are not metals"

220. This applies to A.

Chapter X.

IMMEDIATE INFERENCES.

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221. Inferences are of two kinds.

222. Immediate and Mediate.

223. Immediate direct deduction.

224. Mediate, through a third or middle term.

225. Mediate Inferences Syllogisims.

226. Three kinds of Immediate Inferences.

227. (1) Immediate Inference by Privative Conception.

(2) Immediate Inference by Added Determinants and

(3) Immediate Inference by Complex Conception.

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228. First sometimes called Obversion.

229. And consists in passing from Affirmative to Negative and from Negative to Affirmative.

230. As in the following illustrations :—

{A. All metals are elements.
{E. No metals are compounds.

{E. No men are perfect.
{A. All men are imperfect.

{I. Some men are trustworthy.
{O. Some men are not untrustworthy.

{O. Some men are not sincere.
{I. Some men are insincere.

231. Second consists in joining adjectives or other qualifying words both to Subject and Predicate.

232. Thus from "All metals are elements" may be inferred that "all heavy metals are heavy elements."

233. But too bold an application of this to be avoided.

234. Third closely resembles second but is a little more extended.

235. Thus from "All metals are elements" may be inferred "a mixture of metals is a mixture of elements."

236. Bold deduction, however, to be guarded against.

237. Inferences very important.

238. And should be carefully studied from the text.



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THE MESSAGE OF THE ARYA SAMAJ.

The Message of the Arya Samaj is a Message of the Kings of Kings, addressed to all his loyal subjects, in countries, North and South; and East and West; to all races, black and white; brown and yellow. It is a message of Peace, Joy and Holiness. It promises the establishment of the Kingdom of Heaven on earth. It grants absolute autonomy to us all in the domain of self. It was drafted, in the Post Vedic period, by the Philosopher-Statesman, Lord (Bhagwan) Manu, the greatest lawgiver of our race. Before its promulgation, it was thoroughly considered in the Parliament of Rishis. It comprises ten Articles of Faith. Its first draft by Manu has been slightly altered, to suit modern times, by that great Rishi, Sanyasi and Patriot, Maharshi Swamy Dayanand Saraswati, the Dictator ordained by Heaven to marshal forth the wavering soldiers of the Vedic Faith, to lead them to the battle-field of *Dharma*, and to march them to victory against the combined forces of ignorance, superstition and folly.

What is the executive body, which shall apply for our benefit these boons granted to us by our all knowing Father? It is the body called the Arya Samaj the surviving body of Dayanand. Dayanand is not dead. Who says he is dead? He lives to day as hale and as hearty as he did when he functioned on this physical plane a quarter of a century ago. He has his busy brain working on the holy heights of the Himalayas, at the holier shrine of Hardwar, at the holiest seminary of Gurukul. Yes! His brain is equally busy at that active centre of *Dharmic* life, the Dayanand Anglo Vedic College, Lahore. The indomitable will that enabled Dayanand to preach the Vedic *Siddhantas*, amidst unpopularity and opposition, survives to-day in the determination, on the part of millions

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of his followers, men, women and children, to sacrifice their all, if need be, on the altar of duty. The stentorian Voice, which that great Apostle of the *Sanatana Dharma* raised, and raised so effectively, against priests and castes and creeds, is not hushed. It is reverberating in the discourses, the humble servants of the Samaj are delivering, night and morning, in town and country, here, there and everywhere. The hand that is pouring forth Charity in the orphanages throughout the country is Dayanand's. The hand that is always extended to beckon back the sheep that has strayed away from the Vedic fold and restore it to its loving family is Dayanand's. At every breath, on the happening of every crisis, the body of Dayanand, the Arya Samaj, draws a deep, an invigorating inspiration of optimism. At the next breath, on the passing away of that crisis, the body of Dayanand, the Arya Samaj, throws out the poison of pessimism. At every diastole, the heart of Dayanand, the sustaining organs of Arya Samaj, the various institutions now working, are filled with the youth, the energy, and the enthusiasm of Brahmacharya. At every systole, that youth, that energy, and that enthusiasm are available for the service of humanity, for the service of Aryavarta. Thus we see that the body and mind of Dayanand are as powerful to-day as they were a quarter of a century ago.

The same holds good with respect to the capacity for suffering which this great body of the Sanyasin possesses. Well did Mahatma Munshiram, that embodiment of the living faith of the Aryas, say that the Samaj is a Sanyasin. No doubt, we Aryas are, individually, Brahmacharies, Grihastas, Vanaprastas or Sanyasins. But, in our readiness to sacrifice our worldly comforts (or what an *adharmic* world views as comforts) for the sake of honor and truth, we are all Sanyasins. Though we do not neglect our duty, yet for conscience' sake we are prepared

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to forego its pleasures. One of our earliest lawgivers has taught us,

धनानि भूमौ पशवश्चगोष्टे
भार्यागृहद्वारिजनः श्मशाने ।
देहश्चितायां पर लोकमार्गे
धर्मानु गोगच्छति जीवएकः ॥

'Man, erring man! Do you think your material possessions, your lands, your houses, your cattle, your motors, your carriages; your wife and children, your friends and relations; nay, even your body shall be of any use to you in your life after death? Hearken to what I say! Your wealth lies scattered about on the ground; your horses and carriages remain in their stables; your wife bids you good bye at the threshold of your house; your friends and relations desert you on the burning *ghat*. But never mind them. Are you quite sure that, at least, your body will keep you company. Look! It is just there on the funeral pyre, about to be transformed into a handful of ashes. Now then, what accompanies you? Your guide, therefore, in your further progress is your *dharma*." The lesson so vividly conveyed by the verse quoted above is also the teaching of one of the sublimest of our *Puranas*. (I am not here speaking of the 'Pope Puranas,' I am referring to one of the real Puranas, the Mahabharata). Bhagwan Shree Krishna, that organiser, inspirer, leader and councillor of our nation, at the great crisis of our national life in the past, speaks these immortal words to Arjuna, in that Symposium of Aryan Philosophy, the Bhagavadgita.

श्री भगवानुवाच

नैनंछिन्दन्ति शस्त्राणि
नैनंदहति पावकः ।
नचैनंक्लेदयत्यापो
नशोषयति मारुतः ॥

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'Weapons do not destroy it; fire does not burn it; water does not sink it; the wind does not dry it.' This is in fact, the faith that sustains the Aryas, in their work while living; this shall be the faith that shall cheer them up when shuffling off their mortal coil.

After reading what has been written above, the reader will be in a position to understand the character of the organisation, which has been entrusted with the holy work of working out in practice the commands of our Father, who is not only in heaven, but everywhere. His message, as has already been pointed out, consists of Ten Articles of Belief. An exposition of them, in their serial order will now be taken up. That the injunctions they inculcate may be the more vividly impressed on our minds, it shall be assumed that the Almighty is speaking to us in the first person.

(To be continued.)

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THE ART OF PUBLIC SPEAKING.

—:o:—

It is with considerable misgivings that I venture to write upon the subject, mainly because the subject demands a treatment which none but an expert in the art of public speaking or a past master in *Oratory* can bestow with perfect propriety. The literature on this subject is considerably large: a large number of treatises and hand-books have been published to teach us the art of public speaking. But there is a good deal of truth in the observation that just as languages have preceded the rules of Grammar, in the same way Eloquence has preceded the rules of Rhetoric. This brings us to a discussion of the saying that " *Orators*, like Poets, are born, not made ". This saying, as I understand it, is not to be taken literally; because if taken in the literal sense, the Epithet of " Art " as applied to Public Speaking becomes altogether unjustifiable. The use of the term " Art " in connection with ' *Oratory* ' signifies that the latter is *a subject of taste* resembling, to a certain extent the fine arts (e. g. music, painting, sculpture, artitecture and poetry) in that *human skill*, as opposed to *nature* is applied to it in the shape of practical rules for our guidance in gaining proficiency in that art. Rules of Rhetoric or the precepts of Public Speaking have a value of their own : they banish a thousand faults which we would have persisted in, without our noticing them. Cold precepts, undoubtedly, cannot make one an impassioned orator, but they certainly prevent an *orator* from making himself ridiculous in many ways. So, when it is said that '*oratory*' is a natural gift, the meaning simply is that no precepts whatever can communicate to one's spirit that *spark of living fire* which is the prerogative of a genuine orator. It is true that Poets and Orators are not manufactured products but' nevertheless, it has to be conceded that *Oratory* is an experimental art as well. Thus we arrive at the dictum that ' nature gives birth to the genuine orator, regular training develops that natural gift and constant practice transmutes that

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gift into polished oratory '. The genuine orator is distinguished by a warmth in his feelings and a divine afflatus or inspiration within him. Ordinary subjects and common place topics assume a sublimity—nay—a wonderful sublimity, when the orator pours them, so to speak, in the crucible of his imagination, fuses them in the fire of feeling, and finally moulds them in accordance with his own sentiments. But now I am considering ' oratory ' specially as an ' art ' : at the very outset I may say that ' constant practice' is the one thing needful. An aspirant after Oratoy must speak as often as he can. A writer likens this art, rightly, to the art of swimming. Just as ' swimming' is learnt by actual experiments in water, in the same way ' speaking ' is learnt by actual experiments before an audience. There are certain initial difficulties in the art; the first and the most terrible difficulty is a feeling of *nervousness*, a lack of self-possession, that ovecomes a would-be speaker when he stands on his legs and faces his first audience. The heart of the would-be speaker sinks and his knees tremble when he stands on the platform and sees lines of listening faces listening to the silence of a tongue-tied speaker. A writer remarks that just as in swimming so in public speaking "there must be the same abondonment to one's own resources, the same recklessness and risk of endeavour, the same determination to ' sink or swim ' in the effort "- This remark is a valuable one; but it should be remembered that learners of both arts should equip themselves with the requisite *resources* before making ' actual experiments '. If there are no resources to fall back upon, both are doomed to ' sink ' in the effort. Now what should be the resource of a novice in the art of public speaking? He should always write out his speech before delivering it. There should not be a sentence uttered that has not been thought out beforehand. By speech, you communicate thoughts to others. What do you expect to communicate if you have no *thoughts* ? Never dream for a moment, that *thoughts* will come of themselves

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when you have begun speaking. It is recklessness of the worst type to think ' what to speak ' after standing up as a lecturer. Learners of the art should not make experiments in extempore speaking, in the very beginning. Those who are extempore speakers are persons who have plenty of thoughts to communicate any moment they like. First, practise ' manuscript eloquence ' if you wish to conquer the initial weaknesses instead of being overcome by them. As to ' extempore speaking ' it is learnt well in Debating Societies, and it depends also on wide reading. A well read man has always plenty of new thoughts for his audience. But it is not *reading* so much as *thinking* which is necessary for Public Speaking. A good memory is also a great aid in acquiring proficiency in this art. But a command of words is essential for a public speaker. *Words* constitute the material of an orator. Just as a sound musical instrument is needed indispensably by a musician, so a rich vocabulary must indispensably be at the command of an orator. Consequently it is necessary for an orator that he should study the best literature— both classical and modern. The expression of thought must be garbed in decent and accurate words. The language of oratory is not the language of daily talk. It is more dignified and consequently more effective and thrilling. We learn from the *Chamber's Journal* that "Bright's great speech of 23rd. Feb. 1855 on the Crimean War, containing the memorable passage— " The angel of Death has been abroad throughout the land; you may almost hear the beating of his wings " — closed with an appeal to the Prime Minister that stirred the feelings of the House of Commons as it never had been stirred within living memory." We learn further that Fox— 'the most brilliant and accomplished debator that the world ever saw ' —was a close student of the classics. As regards *Chatham* we learn that he was " an extensively read classical scholar" and that he " diligently cultivated the faculty of expression by the practice of translation and retranslation." As regards

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John Bright we are informed that he used to read *Milton* every evening regularly. The younger *Pitt* too laboured a good deal to enrich his vocabulary. The language of *Demosthenes* was also unique. As regards our Indian orators of to-day, the language of *Mr. Surendra Nath Banerji* and *Mr. Pherozeshah Mehta* stands apart in splendid isolation; whereas the eloquent language of *Mrs. Annie Besant* has a fascination that is simply bewitching. *Mark Antony's* speech over the body of *Cæsar* students of *Shakespeare* should know, is regarded by those competent to judge as one of the finest specimens of modern oratory.

Excellence of style is another embellishment of an orator. This too is acquired by cultivation. Now we come to another essential of an eloquent speech. By *eloquence* is meant the utterance of strong emotion in correct, appropriate, expressive and fluent language. In short, it is the art which produces a fine, persuasive speech. But how can it be mastered? To command a clear expression, you must have a clear conception. If you wish to thrill the hearers by your speech, you should first thrill yourself by contemplating over the subject. It is impossible to move, without being moved, just as it is impossible to convince without being convinced. So that to command eloquence, feel your subject thoroughly, move yourself before moving the audience and remember that true eloquence does not consist so much in the sublimity of style as in the depth of sentiments. Musical cadences do not constitute oratory; they are spurious imitations of genuine eloquence. The vain attempt of expressing a passion which an orator does not feel, by the intonations of the voice and the forced movements of hands and feet, only makes him appear ridiculous before the audience. Some may object to this and say that there are speakers who can inspire their hearers with a passion for virtue without being virtuous themselves. The reply is that it may be so and often it *is* so; but if there has been communicated a real inspiration, rest assured that the

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sentiment of virtue was the one predominating passion in the heart of the orator at least for the time that he was speaking — however vicious he might be outside the lecture-hall. There are other matters too which require attention on the part of an orator. They are— correct pronunciation, sweet intonation, systematic arrangement of the subject and the cultivation of a dignified, brief and effective style of delivery.

There is another very sensible advice given to would-be orators. Master your theme, first of all, then be master of yourself and finally master the audience.

I have often heard some people advising beginners in this art to take their hearers for a set of fools. But in my opinion this advice is more theoretical than practical. If the audience is supposed to be made up merely of fools, the question arises— are fools the fit persons to appreciate the beauties of an orator? Certainly not. When a speaker delivers his speech it is difficult for and by no means helpful to him to imagine that he is addressing a group of fools or empty benches. He should suppose his hearers to be intelligent beings, having receptive minds, if his eloquence is to be fruitful, otherwise it will be a voice and nothing more.

" Watch men's faces " says *Mr. Winston Churchill*, " and endeavour to realize how much and how little they understand, what amuses and interests them, what moves them to enthusiasm, what leaves them listless or unmoved."

We are informed that of present-day speakers in England, the two most instructive are *Mr. Chamberlain* and *Lord Rosebery*. The former has a " perfect command of simple and vigorous English " and " his lucidity of statement, his power of incisive criticism, his adroitness and readiness in reply make him an admirable subject for beginners to study ". The latter's style is more literary, " full of fine delicate shadings, exquisite word-pictures, verbal vig-

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nettes and humorous sketches pointed by genial satire or epigram ". I may here remark that *India* has its *Chamberlain* in *Mr. Gokhale* and its *Rosebery* in *Dr. Rash Behari Ghosh*; and Indian students would profiit a good deal by a study of their speeches.

Now I may touch upon the dangers of manuscript eloquence. The danger is that we might lose the power of a ready reply, and the power of clothing our ideas in suitable words on the spur of the moment. The remedy is, as already suggested, to have an ample vocabulary at our command — which is done by extensive reading. It often happens that a speaker forgets the very preliminary portion of his speech in preparing which he had spent a good long time but if he is self-possessed and does not feel a want of words to clothe his ideas, the whole equipment of speech will be in readiness for him and the missing words will come of themselves at the right moment.

A writer in the *Chamber's Journal* remarks that oratory is born in epochs of intense passion and feeling. Catiline's conspiracy produced Cicero; *Philip of Macedon* produced *Demosthenes*. This is true to a certain extent. The error of the generalisation lies in this that it takes no notice of the fact that real oratory proceeds from a passion within and not without. There may be calmness without and agitation within. Moreover if it be regarded a true standard that " the orator is born not in periods of quiescence and calm but in the throes and pangs of passion and struggle " then we think India shall produce no more orators, because here political agitation is in danger of being proscribed altogether. There may be many causes to advocate many grievances to represent, many matters of national concern, but " *no more harangues* " is going to be the rule. Consequently, we cannot accept such a pessimistic standard. According to that standard, political oratory may vanish from India, but an aspirant for oratory should never think that it consists merely in political declamations — he can

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make experiments freely enough in moral and social fields. Take for example *Mrs. Annie Besant*. She is not a political declaimer and yet she speaks so often and so charmingly as few do. Her eloquence proceeds from a volcanic spring within and does not wait to be stirred by an unrest without.

I will conclude by describing the method of speech adopted by *Dr. John Clifford*, one of the most influential speakers among non-conformist Divines. His method was published in the *Review of Reviews*.

" My method " says he " is—

(1) To master my facts and my line of reasoning as far as possible.

(2) To write out what I have to say as fully as time permits.

(3) To re-write, or as the *Germans* say, re-work the subject.

(4) To 'boil down,' so as to get the briefest analysis of what is to be said-

(5) To resist the temptation to rely upon the written phrase and to leave the mind to act with all freedom and spontaneity.

(6) To make clear to myself the precise character of the result I wish to achieve and then bend all my energies in that direction ".

His advice to public speakers is as follows :—

(1) " Never forget distinctness of articulation. This is a primary condition in effective utterance.

(2) Get a vocabulary, read the best literature and mark all 'elect' terms — terms that give distinction to a sentence and lift it out of the rut of wearisome common place.

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(3) Secure self-command, become self-oblivious by charging the entire mind—the emotional not less than the reflective part — with the subject and with the purpose of the speech.

(4) Incessant and undespairing work is all in all".

Now let me turn to another virtue of oratory. There are many works which a person does experiencing at the same time a sense of pleasure in doing them; but there are few works which enable him to feel the pleasure he has given to others by doing them. It is an orator who reads a triumph in the face of his hearers there and then, when he sees his audience moved and bursting into unsolicited applause. The charm of a speech eloquently delivered resembles the charm of a song sweetly sung. The audience of an accomplished singer, as well as that of an orator, becomes spell bound by the utterance—whether it be in melodious verse or melodious prose. Verily, such is the melody and majesty and mystery of human voice that the world becomes enchanted when it listens to it. Blessed be the man or woman who commands such a voice.

C. P. Singh.

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ANCIENT ARYAS & SOME ASTRONOMICAL THEORIES.

Some of the theories which have been recently propounded by Europeans in the realms of astronomy were formulated by our Rishis when the European nations were not born. Newton is believed to have been the first to recognize the universal force of gravity, but the Indians knew it thousands of years before Newton inferred it from the falling of an apple. The Veda teaches that the diurnal and annual motions of the earth are the functions of the universal force of gravity. How can they recognise Newton as their Acharya when Arya Bhatt has taught that

"आकृष्टशक्तिश्चमहीयत्तयाप्रक्षिप्यतेतत्तयाधार्यते"

the earth posseses gravity for every thing which we throw falls through the agency of this force. The cause of the phenomenon of tides, has been recently discovered by the Europeans, but in the Vishnu Puran we find the following slokas which mean:

स्थालस्थिमग्निसंयोगादुद्रेकिसलिलंयथा ।
तथेन्दुवृद्धौसलिलमम्भोधौषुनिसत्तमाः ॥
नन्यूनानातिरिक्ताश्चवर्द्धन्त्यापोहृसन्तिच ।
उदायास्तमनेष्विन्दोःपक्षयोशुक्लकृष्णयोः ॥
देशोत्तराणिपंचैवअंगुलानांशतानिवै ।
अयांवृद्धिक्षयौदृष्टौसामुद्रीणंमहामुने ॥

That in the ebb and the flow tide the water of the ocean is not decreased or increased but only appears to be so on account of the attractions of the moon in its different phases, like the water fuming and rising in a *heated* dish.

Another discovery of modern times is the determination of the solar spots. This is the result of the optical instruments that have been devised by the European scientist. But when we find a clear explicit mention of *Surya*

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Kalank even in some of the Puranas and a somewhat detailed account in the Vrihat Sanhita of the learned BarahaMihir, the irresistible conclusion is that the ancient Aryans *did* posses five optical instruments. The discovery that the earth's orbit is elliptical and the earth's axis is inclined at a certain angle to the line joining the centres of the sun and the earth, which is so absolutely essential in making astronomical calculations is attributed to our Rishis by Professor Colebrook.

The theory of the infinity of the celestial bodies which is believed now a days by the western astronomers was first propounded by our Rishis. The mention of Surya, Maha Surya and Virat Surya is a potent argument for proving that our Rishis were the first to formulate this theory. The theory asserts that just as this earth, its satellites and all other planets of the Solar System revolve round the sun as their centre, so the sun with this Solar System moves as a whole round another sun called Maha Surya, and this in its turn with all its planets revolves round a third sun called Virat Surya and so on. Professor Baily has proved the theory by means of deductive reasoning.

The vocabulary of astronomical terms used in *Arash* astronomy will show what discoveries were made in the science by our Rishis: "ग्रह, उपग्रह,नक्षत्र,नक्षत्र चक्र, राशि चक्र अंश, विषुवरेखा, गोलकार्ध, राशि, उदीचीन राशि, क्रान्ति, केन्द्र, व्यास, सुमेरू, कुमेरू, छायापथ, निर्यात, धूमकेतु, कक्ष, उल्कापिंड, मध्याकर्षण शक्ति, पृथिवी आकृति, ग्रहण निर्णय, सूर्य्य, ध्रुव अर्थात महासूर्य्य, विराट सूर्य्य, मध्यरेखा, तुरीय यंत्र, घटिकायंत्र, देशान्तर घटिका" The mention of these shows, that they not only recognized the science but made a vast progress, which was not even dreamt of even up to the end of the seventeenth century after Christ in Europe.

The last but not the least important theory of modern times is that the planets are worlds and are probably

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inhabited by living beings. This too is the result of observation made by means of the modern optical instruments and the astronomical telescope. But to Indians this must not appear extraordinary for their forefathers were the first originators of this theory. In the Shatpath Brahman Chapter XIV, we find:

एतेषुहीद ꣳ सर्वंवसुहित मेतेहीद ꣳ सर्ववासयन्ते तद्यदिद ꣳ सर्वं वासयन्ते तस्माद्व सवइति ॥

The suns, the moons, the planets etc. are called *vasu*, and the reason given for this designation is that they are the abodes of life (from the root वसनिवासे).

Now I come to the discoveries which they, the ancient Rishis, had made in the science of astronomy. Let as take the most important of those discoveries, which may be classified under six headings.

1. The shape of the earth.
2. The suspension of the earth.
3. Magnitudes of the earth, moon and sun.
4. Latitudes and Longitudes.
5. The motions of the sun, earth and moon.
6. The Phenomena of Eclipse.

The list though not exhaustive is sufficient for our purpose. We shall take them one by one. It will be well to quote occasionally from astronomical works.

1. The shape of the earth.

In Europe the true shape of the earth was recognized at about the time of Columbus, who in 1492 A.D. sailed for India but by mistake reached America. It is evident therefore that 500 years back few people in Europe knew that the earth was round. Strictly speaking European astronomy began only 500 years ago.

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In the Surya Sidhant we find :—

सर्वतः पर्वताराम ग्रामचैत्य चयैश्चितः ।
कदम्ब कुसुम ग्रन्थि केशर प्रसवैरिव ॥

The earth is surrounded on all sides by land, mountains, forests, and inhabitants, just in the same way as the fruit of *Kadamba* is covered all around by a hair—like covering.

In Nakshatrakalpa, we find :—

कपित्थ फलवद विश्वं दक्षिणोत्तरयोः समं ।

The earth is globulor resembling the fruit of *Kapetha* with only this difference that the Northern and Southern poles are somewhat flattened. This comparison is as exact as the modern comparison with an orange,

In the Surya Siddhant we find :—

अल्प काय तया स्वस्थानात्सर्वतोमुखम् ।
पश्यन्ति वृत्तामप्येता चक्राकारांवसुन्धराम ॥

We men being enormously small in comparison with the earth can see only a small part of its surface, and consequenty instead of seeing it like a globe see it like a disc.

In the Siddhant Shiromoni we find :—

समो यतः स्यात् परिधेः शतांशः पृथ्वी च पृथ्वी नितरां तनीयान् ।
नरश्च तत् पृष्ठ गतस्य कृत्स्ना समेव तस्य प्रति भात्यःसा ॥

Which means the same as the above Surya Sidhanta quotation.

In Zalla Siddhant we find :—

समता यदि विद्यते भुवस्तरवस्ताल निभावहूच्छ्याः ।
कथमेव न दृष्टिगोचरंनुरहोयान्तिसुदूरसंस्थिताः ॥

If the earth were flat we should see trees and other things even from a very great distance. Since we do not

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see them we conclude that they are hidden from our sight by the bulging portion of the earth coming between those objects which shows that the earth is globular.

In the Siddhant Shiromani, we have that, when the

धर्म बृद्धिरयाम् पृस्थः क्षयाह्रास उदगतौ ।
दक्षिणेतौ विपर्यस्तौषण मुहूर्त्य यनेनतु ॥
लम्वाधिकाक्रान्तिरुदक च यावत
तावद्दिनंसततंतमेव तत्र
यावच्च याम्या सततं तमिस्रा
ततश्च मेरौ सततं समार्धम ॥

sun advances from the equator towards the North-Pole the day increases and the night diminishes in the Northern Hemisphere; while in the Southern Hemisphere the reverse is the case and vice versa. The day in the Northern Hemisphere and the night in the Southern Hemisphere vary directly as the difference between the sun's declination and co-latitude in the northern hemisphere. And there is six months' day at the north-pole and six months' night at the south-pole. Similarly for the south-pole.

The determination of these phenomena necessitate the knowledge of the spherical shape of the earth.

The most cogent proof of the fact that the true shape of the earth was known to the Aryans even in prehistoric times, is to be found in the connotation of the word, which is applied in the Sanskrit language to the earth. The earth is designated by the name *Bhugoal* which itself shows that the *B*hu is *goal* or the earth is round.

[2] The suspension of the earth :—

The vulgar Hindu notion about the suspension of the earth is that a serpent of one thousand heads is upholding the earth. Some believe this to be the function of an ox; while others believe it to be placed on the shoulders of a giant called Atlas. Such foolish and absurd ideas are exotic to the Arash astronomy. Our astronomy says that

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"भूगोलो व्योम्नि तिष्ठति"

the earth is placed in space. Let us see the scientific significance of this theory. Since all around us we observe the force of gravity acting, it is very difficult to think about it without the idea of gravity or falling. Anything which has no support must fall. This is our every day experience. Consequently we say that the earth must have a support, otherwise it will fall. But the falling of an object is not due to any cause residing in the object, but is the result of some external force which is the attraction of the earth. Hence we see that there is no reason why the earth should fall when there is nothing beneath it to attract, neither it will rise if there is nothing above it to attract. In short motion is impossible in any direction whatever unless some external force is applied. This is the principal of inertia in matter. It is clear then that if we could take away every force from a body that body will remain fixed in space; for there is no reason why it should move at all. This shows that our *rishis* were perfectly conversant with the principles of force and motion, which are now called Newton's Laws of Motion These laws can not be proved either mathematically or experimentally. But the probability of the truth of the laws is found in the fact that up to this time we have encountered no exception to these. On these laws is based the system of Dynamics and on Dynamics is based the whole theory of astronomy. Here we find a proof that our Rishis not only discovered the elements of arithematic, geometry, algebra, mensuration, and trignometry but developed these to perfection; and moreover dynamics and calculi differential and integral were known to them for they could make infinitesimal calculations.

Bhaskaracharya says :—

नान्याधारं स्वशक्त्या वियतिच नियतं तिष्ठति ह्यस्य पृष्ठे
तिष्ठद् विश्वंचशश्वत सदनुज मनुजादित्य दैत्यं समंतात

The earth has no visible support [like a serpent or an ox etc.] but is held in space by its own force. And all round it are the habitations of men.

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The last but not the least is the authority of the Veda. We find there "**उक्षादाधार पृथिवीमुतद्याम**" The earth is described as supported by the gravity of the sun.

Moreover such statements as **सत्येनोत मिता धूमि** and **शेषाधारा पृथिवीति उत्तम** ascribe the suspension of the earth to the eternal energy of God.

The word *Uksha* is metaphorically used for the sun for it is due to its heat that the whole water on the surface of the ocean is continually being evaporated which going into higher and colder regions forms clouds and falls in the form of rain. This shows that they, the rishis, knew this fact from very early times. But the modern anglicised Indian who derides the Shastras as full of superstition possesses the high merit of being innocent of all Sanskrit language. He will be astonished to find that even in the Puranas which are generally considered to be a collection of absurdities, the true cause of the rain is given explicitly. In the Bhagavad, when Shri Krishna instructs his neighbours and relatives to give up the worship of the God Indra and to worship the mountain *Gobardhan*, he reasons that it is all nonsense to worship the God Indra, for it is not Indra that makes rain fall but on the contrary it is the heat of the sun, shining continually for eight months which makes the rain fall during the remaining four months of the year.

The word *Shesha* means the remainder– whatever is left in the end. When the universe is dissolved only God subsists, everything else returns to its origin the prakriti. Shesha is a name which may well be applied to prakriti also. All matter in the process of evolution is changed into some other form, no matter whether it is solid, liquid or gaseous. The next step above gaseous state is ether. The energy is changed into *agni* which comprises light, heat, electricity and magnetism. But what is its primary form during this evolution? We see that we can directly make experiments upon light, heat, electricity and magnetism.

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We can generate, transform conduct these things by chemical and mechanical means. In all the physical forces, there is one and only one which we cannot make direct experiments upon, and that is gravity. Here gravity is not used in its restricted sense, but is meant to comprise also chemical affinity which holds atoms together. In a molecule taken as one system the atoms are revolving in the amptitude of their vibrations under the influence of and controlled by this force called chemical affinity. Again the molecule makes its motions freely independent of these internal motions in it. Similarly the earth revolves round its axis and the moon round the earth. But the whole Solar System revolves round the sun. And this in its turn round another sun and so on. This is the force which is not under our control and upon which we cannot make experiments and therefore is in its primary form. Being in its primary form and the other forces being the modified forms of energy in the process of evolution, it is the remaining part and hence can be called *Shesha*. It is the universal force of gravity under the influence of which this whole infinity of suns, moons and planets is vibrating. It is the manifestation of the energy of the Prime Mover. Kant in his "Metaphysical Foundation of the Sciences" says: "Matter fills a space, not only owing to its mere existence but also to a *special moving force*." This is but the effect of Divine Energy.

We have mentioned four theories concerning the suspension of the earth. The one asserts thar it has no support at all, the other says that it is suspended by its own force, the third ascribes the function to the sun and the fourth one claims the Divine Energy to be the sustainer of all this multitudinous universe. We will take these one by one and show that they do not contradict each other but each reflects the scientific truth of the others.

The first theory that the earth has no support at all means that no force is required for the support of any

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object in space. In other words movement or motion is impossible unless some external force is applied. The theory states and exemplifies the principal of Inertia, which is that a body has no *innate* tendency to change its state of uniform motion in a straight line. It is a particular case of the general law known as Newton's first law of motion, which asserts "Every body continues in its state of rest or of uniform motion in a straight line except in so far as it be compelled by external impressed force to change that state." Moreover it asserts the impossibility or absurdity of any visible support.

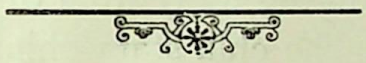
The 2nd theory which ascribes suspension to the force of the earth itself, seems at first to be meaningless. Is the force of the earth a factor of the force which supports the earth? This will be seen at once from the fact that the sun attracts the earth and the earth in its turn attracts the sun. This latter force of the earth is referred to in the theory. In other words the theory states and exemplifies the third law of motion that—to every action there is an equal and opposite reaction. It means that every exertion of force consists of a mutual action between two bodies. The motion of the earth round the sun is the resultant of two forces, one of the sun and the other of the earth which are respectively called centripetal and centrifugal.

The third theory states that the sun supports the earth. What is said of the above theory applies also to this. The last but not the least important is the fourth one which states that the Divine Energy is the cause of the suspension of not only the earth, but the whole universe. In other words the fixed course through which every plant moves is the result of Divine Energy. Let us discuss this theory a little. While discussing the first theory we have seen that change of state is impossible

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without the application of some external force. Just as matter is susceptible of various changes, but is at the same time indestructible, so is energy or force. (The terms are not used in their exact mathematical sense but denote a general principle producing or tending to produce motion.)

To be continued.



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RANDOM SHOT .

Perils of greatness.

Diogenes would not be Diogenes if he controlled his tongue. He must speak out. His tongue, temper, and imagination must fly off at a mad tangent. With a curl of ineffable scorn on his lips he must needs splutter forth his torrent of invective. Diogenes has a hearty scorn of what is called greatness and a dread of fame. Fame is a white angel but notoriely is a terrible temptress—a siren whose charms lead many a man of intellect and character to perdition and in whose glossy locks are entangled beyond hope of deliverance many brave, stout, and noble hearts. Fame—legitimately won—"points you up to a cold, sparkling, solitary mountain-top away from the world, bids you stay there alone with the chill stars shining down on you. And people look up at you and pass, you are too far off for the clasp of friendship; you are too isolated for the cares of love; and your enemies, unable to touch you, stare insolently by, smile and cry aloud; 'so you have climbed the summit at last! Well, much good may it do you! Stay there, live there, and die thee, as you must, alone for ever" Who would forego the loving clasp of friendship the warm grasp of affection, the mild and indulgent rebuke of love and consent to live in a glare? It is a very foolish and dangerous thing to mount to the top unless one has steeled every crevice of his heart against softer emotions and outward consolation and solace—unless he possesses moral elevation of the soul, a spirit of fire, and a heart of gold. So long as one does not learn to fix his hopes on Divine assistance alone and to think that true happiness comes from within and not from without he will find greatness not a bed of roses but a bed of piercing and pricking nails—of spikes purposely sharpened at the point. For the first few days the blue sky

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will, no doubt, wear a sapphire colour for him and the green grass and foliage will look emerald bright but as soon as he will realize the absolute solitariness of his position he will fume and fret and rage and long for liberty. Although commanding the homage, reverence and allegiance of thousands he must keep his own counsel, bear his griefs with patient endurance and without shedding tears, deny himself the right of yawning and stretching his limbs or enjoying a nap or a *siesta*. He must sit up coldly and rigidly exposed to the gaze of admiring and gaping multitudes who discharge a volley of roses from their popguns every now and then which he must accept with a smiling countenance. But if he makes the least attempt to change his posture from uprightness to recumbence his face is covered with vitriol and pointed and sharp pebbles sent forth from the same instruments. Retreat he cannot for all exits are barred and all loopholes closed up. Get down he cannot for as he ascended stage by stage the ladder was broken into splinters by an automatic and self-acting mechanical contrivance. He cannot averge himself on those who are at once his admirers and persecutors for he has no heap of missiles hard by. His only resource, unless he is strong enough to maintain an erect position, is to throw dust into the eyes of those that are standing below. He must find supports for his body but in such a manner that he may not be detected. His heart cannot but be a burning cauldron of raging passions and rebellious emotions. Being always apprehensive of being found out be must needs paint his face and wear a mask to conceal from the vulgar gaze all outward signs of the storm raging within. He must push back either into the sea of human heads flowing in front or into the dark bottomless pits at his back all those who may be climbing up step by step and trying to reach the heights he has attained. He must needs make faces at the spectral images flitting across the sea of shadows taking them to be his rivals who if permitted to come

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where he is seated will find out all about his devices, contrivances and insidious artifices. This comes of greatness thrust upon one. It brings in its train a host of evils and heart burnings. Can such a state be coveted or desired by any body who values peace of mind above clap-trap and praise of the unreflecting. This is a sort of life which wrenches heart–stings, twists chords, and makes a man heartless, pitiless, remorseless and unfeeting–a victim to what is called the *suave mari magno* feeling. Greatness and fame are welcome when they come unbidden, unsolicited, unsought and in the fulness of time. But they are curses and abominations when they are madly striven after, violently clutched at, and grudgingly parted with. The person possessed with the demon of a desire to become great before his time is a sight to weep at. His features are contorted, his eyes have a glassy and stony stare, his lips remain compressed, his countenance is oftener than not livid, pallid and ghastly, his cheeks are occasionally lit up by a hectic flush and his brow, no matter how expansive it may originally have been, remains puckered and shunken within narrow proportions.

Ambition— the one ruling passion of his life— bears down all before it. He sacrifies his health, wealth, comforts, domestic felicity, filial love and paternal feeling at the altar of the Frankstein raised by him. But the monster lusts after greater sacrifices which have to be made. If they are kept back the demon tears the heart with his sharp claws and eats the scalp of his victim with gusto and keen relish. This unholy ambition has been at the root of the ruin of empires and the destruction of flourishing states' Walpole's ambition was responsible for one unjust war, Chamberlain's ambition for another. Duryodhan's ambition brought about the terrible Mahabharat a Civil War and the ambition of the Raja of Taxilla brought success to the arms of India's first foreign invader. The ambition of Chanakya brought about the fall of the Nand dynasty. Oh evil sprite! What a holocaust of sacrifices hast thou claimed already and

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yet thou art hungry and art constantly crying out for more and more. How subtle is thy influence and how mysterious and incomprehensible are thy ways! Sometimes thou wearest the mask of humility. Thy victim while inwardly hungering after power seems outwardly to spurn it. Thou wearest many disguises to lure the unwary to their doom! Temptress! I once fell a victim to thy wiles and, may be, am still thy slave without knowing it. Self–depreciation is at times as surely a sign of thy portentous and ominous presence as self-glorification. Self-praise sometimes so cleverly wears the mask of humility and so perfectly apes its external signs that it becomes impossible to distinguish between the genuine article and the spurious imitation. Even the study of history sometimes acts as a spur instead of a curb. Prayer—offered in a spirit of genuine contrition–is perhaps the only antidote against ambition.

Diogenes.



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THE SOCIAL ORGANISM.

II.

In our last article we endeavoured to establish parallelisms between *Mukha* and the Brahmans. We hope to revert to this point in the last article of the series. In the present article we shall try to show why the warriors class has been called the *Bahu* of the social organism. In this series we shall have occasionally to employ technical physiological and psychological terms for without doing that we cannot do full justice to the subject. All that we can do for the convenience of readers that have not studied these subjects is to explain them as they occur and to avoid their use so far as possible.

The *Bahu* consists of the arm and the hand. Now the function of the arm in the physical organism is to protect the body from all prospective pain whether apprehended from the operation of extraneous agencies or from the action of the bodily organs themselves. If a blow is about to be struck on the cheeks of a man the arm is there to parry it and to strike back. If a venomous reptile is about to ascend the feet the arm instantly comes to the relief and puts it away. If a worm is crawling on the back the arm immediately finds its way to that part of the body and flings the intruder away. If there is some nervous disorder or a tingling or some other mildly disagreeable sensation on some part of the body the arm will come to the assistance of the ailing part and try to lessen the pain and to prevent its aggravation by scratching or rubbing or the administration of other suitable forms of relief. When there is actual pain the function of *Bahu* is to soothe.

When the head aches the hand is placed over it and

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the pain is a little bit assuaged. When a part of the body is suffering from excruciating, exquisite, and agonising pain it is the hand again which covers it from the attacks of parasites that would fain swarm at that part and taking advantage of its weakness inflict further injury upon it. These functions find a parallelism in the social organism. The primary duty of Kshatriyas it is to protect people, (प्रजाना रक्षणां Manu) to be firm of resolution and cool under difficulties, to be bold and dignified and free from all weakness and fearless in fighting (शौर्यं तेजो धृतिदार्क्ष युद्धे चापयलायनम). Again physiologists tell us that tactilecorpuscles occur most numerously in the papillae of the skin of the palmer surface of the hand, especially of fingertips," and the sense of touch (including that of pressure, heat and cold and pain) is most delicate and acute in those parts of the body where " the deep layer is not a mere flat expansion, but is raised up into multitudes of small, close-set, conical elevations which are called papillae." In the social organism also we find that the Kshatryas are most sensitive and possess in a remarkable degree.

> The will to do, the soul to dare
> The sparkling glance, soon blown to fire,
> Of hasty love and headlong ire.

A true Kshatrya.

> Rights such wrong where it is given
> If it were in the court of heaven.

Who does not know that in the age of chivalry in Europe and in the Rajput period of Indian History brave knights championed the cause of the weak and the oppressed no matter to what nationality they belonged and no matter what dangers the champion had to brave in the pursuit of his noble object. If he once pledged himself to protect a helpless beauty he did it even at the risk of losing his patriomony and head.

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Again the sensation of resistance to effort comes into existence with the exertion of the muscles which raise the arm; and it is the consciousness of that exertion which goes by the name of "the muscular sense"

We need not say that this function corresponds to the duties of true warriors in the body politic. They must needs stand up to resist all pressure and aggression whether proceeding from external foes or from the forces of despotism operating within the state.

Again :—

"The numerous joints of fingers along with those at the wrist, the elbows, and the shoulders give an enormous sweep and a great variety of direction to the movements of the finger tips.

The finger tips are thus admirably adapted at once for dexterity of manipulation, and for delicacy of discernment in regard to geometrical and physical properties of bodies."

This has also a parallelism in the social organism. Corresponding to the sleights of hand, and dexterity of manipulation acquired by a trained hand we have the need of proficiency on the part of Kshatryas in the science of strategy, monoeuvre, and military evolution, and rapidity of movement required on the battlefield. Manu says that the king should be like electricity (अग्नेश्च). Says the same lawgiver. "Let them (warriors) employ all kinds of tactics to ensure their success in battle but let them not perish foolishly like a tiger, who when his temper is roused, exposes himself to the fire and is thereby killed. Let him on all occasions act without guile and never without sincerity, but, keeping himself well on his guard let him discover and ward off the evil designs of his enemy. Let him ponder over the acquisition of wealth like a heron that pretends to be as if in a meditative attitude just before catching fish. Having obtained the necessary

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material and augmented his power, let him put forth his strength like a lion to vanquish his foe; like a tiger let him steadily escape towards his enemy and catch him. When a powerful enemy has come close by let him run away from him like a hare and then overtake him by stratagem. Let not his foes discover his weak points but the vulnerable points of his foes let him himself well discern. Let him hide his vulnerable points from his enemy just as a tortoise draws in his limbs and keeps them concealed from view. Let such a victorious sovereign reduce all dacoits, robbers and the like to submission, by conciliating them, by giving them presents, by turning them against each other. If he fails to restrain them by these means let him do so by inflicting heavy punishment on them."

It is a well—established psychological fact that touch is the most intellectual of senses situated outside the Mukha. Sight is the most intellectual sense. By sight one can take in a whole view at a sweep. By touch the same results can be attained gradually and bit by bit. Says an eminent psychologist.

"In this way great delicacy may often be acquired in perceiving minute differences in the structure of surfaces and the texture of stuffs. It is by this delicate perception that the clothier detects the quality of a cloth, the miller and the flour inspector determine the grades of flour. Marvellous to others, and perhaps, inexplicable to himself, is the accuracy with which a bank—teller detects the presence of a counterfeit among a thousand notes that are passing rapidly through his fingers. An astonishing illustration of the increased sensibility which may be given to touch by the concentration of intelligent attention upon its impressions, seems to be furnished by so called thought—reading. The most distinguished of recent performers in this art, assures us that he pretends to no immediate clairvoyance of another person's

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thoughts, but that in his case thought—reading is simply an exalted perception of touch." He then proceeds to show how the blind can distinguish colours by touch and the three dimensions of space, linear, plane, and cubical extension are revealed to this sense. A blind lady Laura Bridgman could "tell the frame of mind of her friends by touching their faces, nearly as accurately as a seeing person could do." We thus find that what sight can do by analysis touch can do by synthesis. This also finds a parallelism in the social organism. The Brahman's intellect is analytic. He dissects complex problems and solves them. A Kshatriya has to deal oftener with concrete realities than with abstract principles, with persons than with intellectual problems of a higher order.

Just as the hand can perceive not like the eyes at one view but by an acquired instinct, not only delicate shades of colour but even the mood and the frame of mind of persons touched, so a king or a statesman should be able to judge character and to probe motives and intentions by virtue of robust common sense and practical wisdom oftener than by a process of raciotinative reasoning and logical demonstration. Hence it is that persons, however learned and holy they may be, who lack the power of judging men and motives promptly and on the spur of the moment are unfit for executive posts. A general has to decide about his manoeuvres all at once. He cannot wait for the result of the tedious process of reasoning. He must decide by a flash of inspiration and all in a moment or lose the battle. The greatest statesmen and generals of the world possessed this quality in an eminent degree. Macaulay says about Louis XIV. "He had shown in an eminent degree two talents invaluable to a prince—the talent of choosing his servants well, and the talent of appropriating to himself the chief part of the credit of their acts". Sivaji was also possessed

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of quick observation. The same remark is often made about Napoleon Bonaparte.

Just as by means of the finger tips the pulse can be felt and the action of the heart perceived so the king ought to be able to feel the pulse of public opinion and watch the heart—beatings of his subjects. Manu says that a king should be dear to his people's hearts as their very *breath* (अनिल) and able to read their inmost thoughts. Again the same sage lays down that the prominent Kshatriya official called the Ambassador should be able to "read the inmost thoughts of others and to foretell future things and events by observing the expression of their faces and other significant signs and acts." Ramchandra, one of the greatest statesmen that the world has ever produced, possessed these qualifications. Says the great sage Valmiki.

Not rashly swift, not idly slow
His faults and other's, keen to know.
Each merit by his subtle sense
He matched with proper recompense.

We have already remarked that the sense of touch is inferior in intellectuality only to sight and hearing. This is a fact which has been universally acknowledged. Since the time when Anaxagorus declared that hands make man the most intelligent of animals, the proportion between the development of general inelligence and the development of touch in the animal kingdom has been frequently emphasised. Numerous symbolical actions and figurative expressions point to the recognition by even the popular mind of the psychological fact that the hand is the chief organ of active intelligence. Marriage is called in Sanskrit पाणि ग्रहण which means holding by the hand. Knowledge when fully grasped is said to have become हस्तामलक (*i.e.* assimilated as all the properties of an आंवला *i.e.* Phyllanthus emblica are revealed perfectly to the touch of the hand). In the Punjab it is a

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custom that when friendship is to be cemented between two persons one strikes his hand upon the hand of the other. Clever tricks played by a person are called his *Hath Kandas*. Some English expressions— *to be at hand* or *on hand, to be in the hands* or *under the hand of, to lay hands on, hands off ! handy, handsome, handsel, handle handbook, handicraft, manufacture; manual,* proclaim the same truth. It is interesting to note as an illustration of the essential parallelism between *Bahu* and Kshatriyas that in India a Kshatriya is despised by all if he once takes a man under his protection by striking his hand upon that of his *protege* and then deserts him. When the bridegroom takes the vow of protecting his bride he holds her hand in his. The grasp of love and friendship has always afforded materials for the fancies of poets. The superior intelligence of touch is also indicated by the fact that the blind can 'read' raised type by means of touch. "In the annals of the blind," says a psychologist, "we have numerous examples of men and women who, inspite of their defect have pursued with success, not only various branches of science, but also various industrial occupations, which must have involved a wonderful delicacy of touch"

Just as the hands are inferior in intellectuality only to the sight and hearing so the Kshatriyas in the state should be wiser and more intelligent than the merchants, tradesmen, and the menial classes. Though inferior to the Brahmans in the higher intellectual qualities such as the habits of philosophical speculation and metaphysical contemplation they should be wise, sagacious, prudent, foresighted and possessed of tact, penetration, and shrewdness. It is for this reason that Manu lays down the study of the Vedas and the Shastras [अध्ययनमव] as essential though not *the most* essential qualification of a Kshatriya. In the Yajur Veda also it is laid down that the king should be well educated and cultured. When the command of armies has been entrusted to noodles and shallow-pated aristocrats disastrous results have followed.

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Much blame is laid at the door of the "Kshatryas" who committed excesses in the dark days of the French Revolution but it is forgotton that the regiments, which consisted of *Sudras* were officered not by true Kshatriyas but by ignorant scions of " noble " families. Says Taine :" Out of the ninety millions that the maintenance of the army annually costs the state, forty six millions go to the officers, and only forty four to the men, while it is well-known that by a recent ordinance only those who can prove their right to a title of nobility can be admitted to the rank of officers. In no other branch of the social organisation does the inequality against which public opinion has revolted show forth in such vivid contrasts.

For the militia only the poorest classes are available and not a man will enter it willingly. So odious is the service to them that many take refuge in the depths of the woods, whither it is necessary to send in pursuit of them an armed force.

In a certain canton which these years later is to furnish from fifty to hundred volunteers a day young man cut off their thumbs to escape concription ".

Again it is a remarkable fact that even though the hand be bitten by the teeth and be feeling pain on that account it always rushes to the assistance of the latter when they are injured. This also has a parallelism in the social organism. A Kshatriya is enjoined by Manu never to act vindictively after the victory. He is to seat his whilom enemy on the throne, to grant a general amnesty to all non-belligerents and to abstain from plunder, spoliation and general massacre.

The non-belligerents are not to be molested at any stage of the hostilities. All humane laws and chivalrous regulation may be traced to this source.

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The organ of touch exhibits that doubleness which is a charateristic feature of the organs of the higher senses, each hand acting against the other, and the thumb acting against the fingers in each hand. This, also, has its counterpart in the social organism. The army and the navy must act in conjunction if a decisive victory is to be gained and the various divisions of the army must be mutually helpful to one another. Almost all the important victories of England in the 18th and the 19th centuries were due to this cause. Who does not know that the Navy of Japan effected a junction with the army whenever it was necessary to do so and the dazzling victories of the little Japs were, say the military experts, no less due to this cause than to their pluck, heroism and self-sacrifice.

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NOTES.

Sedition in the Sattyarth Prakash.

Attempts have, from time to time, been made to prove that Swami Dyanand's *magnum opus* the Sattyarath Prakash is brimming all over with sedition. Gratuitous assumptions, reckless statements, wild remarks and garbled and mutilated quotations, innuendos and vile vituperation, have been made to do duty for calm and measured presentation of facts and dispassionate presentment of arguments in logical sequence. Our esteemed friend Mr. Madan Mohan Seth M. A. has dealt with the subject so exhaustively that we would only be going over the same ground if we attempted a reply to these baseless charges. The word पादाक्रान्त occurring in the well known passage of the 11th Chapter in which the author indulges in a heart—rending lament over the fall of this country from glorious heights to depths of Cimmerian darkness presents some difficulties to the translator.

As our readers know already Dr. Bhardavaja the learned translator of the Sattyarath Prakash has rendered the word into "Crushed under the heels of." An esteemed correspondant takes exception to this rendering and sets forth the grounds of his dissent in the following note which was submitted by him to Mr. Seth at the latter's request.

"The epigramimatic sense of the passage is softened when we read it with the context. The alleged objectionable character of this phrase is based on the sense usually given to पादाक्रान्त; hence I would attempt to show if its rendering into 'being crushed under the heels of' is correct. पादाक्रान्त is a compound of the words पाद + आक्रान्त. Now to know its correct sense we ought to see what आक्रान्त means. The latter word is a past passive participle of the root क्रम with a prefix आ. Now the whole question will

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be easily solved if we find out in what sense the root क्रम has been used by standard writers when आ is prefixed to it. Panini says 'आङ् उद्गमने' (ज्योतिरुद्गमन इति वाच्यम् Vartika) *i.e* when preceded by आ the root क्रम is Atma in the sense of 'the ascending or the rising of a heavenly body, *i e* आक्रमते सूर्यः the Sun rises; but आक्रमति धूमो हर्म्यतलात् 'the smoke issues forth from the upper terrace.' That is to say that the root क्रम with आ prefixed to it according to Panini means to rise up. In the case of a heavenly body it is Atma, and in other cases it is Pras. Now this sense is not applicable here, hence we ought to look for some other sense of the word most suitable to the context. According to the Dhatookash of Panini, क्रम means 'पादविक्षेप lit: motion of the leg *i e.* to work, to stop to go. The prefix आ means 'up to, towards, all round, a little' etc. hence the past passive form of the root with आ prefixed would mean 'gone a round *i.e.* surrounded; 'gone up to' etc. The former sense is most frequent in Sanskrit literature *i. e.* आक्रान्त विमानमार्गम् (Raghubansh, Sarg 13. 37); the latter sense, too, is not rare which seems to be applicable in our compound of the word. Hence पादाक्रान्त would mean literally 'gone to the feet.' Thus, the whole clause of the S. P. would mean 'unfortunately they are gone to the feet of the foreigners' *i.e* are under foreign yoke.' The fact that the latter is the only sense of the literal translation immediately given before it is more evident when we consider it in the light of Sanskrit literature. For this purpose, we give below some quotations from the Raghuvansha of the great Kalidas:

अपनीतशिरस्त्राणाः शेषास्तं शरणं ययुः।
प्रणिपातप्रतीकारःसंरंभो हि महात्मनाम्॥ Sarg 4, 64.

The rest with their helmets off (in token of respect) besought the shelter of Raghu, (because) the wrath of the great—souled is pacified by bowing down.

आपादपद्मप्रणताः कलमा इव तेरघुम्।
फलैः संवर्धयामासुरुत्खात प्रतिरोपिताः॥ 4. 37.

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They bowed down up to the lotus feet (of Raghu); and, hence, they being installed into their throne, though, pulled down at first from it like a stalk of rice paid him a large tribute of wealth.

These two quotations from the description of Raghu's world victory by Kalidas make it clear, beyond any shade of doubt, that 'bowing' and 'bowest up to the feet' are expression to show humility and subjugation.

Thus, we can say safely that the rendering of the पादाक्रान्त compound into 'crushed under the heels' is incorrect. It is totally unwarranted by Sanskrit Grammar. The learned translator does not seem to have thought that the sense, of a phrase depends chiefly on the verb or some form of it."

PERSECUTION OF ARYAS.

Some wrong-headed officials are harassing Aryas in all possible ways. The old enemies of the Aryas—the priests—finding that the cheer spread on the table of Baal is not quite so appetising and tempting now as it used to be in the halcyon days of old have also resorted to the last resource checkmated popery—persecution and boycott. At Hoshiarpore Aryas have been boycotted for the simple offence that they are bent upon converting cow-killers into cow-protectors and restoring the sheep that have strayed away to the ancestral fold. Such is the gratitude of frail humanity. Aryas have stopped the stream of the conversion of Hindus to Christianity—a stream that had been flowing steadily before the advent of the Arya Samaj. They have received substantial recognition of their services in the shape of stones, brickbats and missiles of various descriptions. At first the Aryas got hard words only and it could be said "Hard words break no bones as sweet ones butter no pars-

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nips " But the recompense that they are getting now will leave permanent memorials of orthodox graciousness in the shape of scars, broken bones, and bad bruises. Conservatism is always blind, unreasoning and foolish. The pillars of orthodoxy at Hoshiarpore vainly think that they can stop the oncoming flood by means of ropes of sand and walls of clay and fetter the flame with flaxen bands. The flood will rush on not heeding these toyish barriers and then bitter disappointment and black despair will find a lodgment in the breasts of our persecutors driving away sanguine hope and cheery optimism. Let our Aryan brethren work on earnestly, steadily, silently and perseveringly "hoping against hope" and trusting that O M the Divine Author of the Holy Veda will convert the black and threatening clouds into a long—expected shower of rain that will irrigate barren fields and soddy soils of rank unbelief and obstinate infidelity and fertilise them to such an extent that at the next harvest we may expect to be able to reap abundant, plentiful and fruitful crops. The sterile and dreary deserts will be converted into smiling and waving fields if only we persevere in the task of ploughing which the weary and the craven persist in calling hopeless. The claps of thunder that are occasionlly heard and the flashes of lighting that are observed now and then only proclaim aloud that the tension to which the electrical mass which holds together the globules of refreshing and life-giving water is subject has gone beyond a certain point and the captive drops will soon be set free to scatter plenty and shower down prosperity. When the hour of triumph arrives the chicken-hearted that are now misinterpreting the Divine Pledges of protection because of the incubus that sits on their breasts will come down to the camp of the victors with an air of shamefacedness shedding burning and bitter tears of repentance, and contrition It is essential that we should pass through this *tribulation* so that the chaff in us may be blown off,

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the husk separated and the grain garnered up for future contingencies. It does not please our Divine Father that we should vegetate in indolence, sluggishness and laziness and lose all vitality and all power of initiative. The hour of trial is at hand! Aryas! Beware and gird up your loins! Will you prove worthy of Dyanand who when stones were showered down upon him declared that he felt as if he was being smothered by a heap of flowers and blessed his tormentors with his last breath. His emancipated and beatified spirit is watching over you and perhaps praying for you! Think of the mighty seer, think of his sacrifice, think of his tapas and we feel sure your puny selves will, if only for a moment, be exalted to elysian and blissful regions and you will feel the breeze of hope and life gently touching your cheeks and invigorating and strengthening your entire intellectual system and moral upbuilding.

THE VEDIC MAGAZINE.

We are sorry to note that notwithstanding vigorous efforts on our part to make the Magazine worthy of the cause to which it is wedded the number of subscribers is very limited. If every one of our constituents takes a pledge to secure at least one new subscriber in this month we hope we shall be able to present more readable matter in a better form by increasing the number of pages without increasing the rate of subscription substantially. We expect that our constituents will not neglect their duty in this matter.

(SWAMI DAYANAND TO JOHN BULL) —"JOHN, JOHN, WHY PERSECUTEST THOU ME?"

John, John, why persecutest thou me? Is it because I am devoted to Truth, Justice, and Righteousness? Is it because I am fighting against falsehood, injustice and wicked-

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ness? Is it because I am warring against superstition, folly, ignorance?

John, John, wherefore dost thou persecute me? Is it because I am outspoken, candid, straightforward? Is it because I am fighting against secrecy, meanness, flattery? Is it because I hate secrecy and love candour?

John, John, whence thy anger and wrath? Is it because my strength consists in the service of fallen humanity? Is it because I am a devoted worker in the cause of the philanthropist and the humanitarian? Is it because I want to liberate mankind from the bonds and shackles of folly, ignorance, and wickedness?

John, John, why sidest thou with the enemies of Truth and righteousness? Thou canst not subdue a noble soul — over that no mortal has power!

John! John! Why persecutest thou me? Thou art a noble fellow at heart but thy intellect is sluggish. Be true to thy higher self and thy history and learn to judge for thyself. Listen not to calumnies and vile misrepresentations. I have always praised thy beneficent work in Aryavarata. Open thine eyes and earn the blessing of a Sanyasin.

A persecuted Arya.

"BLESSED ARE THE PERSECUTED"

My noble brothren of the Blessed Arya Samaj! Are ye persecuted–Are ye wronged? Blessed are ye! for yours is the kingdom of Heaven. Are ye persecuted for truth and righteousnəss? Blessed are ye then, for your spiritual life will be deathless! Are ye wronged for your courage to war against wrong? Blessed are ye, Aryas, for

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carrying light to the benighted! Are ye reviled for your love of injustice and truth? Doubly blessed are ye, Aryas, for your noble efforts! Are ye laughed at for your love of Dharma? Are ye menaced for your nobility? Are ye threatened for your selflessness? Are ye hated for your love to humanity? Are ye scorned for your spiritual. ministrations! Are ye scoffed at for your Divine enthusiasm. Are ye vilified for your love of Veda! Thrice Blessed are ye, noble Aryas, for Heaven will take up your cause! Swerve not from the path of Dharma. Turn not from the path of Righteousness. Be all Love, Piety, Goodness. Remember that the *Atma* is imperishable. Bear in mind that virtuous deeds must bear fruit. Be sure that loving service is the most glorious privilege. Forget not God and His Dharm. He will not only carry ye safe over all evil but also bless ye. It is His will that the Aryas should pass through the fire of suffering so that the dross in them may be burnt away and the pure gold shine with greater lustre. Who is there that can dare to question His Will? He knows best. यदभद्रं तन्नआसुव "Do for us, O Lord, what will most conduce to our well-being.' We will and must bow down to thy August Command.

A Persecuted Arya.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Season.

Now a days the weather is very precarious here. The sky changes its face often like an unsophisticated woman; its look does not always disclose the same passion. The hot days of the season alternate with pleasant rainy days when the sight round the Gurukula becomes attractive beyond description. Nature charms us by her ravishing looks. The hills near our *Kula* bear an inviting appearence like the calm brilliant face of a devotee forgetful of self in exalted adoration. The scenery here is very impressive, especially in the morning and evening when healthy and cool breezes greet us to strengthen our physiques, brace our nervous system and buckle our religious tendencies. The restless stream of the Ganges thundering angrily when the stones at its bed try to resist the flow from the love of their native place, brings to one's fancy boisterous political orators like Cicero in the old Roman days, who would, refuse to be silent even when the excited public thundered and roared.

In the calm silence which usually prevails here in the morning the various cries of different beasts in the jungle and the adjacent hills the joyful chirping of birds of various descriptions and the happy coo-coo of the cuckoo inspire one with the feelings of mysterious awe, wonder, joy and reverence.

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Professor Gupta and Mr. Mukhram.

We are glad to note that our college staff has been increased by the addition of Mahashya Ghanshyam Singh Gupta B. Sc. L. L. B. of the Allahabad University. His College career has been remarkably brilliant. He came to the Gurukula as a visitor but was so much charmed by the institution and felt such a deep sympathy with its aims and objects that he volunteered his services for it. He is withal a very staunch Arya Samajist and is deeply interested in the Gurukula movement. He has begun to teach Physical Science (his own subject) in our college department.

It gives us much pleasure to announce that our School-staff has been strengthened by the addition of Mr. Mukh Ram B. A. who formerly did valuable service to the Arya Samaj as Secretary of the Managing Committee of the Branch Gurukula, Deva Bandhu, Multan. He is a very conscientious man devoted to the cause of the Gurukula and the Arya Samaj. He has commenced teaching Mathematics and Science in the school.

We heartily congratulate the Gurukula authorities on having secured the services of these painstaking and devoted Aryan youngmen.

A distinguished visitor.

This month our Kula was visited by Mr. S. G. Diooskur, M.A, Lecturer National College Bengal. He seemed deeply interested in the institution. He saw everything carefully. He seemed very much pleased at and impressed with our work. For the information of those interested in the Gurukula we reproduce the opinion written down by him in our Log-Book. "I visited the Gurukula Mahavidyalaya with great pleasure. It is a very good institution useful for training of our young boys on purely national Aryan lines. The institution is practically doing a great service to the country. The management seemed very good. The idea which the authorities are trying to imbibe in the mind of the students is very high and noble. I wish every success to this institution. It deserves help from every patriotic Indian."

Mahatma Munshi Ram at Quetta (Balochistan)

Mahatma Munshi Ram has gone to Quetta to recruit his health and will, we think, stay there for about six months. The pressure of work had already told upon his health and if he had not been relieved of a part of his burden, we fear the Arya Samaj

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would have had to repent for its carelessness. Consequently it was deemed necessary that the burden of care and anxiety be removed from his shoulders as far as possible. His health is, we are glad to remark, improving now-a-days.

Lala Kedar Nath Thapur,

The Arya Public will welcome the joyful news that Lala Kidar Nath Thapur, officiating Governor of the Gurukula, has almost recovered his health. He has now practically no complaint. He can work for hours without feeling clogged in any way. A little weakness that now attaches to his brain will, we hope, shortly be driven away and the Lala will be perfectly healthy.

Dr. Harishchandra.

For the information of those interested in the Gurukula and especially in the health of the Brahmcharis it may be stated that before this issue of the Magazine is out, Doctor Harishchander will have gone from the Gurukula. He has been working as our honorary medical advisor for about nine months. He has endeared himself to the students by the sympathetic and parent-like care that he took of them. He treated them very lovingly. His devoted service, the careful handling of the physically delicate Brahmcharis and his anxious interest in their well-being, entitle him to the best thanks of the Arya Public in general and the Gurukula authorities in particular. We congratulate our brother on his brilliant and succeseful work in the Gurukula, and hope that the health of our Brahmcharis will always occupy a high place in his thoughts even when he is at a distance from us.

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S. D. NAGRATHA,

Manager, Arya Patrika, Lahore.

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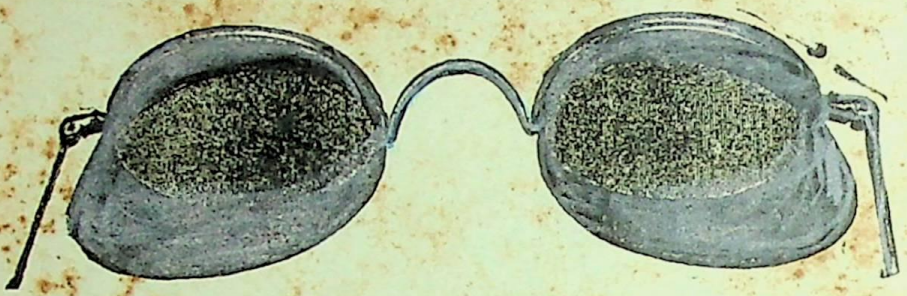
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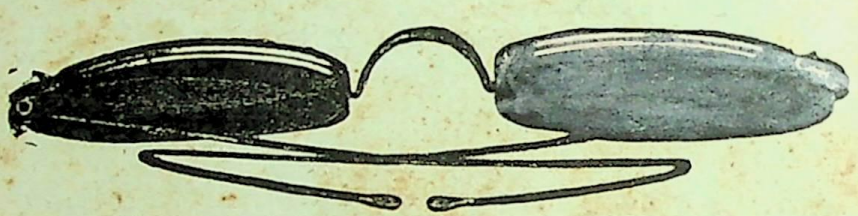


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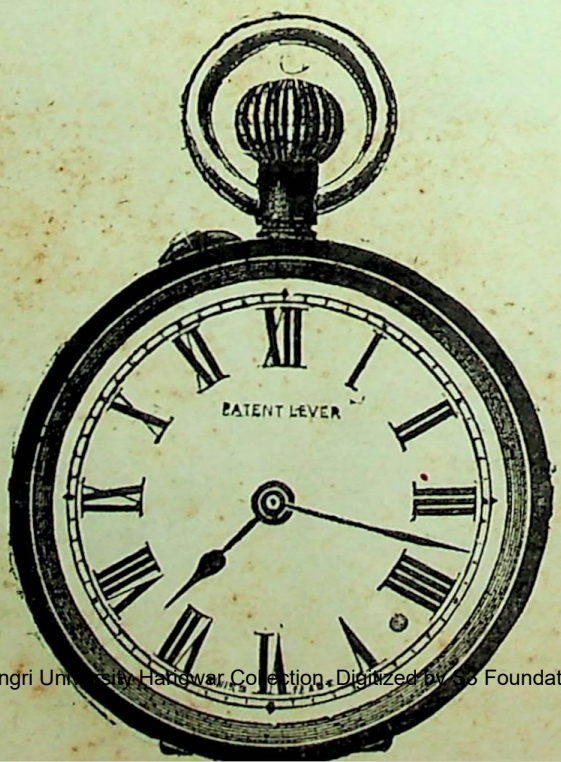
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GURUKULA SAMACHAR.

पुस्तकालय
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THE VEDIC MAGAZINE

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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Social unrest and its Remedies.

II.

We pointed out in the preceding article that the quintessence of social order is grievously mischievous inequality; that modern civilization is an incarnation of the whole bourgeoisie—that bourgeoisie which at one time or other appropriated everything, and has since fattened on everything at the expense of the masses, and refuses to restore anything whatever; that the few by reason of the scandalous profits made from thieving speculation and swindling have built lordly mansions by the mortar of the blood of dumb, mute and uncomplaining masses, and with ravenous and unscruplous appetites are rotting and devouring everything they touch. We have seen that the wealthy and the powerful are striving to secure more wealth and power, grinding to dust and crushing all who stand in the way of their feverish and morbid struggle in which the sole question

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is who should pass over the others and pulverize them. Again, it is but too apparent that the rich are spending their days in busy idleness and are indulging in every extravagance and riotous dissipation; while homeless want and chronic poverty are prowling round every where in big cities and endless toil and moil are working terrible havoc among he dejected millions. This diagnosis of the social evil would have been incomplete and superficial if the thick veil had not been lifted which showed us innumerable scandals, crimes and vices crystallized and embedded beneath the shining and iridescent fluid of this civilization—the labourious product of billions of years of Evolution.

Further on we have seen that there has been a bitter feud between the Haves and the Have-nots which is not mute and frigid but very active and passionate, as each has a ferocious determination to dispossess the other of its belongings; that society has been divided into two fighting armies of devastation and massacre which threaten an entire dissolution of this hard-won civilization; that in spite of some improvement and amelioration in the lot of the working classes in the shape of better accommodation, charitable institutions and old age pensions, there is a steady growth of anarchism and revolutionary socialism everywhere which would blow up society and phoenix-like regenerate it from its purified ashes.

In fact, who would bear the sight of this bloody fight with tooth and claw, this scratch and squall, this mad rush and scramble for gain, this fret and jar inseparable from money-making ? Who would tolerate this commercialization of morals and its incalculable greed, vice, cunning and general rascality ? Who would not look with dismay at a huge, toiling hive popularly known as a factory-house where *entrepreneurs*, like starving hyaenas, are tearing asunder their living prey, where " men are divided into mere segments of men, broken into small fragments and crumbs of

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life ", where men are helpless tools of that inanimate but ever-moving, roaring and thundering, then straining and tearing Giant with steely heart, iron-claws and adamantine teeth. The kaleidoscopic light and lustre, the phantasmagoric shine and brilliancy of the whole modern civilization jars upon a penetrating soul when it sees that the billions of human beings pass into oblivion, live but to die and eventually lie in unremembered graves. In calm moments one is sure to feel that after all this civilization is not a reality but a plethoric ill and only a spurious will-o-the-wisp imitation of an ideal civilization. To put the whole thing in a nutshell,

"The society blooms a garden and a grave."

To be brief, we have shown that the iniquitous inequalities, mischievous differences, and diabolical iniquities of even the present day, are not the creation of the imaginations of pessimists, only fog and fustian or a mere phantom; that the historian's pen and the pianter's pencil have not falsely painted the picture of the pitiable poor in blackest colours and that certain most deplorable institutions have assuredly taken deep root and are bound to poison and vitiate the whole social organism, while many vices are eating into its very vitals.

It is but natural that with all this vast uncontrollable mass of vice and misery before them, men should have revolted against this ignominious social order, and both by thought and action attempted to renovate and reconstruct society. Hence numerous philanthropic schemes—various in their essentials, and some diametrically opposed to each other, but agreeing in one fundamental principle—the creation of a better, nobler, purer man by the extinction of misery and poverty, by rendering nugatory the curse of God that " by the sweat of thy face shalt thou eat bread " and thus conferring leisure upon all for comfort, improvement and knowledge.

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For the present we will deal with all those vague schemes embraced by the comprehensive term socialism and try to see how far they can realize this end.

Beginnings of Socialism.

That wealth is the most potent instrument of acquiring more wealth and that its concomitant abuses and inequalities grow more and more grievous has been fully realized by the lower classes. Whenever old moral traditions have, therefore, been shaken or the heavy pressure of authority has been diminished, there has begun a more or less disguised war against property. Thus in the most ancient times acted the slaves in Rome, and in the middle ages the peasants in Germany and France. Thus also in Russia the people often acted in the times of Stenka Rasin of Pongachof. Thus even now Russian working-men sometimes act.

The passions of the mob and the multitude alone have not tended to rend their enslaving bonds asunder and break into the sacred edifice so laboriously raised by the rich and assiduously defended by the philosophic chants of the aristocratic writers; but from time to time noble natures filled with an unbounded disgust for the odious and noxious distinctions of the powerful and the weak have stigmatized these abuses and deliberately roused the animal passions of the oppressed and suffering masses. Who has not heard the name of Plato, that great Athenian philosopher who flourished in the fifth century before Christ? It was he who in that Golden age when all should have been peace and plenty raised his sublime voice against the institution of private property. Twenty centuries dimly and ploddingly pass on weighed down by the heavy burden of many an injustice and oppression when at last we land on an unknown shore of imaginative Utopias. The great increase of the poor and their hardships roused the pity of Sir Thomas More who in his reme-

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dial schemes goes back to the Communism of the Gospel and in some respects, of Plato's Republic, as the only radical cure. Other philosophers have ingeniously exercised their fancy in devising Ideal commonwealths. In the words of Dr. Ingram, " Companella, Fenelon, Harrington, Bacon and others produced works of this species and in most of them private property is found the social stumbling block and the cause of social ills, and communism of some sort the only cure."

But to preserve the stability of society and prevent mobocracy, a host of writers headed by the Immortal Aristotle have most vigorously defended this institution. Hobbes, Locke, Bentham, Green, Maine and Herbert Spencer may be mentioned as examples of this school.

Thus it is obvious that socialism and individualism in their essence are no new phenomena but the general thing, the substantial thing is as old as human society. This social unrest is admitted by all philanthropic observers to exist and they are prepared to purge the mortal poison from the organism, further purify it from all the parasitic dross and thus restore it to its blooming ruddy youth. But the conflict of opinion arises on the extent and the degree of the evils and secondly, on the causes. Socialists have made much of these ills and abuses, sought their primitive causes in the existence of the institutions of private property, inheritance, bequest, and above all, free contract, and proposed wild schemes that often fall wide of the mark. While the individualists see nothing unusual in them and believe these things as so many corner stones of the present civilization. They would rather have the full, free and open action of the principle of "*Laissez faire, Laissez passer*" and then, they think the law of the survival of the fittest would surely spirit away the social unrest and restore mankind to its pristine beauty and freshness.

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Origin of Modern socialism. Socialism as a more even distribution of wealth as the material means of happiness, as the struggle of the lower classes to raise their pitiable condition, as an effort for the establishment and perpetuation of reasonable equality is as old as history. The modern socialism, however. is the outcome of two great revolutions—of the Industrial Revolution which began to establish itself in England towards the end of the eighteenth century and secondly, of the mightiest revolution in thought which found its prominent expression in France. Rebert Owen worked chiefly under the influence of the former; St. Simon and Fourier grew up under the latter. The current of thought started by them did constantly swell up and spread through the civilized world. Proudhon, Louis Blank in France and Priestly in England took up the movement but it was with the writings of Karl Marx that Socialism has come to the forefront of human thought and claimed to be scientific, in contrast with Simonism and Fourierism which were mainly speculative, imaginative and Utopian.

St. Simonism. St. Simon saw an array of parasites—*faineant* courtiers, ignorant clergy, an effete army of officers and dissolute landlords. He wanted to replace these by exceptionally gifted men—industrial chiefs and *savants*. These were to assist in the exploitation of the globe by man associated with man, exploiting not the labour of others but positively preventing "*the exploitation de l'homme par l' homme*" only for the general good. Thus it was a system of co-operative production under the authority of a "hierarchy of capacities," of genius and virtue that obtained the voluntary adhesion of the rest by force of mental superiority as the Jesuits of Paraguay did that of the savages. He saw that the chief wants of the labourers were two—constant work to live by and knowledge to help their fortunes. These were their birth rights and hence these should be assured to them. Here,

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then, for the first time we have a distinct form of socialism indicated: we have a form of State Socialism and the Right to Labour recognized.

How are these ends to be achieved? Not by the aid of an old morality and a decayed Christianity. But by a new Christianity in which the fundamental principles of the brotherhood of man and mutual love should be practised universally, and a new morality should be preached throughout. He gives us the new moral maxim, the duty of all classes above the lowest, which is, that "all should labour for the development material, moral and intellectual of the class most numerous and the poorest." Mill thus epitomizes the St. Simonian scheme:

"It does not contemplate an equal, but an unequal division of the produce, it does not propose that all should be occupied alike but differently, according to their vocation or capacity; the function of each being assigned, like grades in a regiment, by the choice of the directing authority, and the remuneration being by salary, proportioned to the importance, in the eyes of that authority, of the function itself and the merits of the person who fulfils it."

The followers of St. Simon developed these ideas to their logical or illogical extent until we find that, what was no more than the germ with Simon developed into the full blown flower of an all embracing state Socialism. St. Simonians have brought their wild scheme to a level with collectivism of to-day. For instance, we find ideas in definite and specific form that.

(*a*) Land and capital should be nationalized.
(*b*) Every one should be a state functionary.
(*c*) Competitive *regime* is attended with unspeakable evils.
(*d*) There should be free love between man and woman.
(*e*) The remedy consists in the abolition of heriditary succession, liberty of bequest and co-operative production under state control.

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St. Simonians failed to see that human nature upon which their scheme reposes is very slow to change, and that it would destroy individual liberty and be a very exacting despotism considering the weakness and imperfection of man. Mr. Kirkup thus describes the good and bad aspects of St. Simonism.

The antagonism between the old economic order and the new had only begun to declare itself. The extent and violence of the disease were not yet apparent; both diagnosis and remedy were superficial and premature. Such deep-seated organic disorder was not to be conjured away, be the waving of a magic wand. The movement was all too Utopain and extravagant in much of its activity. The most prominent portion of the school attacked social order in its essential point—the family morality adopting the worst features of a fantastic, arrogant and prurient Sacerdotalism, and parading them in the face of Europe. Thus it happened that a school which attracted so many of the most brilliant and promising young men of France, which was so striking and original in its criticism of the existing condition of thing, which was so strong in the spirit of initiative and was in many ways so noble, unselfish, and aspiring, sank amidst the laughter and indignation of a scandalized society.

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The Social organism.

III.

Now we come to the parallelisms that exist between the group of organs denoted by the term *uru* and the agricultural and trading classes. The word *uru* generally stands for the thighs. It is a well known physiological fact that the thighs form the chief support of the physical organism. The body would be deprived of all support and life would become well-nigh impossible if man was deprived of his thighs. Just as the thighs form the chief support of the physical organism, so the Vaishyas in the state are the chief support of the body politic. Society could not go on if there were no agriculturists and traders. The peculiar relation between the thighs and the art of agriculture is universally recognised. Read the poetry of any country and you will find that the agriculturists are represented as having broad thighs. When the work of reaping or raking is done it is the thighs that bear the weight of the body at that time. Again when a child is to be fed he is seated on the thighs; when he is hungry and requires food he runs to his mother and takes his place on her thighs. The parallelism between the thighs and the Vaishyas brings out clearly the importance of agriculture in the state. But for agriculture civilized human society would not be able to exist for any number of days. Moreover the use of thighs is essential to movement. But for thighs no locomotion would be possible. Similarly it is the chief duty of the Vaishya class to move from place to place, to establish agencies in different parts of the world and to earn money by export trade. The other chief organs comprehended by the term "*uru*" are those that constitute the digestive apparatus. Digestion is the wonderful process by which food stuffs are changed into blood and then into living tis-

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sues. The food stuffs cannot be directly appropriated. They must undergo various changes and transformations before they can be taken into the blood and circulated into the tissues. This, also, has a parallelism in the social organism. There is an infinite quantity of raw material in the world. It is only by subjugating the forces of nature and compelling matter to obey his behests that man is able to maintain his supremacy in the cosmos. Matter is hammered into shape, burnt into ashes, drawn out to a thin filament, crushed to a pulp, turned into the liquid, solid, or gaseous state according to the requirements of man, changed, transformed, twisted and shaped in diverse ways before it is turned into serviceable commodities and appropriated by the different parts of the social organism. Raw material alone cannot, in most cases, be useful to man. Just as the digestive organs render food stuffs fit for appropriation and use by the different parts of the physical organism so must the agriculturists and the trading and manufacturing classes subject matter to various changes and transformations so as to make it serviceable for society at large. Again before the work of digestion proper begins the food stuff must be passed through the mouth so that it may be tasted, its qualities perceived and it may be either rejected or allowed to pass on. We have seen that the functions of the mouth are Brahmnic. The mouth is at the gate to decide whether a particular substance shall or shall not be subjected to the process of transformation. This, also, finds a parallelism in the social organism. It is the Brahmans or men of intellect that as physicists, chemists, mechanicians, electricians botanists, geologists, biologists, mineralogists and physiologists discover the properties of natural objects, classify and label them and find out which of them can be profitably employed in manufacturing processes or as articles of food or used for subsidiary and accessory purposes. Just as the mouth passes on food stuffs to the digestive organs after having ascertained their properties so do scientists

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pass on various new discoveries for the use and benefit of the trading and manufacturing classes. What is being done in the laboratory to-day will find a place in the factory or the workshop to-morrow. This fact is too patent to require any detailed explanation. Radium, wireless telegraphy etc. were all first discovered in the laboratory. The properties of electricity were also first discovered by Franklin at the risk of his own life. Whenever the Brahmnic element has been weak in a society trade has degenerated into reckless speculation bordering upon gambling. In England there was little or no scientific advancement in the early part of the 18th century. The result was that the frenzy of speculation spread rapidly, and new companies were established every day for objects which could not, even by the wildest stretch of imagination, be called remunerative. People actually took shares in one company for making salt-water fresh; in another for transmuting quicksilver into a malleable and fine metal; and in another for importing a number of large jackasses from Spain; whilst one impostor asked the public to take shares in an undertaking the nature of which was in due time to be revealed. Again physiologists tell us that " each of the principal food elements is digested by three distinct digestive fluids. The starch is digested by the saliva, the pancreatic juice, and the intestinal juice, while albumin is digested by the gastric juice, the pancreatic juice, and the intestinal juice. Fats are digested by the bile, the pancreatic juice, and the intestinal juice. Cane sugar is digested in the intestines only, probably by the action of the intestinal juice; and salts are digested by all the digestive fluids ".

This also has its counterpart in the social organism. There are many objects which are subject to various kinds of manufacturing and industrial processes, and become fit for use if subjected to one or more of them. Coal, for instance, may yield diamond, graphic, coke, tar, various kinds of dyes (as magenta) saccharine etc. according as it is subjected to one manufacturing or chemical process or another.

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Similarly iron ores may yield, thin wires, broad sheets, massive and ponderous balls and sulphuric acid.

The digestive fluids serve many subsidiary purposes also. The gastric juice acts as an antiseptic and destroys germs. The industrial and agricultural life also subserves many subordinate ends. It rescues the social organism from the germs of war, internal dissentions, and sectarianism. Wherever there is industrial life you will find people most tolerant, least warlike and most peace-loving. Industrial life is, in fact, one of the chief safeguards of peace, prosperity and progress.

Again we read :—

"Digestion does not end with the absorption of the digested foods into the blood current. The final end of the process is in the tissues, and the last act is the transformation, whereby substances which have been rendered fluid in the stomach, so that they might be absorbed and circulated, are again rendered solid so that they may constitute a part of the machinary of the body, and assist in carrying on its work ".

This also has its counterpart in the social organism. The ultimate end of all trade is to add to the capital which alone assists in future production. We start with capital, produce wealth, spend a lot of it for the maintenance and sustenance of life and the rest forms part of the permanent capital.

Again after the food is passed through the liver it is carried to the heart from which it is distributed through the whole body carrying to each potential energy and material for rebuilding the wasting tissues. This physiological fact suggests many obvious parallelisms. The Brahmans and the Kshatryas are supplied with means of sustenance by the trading classes. On occasions of national emergencies it is the mercantile classes that come to the rescue of the Government

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and the nation. It is their interest that there should be peace in the country just as it is the interest of the digestive organs that the brain and the arms should be constantly supplied with blood. If the brain is not supplied with fresh blood, troubled dreams and bewildering thoughts torture it and the result is that the digestive apparatus is thrown out of order. It is for this reason that sleeplessness and Insomnia are always accompanied by dyspepsia and constipation. If the Brahmans are not supplied with money enough to maintain themselves decently and to carry on their work of laborious research trade languishes and commerce suffers. If no new discoveries are made and no new machinery invented the merchants will not get increased facilities for the manufacture of objects and the consequent loss to their income will be considerable. Similarly if Kshatryas* are not properly fed and supplied with implements of warfare war will break out, the state will be torn by internal dissensions and distracted by civil wars and the result of all this will be the ruin of commerce and the paralysis of industry. It is, therefore, essential that a standing army be maintained by the state at the expense, of course, of those who earn. It is in fact only industrious nations that are liable to attack. Says Adam Smith :—

A shepherd has a great deal of leisure; a husbandman in the rude state of society has some, an artificer or manufacturer has none at all. The first may, without any loss, employ a great deal of his time in martial exercises; the second may employ some part of it; but the last cannot employ a single hour in them without some loss, and his attention to his own interest naturally leads him to neglect them altogether.

That wealth, at the same time, which always follows the improvements of agriculture and manufacture, and which in reality is no more than the accumulated produce of these improvements, provokes the invasion of all their neighbours. *An industrious, and upon that ac-*

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* *Si vis pacem para bellum.* If you wish for peace, be prepared for war.

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count, a wealthy nation, is of all nations, the most likely to be attacked; and unless the state takes some new measures for the public defence the natural habits of the people render them altogether incapable of defending themselves.

He, then, goes on to show that the best course for such a nation is to maintain a standing army. It is but fair that the charges of maintaining it should fall upon the Vaishyas for it is they the need of whose protection calls the Kshatrya class into existence. Brahmans contribute their intellect to the safety and preservation of the state, Kshatryas their physical strength and practical wisdom and the *vaishyas* being the earning class should in justice defray the expenses of its up-keep. It was for this reason that in ancient times Brahmans and Kshatryas were exempt from taxation (vide Manu Smirti) and the burden of it fell mainly on the Vaishyas. The whole trend of modern economic thought and legislation is in this direction. It is an accepted fact that necessaries of life should not be taxed and that luxuries should necessarily be taxed. The Brahmans and most of the Kshatryas led a life of voluntary poverty and shunned all superfluities and luxuries. It was, therefore, natural that they should not have been called upon to assist the state with contributions of money. Again it is a patent phsychological fact that sensations connected with the alimentary canal, the stomach and the oesophagus afford sensuous gratification but are of very little cognitive value. This also finds a parallelism in the social organism. The Vaishyas being every hour engaged in the production of wealth lose or perhaps do not acquire any relish for intellectual enjoyments of a high order. Very naturally they seek pleasure and relief from their business entanglements in a luxurious mode of living. It is for this reason that the Shastras enjoin that the sacred-thread of a Vaishya should consist of a silken cord. This is an ideal system under which Vaishyas are permitted legitimate gratifications which they can appreciate and enjoy but are not allowed to corrupt

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the morals of society by acquiring a supreme and determining voice in the affairs of the state. The standard of honor and distinction being character and learning and not wealth the evils of plutocracy are avoided without having resort to spoliation, anarchism and nihilism. We shall deal with this point in greater detail in another article. Some minor parallelisms may be stated here. Says Liebig in his *Familiar Letters on Chemistry.*

"Silver and gold have to perform in the organism of the state, the same function as the blood corpuscles in the human organism. As these round discs, without themselves taking an immediate share in the nutritive process, are the medium, the essential condition of the change of matter, of the production of the heat and of the force by which the temperature of the body is kept up, and the motions of the blood and all the juices are determined, so has gold become the medium of all activity in the life of the state."

Liebig's view on other points of correspondence is thus stated by Herbert Spencer.

And blood-corpuscles being like coin in their functions, and in the fact that they are not consumed in nutrition, he further points out that the number of them which in a considerable interval flows towards the great centres, is enormous when compared with their absolute number; just as the quantity of money which annually passes through the great mercantile centres, is enormous when compared with the quantity of money in the kingdom.

Here are a few more parallelisms :—

(1) In living bodies, the local and variable currents disappear when there grow up great centres of circulation, generating more powerful currents by a rhythm which ends in a quick regular pulsation. And when in social bodies there arise great centres of commercial activity producing and exchanging large quantities of commodities, the rapid aud continuous streams drawn in and emitted by these subdue all minor and local circulations; the slow rhythm of fairs merges into the faster one of weekly markets, and in the chief centres of distribution, weekly markets merge into daily markets; while in place of the languid transfer from place to place, taking

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place at first weekly, then twice or thrice a week, we by-and-by get daily transfer, and finally transfer many times a day the original sluggish, irregular rhythm, becomes a rapid, equable pulse. Mark, too, that in both cases the increased activity, like the greater perfection of structure, is much less conspicuous at the periphery of the vascular system. On the main lines of railway, we have, perhaps a score trains in each direction daily, going at from thirty to fifty miles an hour; as, through great arteries, the blood moves rapidly in successive gushes. Along high roads, there go vehicles conveying men and commodities with much less, though still considerable, speed, and with a much less decided rhythm; as, in the smaller arteries, the speed of the blood is greatly diminished and the pulse less conspicuous. In parish roads, narrower, less complete, and more tortuous, the rate of movement is further decreased and the rhythm scarcely traceable; as in the ultimate arteries. In those still more imperfect by-roads which lead from these parish-roads to scattered farmhouses and cottages, the motion is yet slower and very irregular; just as we find it in the capillaries.*

(2) All action implies waste; blood brings the materials for repair; and before there can be growth, the quantity of blood supplied must be more than is requisite for repair. In a society it is the same. If to some district which elaborates for the community particular commodities—say the woolens of Yorkshire—there comes an agumented demand; and if, in fulfilment of this demand, a certain expenditure and wear of the manufacturing organisation are incurred; and if, in payment for the extra quantity of woolens sent away, there comes back only such quantity of commodities as replaces the expenditure, and makes good the waste of life and machinery; there can clearly be no growth, the commodities obtained in return must be more than sufficient for these ends; and just in proportion as the surplus is great will the growth be rapid. Whence it is manifest that

* Herbert Spencer's essay on "The Social Organism."

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what in commercial affairs we call *profit* answers to the excess of nutrition over waste in a living body. Moreover, in both cases when the functional activity is high and the nutrition defective, there results not growth but decay. If in an animal, any organ is worked so hard that the channels which bring blood cannot furnish enough for repair, the organ dwindles: atrophy is set up. And if in the body politic, some part has been stimulated into greater productivity and cannot afterwards get paid for all its produce, certain of its members become bankrupt, and it decreases in size. †

† Ibid.

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RANDOM SHOTS,

The Tragedy of Life.

It has been said by poets that life is a tragedy. We often hear of broken hearts, twisted chords, torn tendrils, disappointed hopes, wounded feelings, calm and settled despair, tearless grief, blasted expectations, blighted lives, dreary and gloomy prospects, pessimistic views of life, misanthropic activities, misogyny, cynical dissertations, sharp, biting and caustic sarcasm, morbid enjoyment of the world's sorrows, ogerish delight in the misfortunes of others, demoniac pleasure felt in witnessing scenes of misery, and fiendish interest in the development of sensational events likely to set the world agog. Why all this degradation of the human spirit ? Has God planted these diabolical impulses in the human soul ? Surely not ! It cannot be ! Do not the Vedas declare that the human soul is अमृत पुत्र It is immortal like the Divine spirit. It is, originally, as pure, spotless and impeccable as the Divine Lord Ishwara himself. But God is all—Beatitude. Why all this sorrow in the world. Why is it that some people experience in a poignant manner.

> A grief without a pang, void, dark and drear
> A dreary, stifled, unimpassioned grief,
> Which finds no natural outlet nor relief,
> In word, or sigh or tear.

What is the origin of sorrow and grief. Psychologists tell us that " the sources, from which we draw the materials for happy reflection and for pleasing constructions of the fancy in after years, are not, as a rule, the violent excitements of our sensibility, but these feelings which are of a calm nature, and also endure commonly for a long time ". But feelings of a calm nature can not be pro-

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duced by the perception or contemplation of objects which are of a fleeting, volatile, fickle, and vacillating character. Who has ever felt a calm and durable feeling by looking at a flickering light or the rapid changes in the kaleidoscope? Who has ever enjoyed natural scenery while sitting in an express train when the objects in view flit accross the field of vision with painfully startling rapidity and electric and shockingly quick speed? Some peculiarly constituted minds may derive sensuous delight from rapid movement but nobody can say that the resulting pleasure can endure or be revived in consciousness to furnish materials for poetic fancies or the construction of fair dreams. This simple fact accounts for all the misery which has turned the beautiful paradise of the world into a vetitable pandemonium and has tinged bright objects with melancholy and sadness and invested charming and captivating sights with the dark hue of sombreness and gloominess. People foolishly fix their thoughts on perishable objects and are pained when they find to their cost that the delights afforded by them are of an illusory character. A man lavishes the affection of his heart on a beautiful woman with dark eyes, pencilled eyebrows, red cherry pouting lips and pearly teeth. Thinking that the face is an index to the mind he calls her "a white angel" "a sweet scented rose" "an innocent blooming child" "the most perfect work of, creation" and what not. His love colours all his affections, sentiments and activities. It becomes the dominating passion of his life. When the object of his passionate, mad and unreasoning love is happy the world wears roseate hues and;

> The meanest floweret of the vale,
> The simplest note that swells the gale,
> The common sun, the air, the skies,
> To him are opening paradise.

When she is unhappy he cries out,

> "How weary, stale, flat and unprofitable
> Seem to me all the uses of this world."

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When at last he finds or fancies that his angel is a she-devil in disguise, that her external beauty like the lightning that flashes accross a midnight sky, only serves to bring in clearer relief and to render more obtrusive by contrast the darker passions of her soul his heart is broken. He realizes that the cup of bitterness has been drained to the dregs and exclaims in sepulchral and plaintive tones

"But there, where I have garnered up my heart
Where either I must live, or bear no life,
The fountain from which my current runs,
Or else dries up to be discarded there
Or keep it as a cistern, for foul toads !
To knot ahd gender in ! turn thy complexion there
Patience, thou young and rose-lipped cherubin
Ay, there, look grim as hell."

Another man forms a friendship. He confides all the secrets of his heart to his friend and expects that when his heart is torn with grief he will be able to unburden his soul to his dear one, recline against his breast, and have his grief washed away by the flood of loving tears shed by him. He deserts his relatives, incurs the wrath of his every day companions, braves dangers, tempts fate and risks life itself for his dear sake. The valued friend listens to the incitements of self-interest and betrays him. All the objects of pleasure become insipid, the edge of interest is cloyed and the honey of hope is converted into the bitter poison of despair. When the consequences of this cruel betrayal are visited upon him, he thinks not of them but of

The most unkindest cut of all

and of

Ingratitude more strong than traitor's arms.

He longs for death but cruel fate has ordained otherwise. That relief is denied him. He must bear the consequeness of his folly in having sought joy in fleeting and perishable objects. Here is a hero-worshipper. He loves

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a cause not on account of its intrinsic worth or its absolutely righteous character but because his hero is identified with it.

He has heard of the object of his veneration and setting his imagination to work has constructed all sorts of foolish fancies and impossible dreams about him. His hero is immaculate. He is free from all weaknesses, imperfections, and foibles. He is self-less and is absolutely free from the least taint of

The last infirmity of a noble mind.

He runs not after the praise of unreflecting multitudes and the applause of listening senates but finds satisfaction in the approbation of the inner monitor. Propinquity dispells the illusion. The charm of mystery vanishes. The scales fall off from the eyes. The idol is shattered to pieces. The real man is so different from the imagined god. He who boasted of having triumphed over death and of being the most perfect product of evolution tells lies to avoid censure. He who talked glibly of peace of mind is a constant prey to perplexing, bewildering, distracting and torturing thoughts and sometimes lies awake on his bed molested by the shadows of the night and the terrible sceptres formed out of troubled memories, sinful recollections, and vivid reminiscencess of oaths violated, sins committed and iniquities perpetrated. His imagination is haunted by visions of exposures, disclosures, and secrets divulged. So there *is* a skeleton in the cupboard ! Just see how hideous and frightful it looks ! Look at your hero's white face, troubled countenance, scared mien, bleared and bloodshot eyes and compare all this with his lofty gait, imperturbable countenance, sanctimonious exterior, solemn look, sombre air, and saintly deportment on occasions of public demonstrations. How painfully vivid is the contrast. No wonder then that the admirer turns a cynic and resolves to hate a world in which *Hypocrisy* holds the sceptre of power, wields the baton of authority and is seated on the throne under the gorgeous canopy and surrounded by pomp and state;

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while sincerity and candour are grovelling in the dust and must needs meet with insult and indignity on all sides. If the cynic feels no interest in life, if his existence is a source of unintemrittent joylessness to him, if his eyes are lack-lustre and a scowl always sits on his brow, if his future is void of all hope and cheerfulness the fault is entirely his own.

He whose source of water-supply is a muddy pool or a stagnant gutter or a filthy kennel or even a tank will not only be deprived of pleasures arising out of the sweet taste of limpid water but will some day have to die of thirst or complain of parched lips and a dry throat. But he who depends for water-supply on the deep well, the flowing rivers or the inexhaustible ocean will never have occasion to croak or to mutter curses. He will find fresh delights every day. Similarly he who will depend for consolation and solace on Him who is all-Truth, all-Knowledge, all-Beatitude, Imperishable and all Holiness will enjoy perennial calm and perpetual tranquility. He will stand in the ocean of human passions firm as a rock. The roaring waves and the surging tides will beat against the rock all in vain and will find their fury wasted. Such a man will not despise the delights afforded by wifely devotion, family affection, friendship, and admiration just as a man who can command the water of the deep well does not feel the least hesitation in using tank water so long as it is available. In his hour of disappointment he will look for solace to the unfailing Source of joy and consolation even as the thirsty man finding that the tank has become dry runs to the well and finds its water sweeter than ever. For him life will neither be a tragedy nor a comedy but a drama having a serious purpose and a deep meaning and capable of exciting calm, placid and tranquil joys and delights which will neither satiate nor produce ennui but give a healthy tone to the nervous system and a tinge of optimism to the soul.

Diogenes.

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The Ethics of Self-reliance.

"Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide; him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him because he did not need it"—R. W. EMERSON.

The theme of this article is suggested by the 'unrest of insecurity' prevailing in England in contrast with the unrest of aspirations smouldering in India. The fire of unrest is visible in both countries. In one it displays itself, in various ways and forms, freely enough; in the other its outward manifestation is viewed with grave misgivings and considered, naturally enough, a danger to the British Empire. This distinction, however, is inevitable. England is an independent self-governing country. India is a mere dependency of England. The question, however, arises why the unrest of England is regarded as commendable and the unrest of India contemptible. The answer is easy enough. A bureaucracy is ruling India and it is human nature that the rulers will not willingly deprive themselves of a power which they enjoy at present. The interests of India and most of the bureaucrats cannot possibly be indentical. They wish to maintain their priveleges as long as possible. India wishes that her children may breathe a free atmosphere like Englishmen or other self-governing people belonging to the British Empire. There is a clash of interests. It is indeed a pity that India is discouraged by some short-sighted bureaucrats-though not by her real rulers–in her feeble endeavours to rise higher in the scale of nations. All nations are engaged in the work of self-improvement and are unfettered in their strivings after the ideal they have severally placed before themselves. India is not circumstanced so favourably: thousands of obstacles impede the path of her

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progress. A time there was when the majority of reflecting Indians believed that by prayer and agitation alone their country would attain autonomy and no attention was paid to the development of intellectual and moral resources of the nation but stern facts have dispelled that illusory belief. The Indian National Congress has been praying to England for scores of concessions; its proceedings were and are based on a reliance upon constitutional *agitation* alone. But whenever any concession has been made, we have been reminded at the same time that the concession was not the result of any yielding to agitation, or in compliance with our request, but a boon granted to us unasked for. This made some mad "patriots" desperate. The outward manifestation of discontent became criminal: the Government had to become equally violent in punishing the transgressors of the law and in the moment of panic even innocent persons suffered. The unprecedented era of deportations set in and India sat stunned. Then followed a recognition of our rights 'according to our qualifications.' But even this is being grudged by a majority of Englishmen. The Congress became ecstatic on the reforms, perhaps because it flattered itself by the thought that the reforms proposed by Lord Morley were the result of its labours. The speech of Dr. Rash Behary Ghosh appeared like an oration of the Nawab of Dacca. Mr. Surendra Nath Banerjee went so far as to say that Lord Morley would go down to posterity as *Simon de Montfort* of an Indian Parliament, whereas Lord Morley says that his reforms are not to be considered the precursors of parliamentory institutions in India. According to him, the oriental atmosphere is unfavourable to the growth of such institutions. I read all the speeches, delivered by Indian politicians in the Congress and I frankly say that there were few speeches, which did not seem to me to have been delivered under the dread of deportation. The truth is, the Congress now seems to have outgrown its

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necessity. I do not mean to suggest that I regard the *Manicktolah* institution as a good substitute for the congress. The one is based on madness and crime, the other on foolishness. India can rise neither by an institution which only prays and praises, nor by an institution which is a serious menace to the safety of humanity within the bounds of India. It will rise on the basis of Social Efficiency. Political institutions are difficult to flourish now; sooner or later they may be declared unlawful associations—nay even social—rather cosmopolitan—institutions like the Arya Samaj are suspected to be striving after the political emancipation of India. We are in a very critical position. We are now being suspected by our guardians very badly. But there is one truth which we should lay to heart—"the more obstacles we may have to contend with in the path of our progress, the stronger shall we become." Rely on your own strength—moral strength and not physical strength. We are expecting too much from others. That won't do. If you are forbidden to speak out, do not speak. Silence is mightier than speech. Our thoughts will not be wasted. "Men imagine" says *Emerson*, "that they communicate their virtue or vice only by overt actions and do not see that virtue or vice emit a breath every moment." It is no use blaming the government for doing or omitting to do this or that. According to the inexorable laws of nature you retain only what you earn by the devolpment of your moral resources. See what *you* have to do. You have to develop your *thought-power*. Do-not harp any more on the theme that "you are dead and gone." Begin to have faith in yourselves. Just think for a moment, how absurd it is that men having no confidence in themselves expect others to place confidence in them. I have heard some fatalists saying that 'God does not seem to be on our side.' But they do not know, that "God will not have his work made manifest by cowards." No enactment

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of out Govt. can instil 'moral courage' into the hearts of the people: and no people have ever 'governed' who have lacked moral courage individually. '*Self-reliance*' is one of the principles of success in any work that we may take in hand. *Swami Ram Tirath* delivered a lecture at *San Francisco* on Jan. 26th 1903, and he named and expounded *seven* principles of success—(1) work (2) Unselfish sacrifice (3) Love (4) cheerfulness (5) fearlessness (6) self-reliance (7] purity.

'*Self reliance*' means reliance on one's own abilities or confidence in one's own powers. It is a very valuable asset both from individual and national standpoints. A diffident man possessing abilities of a high order will shrink from tasks that would not in the least frighten a self-reliant man of average abilities. The Athenians animated by the desire to save the cause of Grecian Liberty, the Romans when face to face with Hannibal, Sir Francis Drake when opposing the Spanish Armada, Hampden defying the tyrannous taxes imposed by the kings, Caesar asking all his companions to leave him alone on being deserted by his trustworthy companion named *Labienus*—all these, were inspiringly full of a confidence in their own strength; and it is this virtue of self-reliance which has secured for these men a distinguished place in the world's annals. It is true the instances of self-reliance given above relate to national affairs and there is no likelihood of our being engaged in contests of such a character in the near future, but what I insist on is this, that unless this virtue of self-reliance will be exercised in the affairs of our daiiy life, it would be next to impossible to exercise it in the more serious concerns of life.

Unfortuntely there are persons who esteem very highly the desire to appear consistent. Oh ! how can we contradict that to-day which we said yesterday ? No ! we cannot but change with a change in the times. Live ever in a

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new day: Judge the times and speak and act accordingly. Do not conform to dead institutions, like *Silas Marner* foolishly patching up the broken pieces of his pitcher.

What then is the duty of every Indian in our present critical state. That duty is—" Pray at least *once*, if not *twice* a day, that *Indians may become daring but loving, true-workers but smart, that conditions for the rise of India may become more favourable and instead of hatred love may prevail between Indians themselves as well as between Indians and Englishmen.* Surcharge the atmosphere with such thought-currents. See how the conditions change. In other words, *spiritualism* will cause the salvation of India, not *materialism.* We can work in the *thought-world*, with the cumulative force of ages of cultivation, more easily and more effectively. Build up a strong foundation by thought power, by contemplating on the facts of life from the highest point of view— the accessory requirements will come of themselves in course of time. Do not be discontented: " discontent is the want of self-reliance and infirmity of will ". But now another question suggests itself. *Have we the right to be a nation ?* The following remark supplies the answer.

" Centuries of divided government had not destroyed the national sense of Italy; Switzerland was a nation for all its diversity of languages; different of tongues did not prevent Poland and Lithuania from sharing the same national aspirations. Alssce belonged to France, however German it might be by race and history."

Nationality is a sentiment, a moral phenomenon which may be generated by material causes but exists by virtue of moral facts. Nationalities can be founded only for and upon and by the people; and it follows that when the inhabitants of a territory *desire to be a nation*, provided that behind their desire there lies a moral purpose, they

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have the right to be one." Now let us consider the matter from another stand-point. There are two essentials of nationality–(1) geographical unity (2) common historic evolution or culture: and both these *essentials* are to be found in India. So our right to be a nation is not a mere chimera.

I remarked in the very beginning of this article that its theme had been suggested by the unrest of insecurity prevailing in England in contrast with the unrest of aspirations prevailing in India. I have dwelt, at some length, on the phases of ' unrest ' in India. Now let me expose before the readers some ' phases ' of the unrest in England. The determined efforts of Germany to produce a formidable war fleet, has set England athinking; the latter's " indisputable superiority on the sea " seems to be challenged, and Englishmen have become anxious at the *precariousness* of their home defence ".

One writer proposes that " every British youth of sound physique and ordinary brain power should be put through a short course of military training and rifle shooting as the logical, complement of compulsory education in ' book-learning ', as in Switzerland ". Then another remark follows—

" So far from universal military training being likely to produce a spirit of aggression and Jingoism, exactly the opposite sentiments will probably be developed; and when every family knows it may have to put one or more of its members into the fighting line that knowledge will have a sobering effect upon the nation and prevent further exhibition of that music-like patriotism which has on more than one occasion detracted seriously from our reputation for dignified self-control and British coolness, showing us to our neighbours more in the guise of those southern races whose demonstrative excitability we have always affected to despise ".

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Let this writing be read by those in whose hands lies the power of repealing the Indian Arms Act.

We read in the English Magazines that " the manhood of the nation should be trained to arms "—, that patriotism by proxy " is a despicable thing; whereas here we are taught quite the contrary. In another place we read— " If a nation feels that it depends on another for the defence of even its own hearths and homes, *spirituality* —that finest flower of manhood—can never blossom in its midst. " Is it so ?. What, then, are we to do ? I know of no remedy except" Develop your thought-power " Now I conclude this article with the following quotation.

" The diverse peoples of India are like the parts of some magic puzzle, seemingly impossible to fit together but falling easily into place where once the key is known— the key is " *national self-consciousness*; " which (I may add) is nothing but a revival of the spirit of self - reliance.

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PRINCIPLES OF GOVERNMENT.

Closely allied to the Fourth is the Fifth Great Principle of Evolutionary Universal Divine Government. The Fourth Great Principal, we saw, taught us the importance value and absolute necessity as well as the dignity and sacredness of *individual exertion*—it showed us how our sacred duty it is to act our part honestly, conscientiously, and sincerely—it in fact inculcated that we ought to contribute, each in due proportion to our individual capacity, towards the common service of our fellow-beings before or after receiving our share of the good things in Nature and Art—and above all it dwelt upon the moral side of the question pointing out how it is criminal and sinful on our part not to work and fully exert ourselves in return for the satisfaction of our desires. And now the Fifth Great Principle inculcates the equally great value and sacredness and dignity of *individual representation*. If the Fourth Principle is concerned with exertion and activity of the individual in general the Fifth Principle is grounded on desire and aspiration, the root and spring of all action. For in the Fifth we clearly recognize the Great Principle of Representation which the Veda intends to be conveyed to our minds through such names of the Supreme Being as Mitra, Varuna Aryaman, Vrishan, Bhaga &c. Already the reader has unawares gone over many a Vedic Mantra, cited by us, which illustrated this Fifth Principle in addition to the particular ones noticed before. For this Principle of Representation is no other than what is based on desire, yearning, and prayer addressed to God consciously or unconsciously by the

V मित्र - वरुण - अर्यमन - वृषन - भग
Mitra, Varuna, Aryaman, Vrishan, &c. denote the Principle of Representation.

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needy helpless or repenting heart of every living individual. Who does not know that our inmost desires and cravings arising out of our pressing needs do most justly represent us and that these secret but just representations of our needy hearts go not in vain but are consciously or unconsciously meant for the One Ever Wakeful and Ever Watchful Being that is within and without us everywhere? Whenever a legitimate desire is sought to be secretly, unlawfully, and ruthlessly suppressed by an act of despotism or tyranny private or public the secret wailings, choked sobs, and heavings of the bosom reach instantaneously the Throne of Thrones crying for redress and retribution; and History, inherited traditional and recorded, abounds in instances in which waves of despotism followed by heavy retribution have marred and disgraced the dealings of man. How much less of human misery suffering and bloodshed there would have occurred had despots and tyrants of all grades and colours respected from the outset this secred Principle of Represention; and that, too, not in a makeshift diplomatic way but in an earnest conscientious spirit of justice and impartiality; and how many heroic souls would have been spared to serve the cause of humanity along other lines instead of being offered up as so many victims at the altar of injustice and folly. Every creature has its own peculiar hopes desires and aspirations which serve as a sufficient index of its particular position and needs. And it is the sacred duty of every good just government to attend carefully to them and to place no obstacles in the way of free representation. For if there is any one thing that more than anything else does truly and sufficiently represent an individual it is that portion of his hopes and desires which is directly the outcome of his real needs and requirements. Of course the artificial wants created by the false glamour of fanciful tastes, fashions, and conventionalities attendant on an unnatural civilization have no place in this natural system of representation.

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It is generally known that dreams reveal the nature and character of the individual that dreams them. This is when the dreams are the normal and direct outcome of the desires and not of any fleeting phenomena or passing impressions. Here, for instance, is a patriot whose one devout yearning day and night is to see his dear land of birth free and strong and prosperous taking its place again in the first rank of nations—free from all depressing and degenerate influences at work, strong not to oppress others but to help on the glorious humanitarian cause of freedom, virtue, wisdom and happiness, and prosperous without the attendant evils of pride, selfishness, jealousy and unholy ambition. Such a true patriot will perform *tapas* to further the object upon which his heart is set and he will dream dreams like those dreamt by Pratap, Shivajee Govind Singh, by Alfred Washington and Garibaldi. Or here, for example, is a Sannyasi who leaves his home and exchanges its tender sweet soft pleasures for the toils, cares, and anxieties of a larger, holier, and nobler life in quest of some means to put down the beast in Man and to bring out the all but suppressed Divinity. Such a true humanitarian and philanthropist will dream dreams like those dreamt by Buddha, Shankar, and Dayanand.

Desire is at the bottom of all dreams thoughts and sentiments—desire is the spring and fountain of all deeds needs and strivings; and hence it represents the nature of an individual fully and completely. For the entire character of a creature is embedded as it were in the "Knot of Desires" (गुहा ग्रन्थि) as the Upanishads call it. And this truth is beautifully expressed by the Mantra.

कामस्तदग्रे समवर्ततााधि मनसो रेतः प्रथमं यदासीत् ।
सनो बन्धुमसति निरविन्दन् हृदि प्रतीष्याकवयो मनीषा ॥ ऋ० । १० । १२९ । ४ ॥

"Desire arises ever—aspiration soars higher—hope springs eternal in the heart; and these desire-impulses gradually expand and develop the mental germ strengthening

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the feelings, sustaining the memory, steadying the emotions, and training the intellect; so that it is this triad of desire, hope and aspiration that binds into one harmonious whole that which is and that which is not (*i.e.* the past and the future)—desire unifies the past, present and the future—in desire lies the bond and connecting link between the past and the future; after due thought sages can discover this truth." Such is desire, hope and aspiration, and this triad finds expression in prayers conscious or unconscious. Now as there are different grades of creatures so there are different kinds of desires and prayers as well. The Veda is a matchless Prayer—Book of humanity containing all kinds of prayers suited to every description of conditions and creatures. The best and noblest of humanity, for instance, will pray thus :—

सनः पितेव सूनवे अग्ने सूपायनो भव । सचस्वानः स्वस्तये ॥

"Most Effulgent Lord, be bountiful and gracious to us, even as a father to his son, and confer upon us never—diminishing and undecaying weal—lead us on to perfection and immortality and blessedness."

अग्निनारयिम श्नवत्पोषमेव दिवे दिवे । यशसं वीर वत्तमम् ॥

"By Thy guidance, Most Glorious Lord, may we enjoy ever increasing ennobling and enlightening blessings of good fame and valour bestowing renowned and heroic progeny upon us." आनो अग्ने रयिं भर सत्रासाहं वरेण्यं । विश्वासु पृत्सु दुष्टरम् ॥ "Give to us, O Gracious Lord, such excellent wealth glorious possessions and perfect blessings as will knit us together into a strong community able to resist the worst evils human constitution has to grapple with at any time."

अपामीवामपविश्वामनाहुतिमपारातिं दुर्विदत्रामघायतः ।
आरे देवा द्वेषो अस्मद्युयोतनोरुणःशर्म यच्छता स्वस्तये ॥

"Lord, chase away from among us all constitutional evils maladies &c. of body, mind, and society such as plague, poverty, foolishness, ill-feeling ignorance, immorality, wicked-

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ness, hatred, malice, misunderstanding superstition, lack of generosity, magnanimity &c. and bestow upon us great, vast, and undecaying blessings for our well-being."

यां मेधां देवगणाः पितरश्चोपासते । तया मामद्य मेधयाऽग्ने मेधाविनं कुरु स्वाहा ॥

"Give me, O Lord, that holy intelligence, wisdom, and energy which is ever sought after by the wise and the godly and which is ever aspired to by the guardians of mankind."

प्रजापते नत्वदेतान्यन्यो विश्वा जातानिपरिताबभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयोरयीणाम् ॥

"Lord of all creatures, Protector of all progeny, Thou pervadest sustainest and governest all the manifold beings of all times and kinds that constitute this vast Universe; may we have those desirable things for which we pray to Thee and may we become lords and preservers of what is good and delightful and conducive to happiness."

यतो यतः समीहसे ततो नो अभयं कुरु ।
शंनः कुरु प्रजाभ्यो अभयंनः पशुभ्यः ॥

"Lord, as sure as Thou governest the Universe harmoniously, make us undaunted and fearless in every way (*i.e.* remove all causes of danger; may our progeny be blessed and even our cattle be out of the reach of danger.")

अभयं मित्रादभयम मित्रादभयं ज्ञातादभयंपरोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥

"May there be no cause for fear or alarm from friend or foe—from the known or the unknown; may there be no shadow of danger, day and night from any quarter—may all and every thing be to our good; may we infact, be so full of wisdom as to turn everything to good account."

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांस स्तनूभिर्व्यं शेम देवहितं यदायुः

May we becoming able-bodied sound-minded learned, generous, virtuous, and dutiful, hear see and do always what is good wholesome and beneficent; may we, in fact

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live out our lives in the most useful pious righteous and beneficial way possible."

सोमरारन्धिनो हृदि गावो न यवसेष्वा । मर्य इव स्व ओ क्ये ॥

"Omniscient Lord of Holy Perfect Wisdom, may our hearts delight Thee, may we take delight in all Thy acts and dispensations, just as cattle delight in luxuriant pastures or just as mortals take delight in their own homes—may our hearts reflect pre-eminently Thy wisdom, holiness benevolence, majesty and glory to the fullest extent.

The sixth Great Principle of Evolutionary Universal Divine Government is that of Adaptation and Direction. There is not a speck, not a germ, not an organ, in the universe but obeys and illustrates this universal principle faithfully and throughly. From the vast limitless world-organism whose life and soul, as it were, is the Supreme Being down to the smallest invisible germ or cell or nucleus of a cell we find this principle working without an exception. Adaptation of means to an end and the direction of the activities of many organs to produce a single definite result is a universal truth of the greatest certainty.

VI सवितर अग्नि वैश्वानर representing the principle of Adaptation and Direction.

Now the Vedic epithets of the Supreme Being such as Savitar, Agni Vaisvanara & are intended to represent to our mind this same Universal Principle of Adaptation and Direction. For example : विश्वानि देव सवितर्दुरितानि परासुव । यद् भद्रं तन्न आसुव ॥

" O Lord, Governor, Director, and Evolver, of the Universe, chase and drive away from among us all constitutional evils, disabilities, weaknesses, defects & whether physical, mental or social and bestow upon us only that which is good whole-, some, and beneficial, tending to promote our well-being ". तत्सवितुर्वरेण्यं भर्गो देवस्यधीमहि । धियो योनः प्रचोदयात् ॥ " We meditate constantly on and try to realize in our very being and conduct that most exalted and glorious excellence of the Sup-

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reme Being who evolves, governs and directs the Universe so that He may direct our energies and activities, intellects and aspirations for our well-being. तमीशानं जगतस्तस्थुषस्पतिं धियञ्जिन्वमवसेहूमहेवयम् । "We invoke Him, we call on Him for our protection— Him Who is the Ruler, Governor and Director of all that moves or is stationary and Who directs all activities and guides all intelligence and satisfies all desires and aspirations ". अग्नेनय सुपथाराये अस्मान् विश्वानि देव वयुनानि विद्वान्। युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ " Most Glorious Gracious Lord !, as Thou knowest everything constituting the world, lead and guide Thou us along Thy most righteous path of Divine Dharma on to perfect glory, greatness, and wisdom by driving and keeping away from us all shadow of crooked ugly evil — for this we pray to Thee and implore Thy aid for ever and ever ". वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनां उपमिद्ययन्थ ॥ "Lord and Director of all constituencies, Thou so disposest of and bindest all things into one harmonious system as to guide and lead all beings along lines of adaptation to perfect symmetry and rectitude ".

We remarked that this principle of Adaptation and Direction is universal as it obtains in the physical or inorganic systems as well as in the higher and more complex organisms of organic and super-organic systems, We now give below some extracts from Herbert Spencer's "First Principles" about the same subject :—

" When through a change of habit or circumstance, an organism is permanently subject to some new influence, or different amount of an old influence, there arises, after more or less disturbance of the organic rhythms, a balancing of them around the new average condition produced by this additional influence. As temporary divergences of the organic rythms are counteracted by those of a reverse kind; so there is an equilibration of their permanent divergences by the genesis of opposing divergences that are equally permanent..... This is a conclusion which

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we may safely draw without knowing the special rearrangements that effect the equilibration. If we see that a different mode of life is followed, after a period of derangement, by some altered condition of the system— if we see that this altered condition, becoming by and by established, continues without further change; we have no alternative but to say, that the new forces brought to bear on the system, have been compensated by the opposing forces they have evoked. And this is the interpretation of the process which we call *adaptation* ". " When it is remembered that during the evolution of intelligence, there arise answering internal asociations having different degrees of cohesion; it will be seen that there is a progress towards equilibrium between the relation of thought and the relation of things.... Supposing this state to be reached—there will have been reached a perfect correspondence between ideas and facts; and the *intellectual adaptation* of man to his circumstances will be complete. The like general truths are exhibited in the process of *moral adaptation*; which is a continual approach to equilibrium between the emotions and the kinds of conduct necessitated by surrounding conditions. The connection of feelings and actions, are determined in the same way as the connection of ideas.....In what we distinguish as acquired habits, and in the moral differences of races and nations produced by habits that are maintained through successive generations, we have countless illustration of this *progressive adaptation*; which can cease only with the establishment of a complete equilibrium between constitution and conditions."

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A rationalistic View of the Arya Samaj.

VII.

The Samaj—a Religious Body.

From what has heretofore been said it would appear that the Arya Samaj is neither a political body, nor a school of controversialists, nor a band of turbulent people. It is a religious body, and if it even interests itself with the educational or social problems, it is because it looks upon these as being closely connected with the religious problems, and not as things distinct from it. Religion in India is not restricted to the mere fostering of a belief in God or the next world; rather it includes within it all the intellectual, social moral and spiritual perfections of a man, as being so many steps in aid of what is strictly called the religious life, and as making a man better fitted to "enter the kingdom of heaven." Hence it is that, all its various activities notwithstanding, the Arya Samaj is a religious body, because the one central object of its existence is the carrying out of religious reform and bringing about the revival of the ancient Vedic religion.

In order, therefore, to study the Samaj exactly, we must study it as a religious body, freeing ourselves first from all the prejudices that we are led into through oversight of this fact.

But by describing it a religious body, it is not meant that the Arya Samaj is a religion by itself. It is rather a society of religion, which professes a belief in the Vedic doctrines and aims at the propagation of the same. The *Summumbonum* of its existence is "to do good to the world, that is to promote physical, spiritual and social good of every sentient being."

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It would be rather out of place here to enter into a detailed examination of the doctrinal beliefs of the Samaj. They can be best studied from the works of the founder of the Samaj, or better still from the original Shastras. Here it will be quite sufficient to give a short account of them just enough to give one an idea of the nature of the religion followed by the Samaj, of the purity of its faith and of the reasonableness of its credentials.

It has already been said that the Samaj professes a belief in the Vedic doctrines and follows the Vedic Dharma. So to give an account of the religion of the Samaj would be to describe the Vedic dharma itself. It is no easy matter to describe it as briefly as is desirable. Still an effort may be made, and the salient doctrines of the Vedic dharma may be described as follows:—

There is one God, who is the Ruler of the Universe, Eternal, Holy, Just, Omnicient, Personification of existence, Intelligence and Bliss, and so forth. Distinct from but subordinate to Him are the two other entities, soul and matter. These three are the principles of the world. Soul in combination with matter becomes capable of action (*karma*), and to reap the fruits of action. Brahma (God) is the giver of this fruit. The soul makes its own destiny by means of its *karmas*. This law of *karma* brings about the transmigration of the soul. Moksha is the freedom of the soul from the shackles of transmigration. Gyan (true knowledge), *karma* (righteous conduct) and Upasna (worship) are the means which help the soul in its libera-tion. There is no intermediary between God and man. But God has not left man to his own resources. He has in the beginning vouchsafed to him His knowledge of the ways by which the soul can attain to Him, by means of the Vedas which are "the scriptures of true knowledge." Avidya or nescience is the source of all our misery and should be dispelled. By meditating upon that Almighty,

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the sun of knowledge, whom wise men describe in manifold ways, our intellect and soul are purified and the darkness of Avidya is dispelled. There are ten characteristics of *dharma* or right action, namely,

धृतिः क्षमा दमो ऽस्तेयं शौचमिन्द्रिय निग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्म लक्षणम् ॥

"Patience, forgiveness, self-conquest, abstaining from stealing, cleanliness, control of senses, study, knowledge, truth and freedom from wrath, these are the ten characteristics of *dharma*."

We are, however, here chiefly concerned with the nature of the Samaj as a Religious Body, its line of action, its characteristic features, and its leading principles. These we shall now try to examine a little.

The first thing noticeable about the Samaj is its missionary character. Some people consider this missionary spirit a novelty in the religious history of India. But in fact it is nothing of the sort. Religious missionaries have not been unknown in ancient India, and those who know the history of Buddhism cannot deny the fact that Buddhism owes a good deal to their missionary spirit for its spread. Then again Shankaracharya was an Aryan missionary who travelled from one place to another preaching against the prevailing atheistic doctrines of the latter day Buddhism. In our own time we hear of the Ram Krishna mission, which has given forth to the world a man like S. Vivekanand. So the character of the Samaj as a missionary society is not to be regarded as a departure from the old traditions of Hinduism.

The function of the Samaj is two-fold: to promote the well-being of the Individuals, and of the Society or the world at large. The Sixth and the Ninth Principles of the Samaj enunciate this two-fold function.

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It is as a well-wisher of the world and the Society that the Samaj has assumed its missionary character, and for this very reason its position as such is worth maintaining.

This missionary character has necessitated the adoption by the Samaj of its controversial programme. Enough has been written about this subject elsewhere. Here it would suffice to say that controversy has to do only with the *modus operandi*, and not with the beliefs and principles, of the Samaj. It has been adopted because of the "wide spread popular errors," the evil superstitions, the pernicious religious beliefs and notions, and the perverted tastes of the nation, and it will be necessary to continue to adopt it so long as these evils linger in the country to any considerable extent. If India is to make any progress materially, it must first look after the intellectual and moral condition of its children. In order to do that it would be necessary to deal roughly and harshly with the existing evils. This is actually being done by the Samaj, and if it might, for a moment, be supposed that the Samaj would, under the official pressure being brought upon it, give up fighting against these evils, the task will surely be taken up by the Christian missionary, as it had already been taken up before the establishment of this Samaj. We must, therefore be thankful to the Samaj that it has taken it up itself.

But while enjoying this liberty of criticizing the doctrines of others, the Samaj should observe one restriction upon it. It is this; that, no one of its members should be allowed by the Samaj to enter into religious disputations who is extremely violent in his speeches and writings and who does not observe the rules of controversy and propriety, and who is consequently quite unfit for the task. Some of the recent troubles of the Samaj have been brought about by the inconsiderate writings of certain reckless controversialists, raw missionaries and inexperi-

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enced teachers. It is the duty of the Samaj to keep a proper control and check upon such upstarts and untrained prattlers.

The most important and prominent feature of the Samaj is that it professes to teach a religion which is according to the spirit of the age. It is simple and purely monotheistic, it has nothing to do with what are popularly called superstitious practices; it is averse to all belief in mysticism; it preaches the equality of mankind; it gives the greatest possible scope for the physical, intellectual, social and moral progress of the people; it meets the atheistic and materialistic arguments of the present "age of reason" with the strong theistic reasons of the Vedas and the Shastras; it inculcates principles of sound morality to its followers; and most of all it effects a compromise between the busy life of the 19th and the 20th centuries and the peaceful religious and devotional observance of the past. No doubt, with some in India the order of the day is *political atheism*,—by which term, of course, is meant an atheistic disregard by the people of all the religious feelings and observances owing to their attention and energy having been totally absorbed in politics and political agitation. But that is a position which is looked down upon by the Samaj with disfavour, and the religious instinct of the Indians is in conflict with that spiritof atheism. The Samaj aubordinates everything to piety and uprightness, and requires all acts to be done in strict conformity with the law of God.

PRINCIPLES.

Now we come to the most important part of our subject, namely the principles of the Arya Samaj. They are as follows:—

1. The Primordial Root—the Eternal unseen Sustainer of all true knowledge, and of objects made known by true knowledge, is the supreme God.

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2. God is the Personification of existance, Intelligence and Bliss. He is Formless, Almighty, Just, Benevolent. Unborn, Endless, Infinite, Unchangeable, Beginningless, Incomparable, Support of all, Lord of all, All-pervading, Omniscient and Controller of all from within, Undecaying, Imperishable, Fearless, Eternal, Holy, and maker of the universe. To Him alone worship is due.

3. The Veda is the Scripture of true knowledge. It is the paramount duty of every Arya to learn and teach Veda, to hear it read and to recite it to others.

4. We should ever be ready to embrace truth and to forsake untruth.

5. All acts should be done in accordance with Dharma, after deliberating what is right and what is wrong.

6. The prime object of the Arya Samaj is to do good to the world, that is, to promote Physical, Spiritual and Social good of every sentient being.

7. Our conduct towards all should be guided by Love, Righteousness and Justice.

8. We should dispel *Avidya*—Nescience—and promote *Vidya* Science, Spiritual and Physical.

9. No one should be content with promoting his own good only; on the contrary, he should look for his good in promoting the good of all.

10. All men should subordinate themselves to the laws of Society calculated to promote the well—being of all; they should be free in regard to the laws for promoting individual well-being.

Even a cursory reading of these will enable one to percieve the wide range of subjects covered by the principles, their comprehensiveness, their altruism, their axiomic accuracy and their entire freedom from the shackles of dogma. In fact, it would not be too strong to say that, never, perhaps, throughout the religious history of the

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world, were ten such principles laid down, for the guidance of a religious and missionary society, so abstruse yet so simple, so adaptable to all ages and circumstances, so progressive in their nature, and containing in themselves the gist of modern and ancient philosophies.

But in calling these principles comprehensive, it is not meant that they comprise in themselves and give scope to all the various shades of inconsistencies and contradictions that could be conceived of by the human mind. Their comprehensiveness consists rather in that they contain the essentials of all true religion, provide for the temporal and spiritual advancement of the human kind, and give a free scope to all our activities—social, moral, intellectual, and spiritual. They, in short, lay down the first principles of a universal religion and a sound morality.

A classification of these principles will bear out the truth of our remarks. For this a little effort of mind is needed to enable us to perceive that the principles cover the following subjects:

(1) A belief in Godhead, and a conception of the same.

(2) Search after truth and attainment of right knowledge: its means and methods.

(3) Principles by which our actions should be guided.

(4) The relation of individual with society.

(5) The scope of the Samaj as a body.

It is unfortunate that from these all embracing principles, another and an important one, namely, an enunciation of the *Summum bonum* of human existence has been omitted. It might be due to an oversight. But it is also probable that it has been purposely left out for some such reason as this: The principles deal with what is practical more than with what is theoretical.

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Aims and ambitions are theories, but the best means of attaining to them are matters of practice which can be acted upon. The principles of the Samaj deal with such matters of practice and leave the theories to the theorists.

As regards the principles themselves, the ground that they cover has already been set forth above. It would appear that little is left in them which is essential for a man to know and act upon. They deal with matters which no true religion can ignore. The details, of course, should be searched for and may be different with different religions. But that the general outline of all religions should comprise these elements is an admitted fact. The distinguishing features of these ten principles are that they are so aptly grouped together at one place, that they do not betray the least sectarianism and are good for all times and places.

Religion has been variously defined by various writers. Some of these definitions are broad enough to embrace all sorts of tenets from atheism down to theism and fetichism, from the low and depraved *charwak* system of philosophy to the highest and noblest Vedant system. But atheism and the *charwak* school of thought are religious only in a strictly psychological sense of the word. We are here concerned with the more generally received meaning of the word, namely, that it is a belief or a profession of belief in the existence of a life beyond the present one and of a Being in whom we all "live and have our being" and who controls the whole of the universe. The position of the atheists and the Semi - atheists - whether they are right or wrong,—is not for us te discuss here. But taking the meaning of religions as given here, it is evident that a belief in Godhead is the first requisite of all religion. The first principle of the Samaj is an embodiment of this belief. It runs thus:

"The Primordial Root—the Eternal, Unseen Sustai

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ner, of all true knowledge, and of objects made known by true knowledge is the supreme God."

The words in which the principle is concluded are specially noticeable. How guarded are the words "all true knowledge and objects made known by knowledge," and yet how comprehensive.

The attributes and nature of this object of belief is another important thing to be noticed. Man may, in one sense, be regarded in nature as a theistic creature. But the forms of theism which are professed by the different individuals, races and tribes differ according to the intellectual, moral and spiritual development of each. Of all these monotheism is universally regarded as the most advanced form. But there is a variety of shades even in monotheism. The Arya Samaj professes Vedic monotheism which regards God as the Personification of existence, Intelligence and Bliss. One who knows Vedant can very well realize the perfect character of this conception of Godhead.

It has been often said as an objection to the Vedanc conception of God, that it gives only the negative attbutes of Divinity, such as we find in the latter portion of e second principle, namely, Formless. Unborn, Endless. changeable, Incomparable. But the first portion of the nciples brings it prominently to the view of all that correct notion of the divinity can be had by meditating n Sachidanand (Existence, Intelligence and Bliss.) , of course, "to Him alone worship is due."

Right knowledge has from ever been the favourite ne of the Hindu philosophers, some of whom have so much stress upon it as to declare that it is the royal road to liberation. Vidya or knowledge has defined by S. Dayanand thus:—

"A right understanding of all the objects from the to the heaven 'is Vidya."

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It does not confine itself to a metaphysical view of God, Soul and matter. Taken in this sense, Vidya or right knowledge is not only a means to liberation, but a useful asset for all purposes, temporal and spiritual, or, in fact, "is its own end." "We should therefore, dispel *avidya* and promote *Vidya*."

But how to promote *Vidya* and dispel *Avidya*--that is the question. One universal rule has been laid down for us in this respect: "We should ever be ready to embrace truth and to forsake untruth." "No compromise" with falsehood has been the starting point of Swami Dayanand and therefore of the Arya Samaj, and it is in this that we find a clue to its liberal principles. Private judgment, with all its logical, philosophical and scientific accompaniments, has thus been given an implicit acknowledgment, and "the right of thinking freely" has been unreservedly admitted to be universal.

But man is by nature imperfect. He is *alpagya* (knowing very little.) His intellect is not and cannot be developed to perfection. So he cannot always be accurate in his observation, logical in his reasonings and precise in his conclusions. And how much soever near to truth might his inferences and conclusions be, they cannot be the whole truth. The primordial root of all true knowledge is the Supreme God. He alone is perfect, Omniscient (*Sarvagya*), and All-Intelligence. Our very senses are dependent upon His Mercy for their individual actions and for performing their respective functions. Thus it is that on account of our imperfections we are always in need of "more light." And with all our sciences, Philosophies and Arts, we are at last obliged to say: "Thy word is the light of my path."

The necessity for belief in revelation has arisen thus, and it has been acknowledged by almost all the religions. Even the Sanskrit school of logic admit *Shabd Praman* (authority) in its sphere as one sort of argumentation. The

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Arya Samaj too has, therefore, acknowledged the Vedas as the revealed scriptures of true knowledge.

Of course, here the Samaj seems to have assumed a dogmatic aspect. For although revelation might be a human necessity, it may yet be questioned in some quarters as to why the Vedas, and not any other of the so many books existing, be regarded as revealed. This is a disputed point, and so long as all the rival books—the Vedas, the Bible and the Quran, co-exist on earth, it will remain so. It is an abstruse point as well. But that Dayanand Saraswati Swami and his followers believed in what they said and had reason so to believe is out of question. The Vedas may or may not, in the strict sense of the word, be the cyclopædia of all sciences and arts, and may or may not contain in themselves germs of all the modern discoveries and inventions, but that they are a repository of the best conceptions of Godhead, is a fact very little to be doubted.

Many are the claims advanced by the Samaj on behalf of the Vedas, to their being regarded as revealed. But all of them are not necessarily correct. Still the one fact remains that so far as they are the books of divine knowledge, they are the best of their kind. The simplicity of their ideas, the grandeur of their conceptions, the accuracy of their words, and their *total freedom from dogmas or controversy*, has made them worthy of their name and of the respect that is in Samajic circles given them.

The principles which we had been considering so far related to *Upasna* and *Gyan*. Now we come to deal with those relating to *karma*. And the fifth and the seventh principles at once lay down the best rules of our conduct:

5. "All acts should be done in accordance with Dharma, after deliberating what is Right and what is wrong."
7. "Our conduct towards all should be guided by Love, Righteousness and Justice."

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Dharma is a very comprehensive term in the Sanskrit language, and it is described and explained in manifold ways. But the sum and substance of all these explanations is that what is right is *dharma*, and what is wrong is *adharma*. This is an abstract conception of *dharma*, which is considered to be an end in itself. Dharma in this sense may be regarded a subjective act, irrespective of our relations with others.

For the latter, the rule laid down is the 7th principle, namely, that our conduct should be guided by love, righteousness and justice.

Righteousness is an English rendering of *dharma*, and since it is here meant to guide us in our dealings with others, it should be taken to connote all the ten characteristics of *dharma*, described by Manu in the famous *shloka* "धृतिः क्षमा &c. (see above.)

Justice is a specialization of the more generic term, Righteousness. And love is the factor which takes away the severity of both, justice and Righteousness, just as "Mercy seasons justice." In this connection we are reminded of the three emblems of Christianity–Love, Truth and charity. The all embracing character of the Samajic rules of conduct is, however, evident.

Man is a social being, and as such he cannot cut himself entirely off from society. Thus there are two aspects in which man should be considered—namely, as an individual being and as a social being. So far we have been concerned with man as an individual being, and if his relations with others have been taken into account it is still in his individual capacity that they were so taken.

The ninth and the tenth principles deal with man's conduct as a social being, and thus the first of these lays down that, no one should be content with promoting his own good merely; on the contrary he should look for his

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good in promoting the good of all. Here Society is not restricted to the narrow sphere in which one individual moves, but it includes all the living beings. It is a cosmopolition conception of society, which makes all the universe our own land, as the Sanskrit phrase has it, स्वदेशो भवनत्रयम्.

The relation of individual to society forms the subject of the 10th principle, which reads like a quotation from the standard work of Mill on "Liberty." At least this is the first of all that Mill wrote on the subject, and it would be a great wonder if the author of this principle was not acquainted directly or indirectly, with that great modern author. Be that as it may, it is certain that this is the up-to-date rule of conduct with regard to this subject, and its correctness is unquestioned.

After a thoughtful study of these principles, one is irresistibly drawn to the conclusion that the Society which professes these principles has the good of the world as its primary object.

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Criticisms and Discussions.

'The Gurukul' and Mr. Alfred Nundy.

The present issue of the "Hindustan Review" contains an article on "Gurukula" by Mr. A. Nundy Bar-at-law. The writer begins by expressing his admiration for the spirit of earnestness and self sacrifice exhibited by the workers for the case of the institution. He pays a tribute to the memory of the late Swami Dayanandji as a reformer of the so called "popular Hinduism", which in the estimation of the author, is probably a bundle of superstitions.

Mr. Nundy shrewdly observes that though the life (led at the Gurukul,) is simple and every thing savouring of luxury is rigidly proscribed yet "the comfort, the convenience and the health of the pupils are strictly kept in view." One really wonders if Mr. Nundy was expecting to find the Gurukul Students living the lives of Sadhus living in Kankhal and Rikhikesh.

It has afforded some amusement to the writer, to find that the way of living in the Gurukul resembles that of 'the Modern Colleges and Schools Hostels' more than the ancient Brahmchari Ashrams. We would suggest that Mr. Nundy does not possess much knowledge of the ancient Parishads of the Hindus where the Vidyarthis lived round in the same way as in the Gurukul. The residential System of Lord Curzon's Universities is not after all a new invention in India.

And after all the Gurukul authorities are not so much the 'revivalists of an old world' as the harbingers of a new era. They believe that their country stands on the eve of a great change, and that the Arya Samaj will be a potent

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factor in moulding and guiding the destinies of the new epoch. The Gurukul does indeed aim at keeping alive the spirit of nationality among the Hindus by keeping in close touch with the history, traditions and religion of their forefathers. But in the nature of things, 'all revivals' are partial; and the Gurukula cannot refuse to profit by the experience and wisdom which the world has acquired since the good old age of Satyuga.

Mr. Nundy seems to have been disappointed at not finding the Gurukula quite the revival of an ancient episode of Hindu life.

The writer thinks that 16 years is too long a term for the study of the ancient Scriptures, Sanskrit philosophy, traditional morality and such subjects. The student will probably be an ideal Pracharak, a Pandit, but it is very uncomfortable to imagine as to what else he could accomplish in the world.

Mr. Nundy notes that *some of the most noble* walks of life are closed to the Gurukul Brahmachries. They cannot hope to become Govt. servants, Barristers, Teachers and pleaders. The writer does not forget indeed that the whole nation of the Hindus does not subsist on Govt. service or pleadership. But he argues that a Mahajan or a Seth would hardly stand in need of a training in the Vedic lore as imparted in the Gurukul. But why should the Mahajan not have a thorough knowledge of his national history, religion, and morality? We confess that there is altogether some force in this argument.

But what university ever undertakes to teach arts and industries or commercial science during the period of academical training?

Most of the graduates of the Govt. Universities, also, do not take their degrees before they are so old as 25.

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Perhaps it is true that the Gurukula should open in the future some classes for the study of industrial or medical science and other useful subjects which enable young men to live independent lives; and it is hoped that the Hindus will do all in their power to help the Gurukula in realising its scheme.

The Gurukula authorities will be ever ready to take note of any criticism made in good faith, as that helps the workers considerably.

A HINDU NATIONALIST.

{ Needless to say, we do not agree with all the views set forth in this communication. Our views are pretty well known to the readers of the Vedic Magazine. Editor V. M. }

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NOTES.

Budhism and Vedic Dharma.

No religion of the world has been interpreted and misinterpreted in so many different ways as Budhism. By some Budha is regarded an athiest, by others a skeptic and an agnostic, and by others again as an apostle of Philosophic Nihilism. Our personal conviction, however, is that he was a reformer who believed in the Divine Origin of the Vedas, but who laid special emphasis in his sermons on the building up of character and personal purity. The ills of India at that time were not erroneous philosophical beliefs, but rank immorality, lasciviousness, looseness in sexual character, animal sacrifice and such other evil practices. He thundered against all these moral and social abuses and fulminated against the arrogance, selfishness, and disdainful pride of the privileged classes. He wanted to take back India to the days of primeval Vedic Revelation. He thought, rightly or wrongly, that a mere lip-deep belief in the scriptures could not act as a restraint upon sinful propensities and lewd proclivities, and that so long as purity was not introduced into the private relations and public dealings of people, God could not be attained and the real significance of Vedic teaching could not be grasped.

The following quotations from standard Budhist works will amply repay perusal as they throw a flood of light on the subject.

(*a*) "When the great Muni was at Sravasti certain old Brahmins came to listen to his teaching. They asked him if the Brahman Dharm was the same as in ancient days. Budha replied that, in the olden time, the Brahman Dharma was completely different. It was this Dharma that he proposed to restore in its original purity. The points of difference that he detailed were these.

(1) The ancient Brahmans were simple ascetics (Isayo) who had abandoned the objects of the five senses.

(2) They ate contentedly the food that was placed at their door. They had no cattle, or gold, or corn. The gold and corn of holy dreaming alone was theirs.

(3) They never married a woman of another caste, or bought wives. The most rigid continence was theirs.

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(4) They made sacrifices of rice, butter, and never killed the cows, the best friends of man, the givers of medicines.

(5) But the kings of the earth by-and-by grew powerful, and had palaces and chariots and jewelled women.

(6) Then the Brahmans grew covetous of these beautiful women and this vast wealth, and schemed to gain both. They instituted costly sacrifices, the horse sacrifice, the man sacrifice and other rites. Through these they obtained costly offerings—gold coins, beds, garments, jewelled women, bright carpets, palaces, grain, chariots drawn by fine steeds.

(7) Hundreds of thousands of cows were slaughtered at these sacrifices—cows that like goats do not hurt any one with their feet or with either of their horns—tender cows yielding vessels of milk.

Seizing them by the horns the king caused them to be slain with a weapon.

The true Dharma being lost, the world plunged into sensuality, caste disputes, blood. The lost Dharma it is the mission of Budha to hold up once more, "as an oil lamp in the dark, that those who have eyes may see."

(Sutta Nipata as quoted in "The popular life of Budha" by Arthur Lillie)

(b) "Is Brahma in possession of wives and wealth" (Budha asked.)
"He is not, Gautam"! Answers Vasestha the Brahmin.
"Is his mind full of anger, or free from anger."
"Free from anger, Gautma"
"Is his mind full of malice, or free from malice?"
"Free from malice, Gautma."
"Is his mind depraved or pure."
"It is pure, Gautma."
"Has he self-mastery, or has he not"
"He has, Gautma"

The Brahmins are then questioned about themselves.

"Are the Brahmans versed in the three Vedas in possession of wives and wealth, or are they not"
"They are, Gautma"
"Do they bear malice, or do they not"
"They do, Gautama"
"Are they pure in heart, or are they not"
"They are not, Gautama"
"Have they self—mastery, or have they not"
"They have not, Gautama"

These replies provoke, of course, the very obvious retort that no point of union can be found between such dissimilar entities. Brahma is free from malice, sinless, self-contained, so, of course, it is only the sinless that can hope to be in harmony with him. Vasettha then puts this questions. "It has been told me, Gautma that Sraman Gautma knows the way to the state of union with Brahma?

"Brahma I know Vasettha!" Says Budha in reply, "and the world of Brahma, and the path leading to it!"

The humbled Brahmans learned in the three Vedas then ask Budha to "show them the way to a state of union with Brahma."

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Budha replies at considerable length, drawing a sharp contrast between the lower Brahminism, and the higher Brahminism, the "householder" and the "houseless one." The householder Brahmans are gross, sensual, avaricious, insincere. They practise for lucre black magic, fortune telling, cozenage. They gain the ear of kings, breed wars, predict victories, sacrifice life, spoil the poor. As a foil to this he paints the recluse, who has renounced all worldly things and is pure, self possessed, happy. To teach this "higher life" A Tathagata "from time to time is born into the world. blessed and worthy abounding in wisdom, a guide to erring mortals.

He sees the universe face to face, the spirit world of Brahma and that of Mara the tempter. He makes his knowledge known to others. The houseless are, instructed by him, "lets his mind pervade one quarter of the world with thoughts of pity, sympathy, and equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around and everywhere, does he continue to pervade with heart of pity, sympathy, and equanimity, far—reaching, grown great and beyond measure."

"Verily this, Vasettha, is the way to a state of union with Brahma" and he proceeds to announce that the Bhikshu, or Budhist beggar, "who is free from anger, free from malice, pure in mind, master of himself, will, after death, when the body is dissolved, become united in Brahma"

('Tevigga sutta') as quoted in." "The popular life of Budha.")

FREE INSTITUTIONS AND CHARACTER.

Swarajya is the cry of the day. Every young man fresh from college thinks it his duty to cry down religion, to stigmatise and brand it as the root of India's bondage, and to indulge in theadbare platitudes about the impossibility of the formation of character, unless the country is first emancipated politically. When an earnest student of history presses upon these hot-headed youths the historical fact that no nation has yet attained Swarajya unless it had at its back a reserve of moral strength and spiritual power, he is glibly told in reply, that Clive committed fraud, that many English statesmen were guilty of breaches of faith, and that many English traders are dishonest. It is forgotten that the fraud of Clive was not a more heinous offence than the greed and rapacity of *our* countrymen and the selfishness and traitorous conduct of *our* leaders who blinded by self-interest and unable to compose their differences *deliberately invited* the interference of a *foreign* trading company. An English statesman does, no doubt, sometimes practise deception or, to put it in more polished language, score diplomatic victories and achieve triumphs in the art of logical legerdemain for the sake of *country* or indulge in "terminological inexactitudes" for the sake of *party*. This is bad enough in all conscience and a serious

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transgression of the Divine laws of morality. But what can be more sickening, revolting, disgusting, and nauseating than the sight of a man of parts selling his conscience, trampling and crushing moral laws under his heel, temporising, prevaricating, and evading; resorting to doublings and twistings; and finding refuge in subtleties, glozing and specious sophistries, and ingenious perversions of the truth not for the sake of *party* or *country* but for a mess of pottage. Englishmen have got and are maintaining their liberty and their empire not on account of but in spite of the deliquencies and transgressions of some of their leading men. They are ruling over us not because they are immaculate and sinless angels but because both collectively and individually they are morally superior to us. It is not that they are unselfish. The fact *rather* is that their selfishness embraces a wider area and is therefere nearest unselfishness, while our selfishness is so restricted in its range that it almost approaches self-concentration, vile absorption in our immediate gratifications and shameless disregard of our *own* mediate and real good *i. e.* moral suicide of an exceptionally disgraceful character. It is not that there is no disunion in their ranks. The multitudinous parties into which they are split up is an eloquent refutation of this statement and the accounts of pugilistic fights and the exchange of physical arguments which illumine the pages of English History too obtrusively force themselves on the consciousness and attention of the student of history to let him entertain this preposterous idea even for a moment. The truth rather is that they know how to sink their personal and sectional differences when confronted by a common danger. We, on the contrary, prominently emphasise our differences and accentuate the points of discord, and seek to gratify our spleen, at the psychological moment, when the country is in the grip of a terrible crisis and the betrayal of its interests by us can overwhelm our enemies with absolute ruin, cover them with confusion, and bring the land of our birth to ruin and destruction. The up-shot of all we have said above is that they possess greater social efficiency because they have got a superior character. Some enthusiasts will pour ridicule upon this view as emanating from one who believes in the teachings of savage sages who knew not the laws of historical evolution and the principles that govern the march of nations.

Surely Herbert Spencer was not a " savage " or a barbarian or a " primitive sage " or an " unsophisticated priest " or an " ignorant mound-builder " or " a learned ignoramus possessed of an encyclopaedic knowledge of silly ceremonials and ritualistic rant".

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Yet mark what he says. When asked by his American interviewer if education and the diffusion of political ideas would not fit the citizens of the republic for free institutions he replied.

"*No! It is essentially a question of character, and only in a secondary degree a question of knowledge.* But for the universal delusion about education as panacea for political evils, this would have been made sufficiently clear by the evidence daily disclosed in your papers. Are not men who officer and control your federal, your state, and your municipal organisations —who manipulate your caucuses and conventions, and run your partisan campaigns—all educated men? And has their education prevented them from engaging in permitting, or endowing, the briberies, lobbyings, and other corrupt methods, which vitiate the actions of your administration? Perhaps party newspapers exaggerate these things; but what am I to make of the testimony of your civil service reformers, men of all parties? If I understand the matter right, they are attacking, as vicious and dangerous, *a system which has grown up under the natural spontaneous working of your free institutions*— are exposing vices which education has proved powerless to prevent",

Again—

"The benefits of political party are so general and remote, and the profit to each individual is so inconspicuous, that the common citizen, educate him as you like, will habitually occupy himself with his personal affairs and hold it not worth his while to fight against each abuse as soon as it appears. *No lack of information, but lack of moral sentiment, is the root of the evil*".

Again

"The fact is that free institutions can be properly worked only by men, each of whom is jealous of his own rights, and also sympthetically jealous of the rights of others, who will neither himself aggress on his neighbours in small things or great, nor tolerate aggression on them by other. *The Republican from of Government is the highest form of Government; but because of this it requires the highest type of human nature-a type nowhere at present existing. We have not grown up to it, nor have you*".

AN INTERESTING HISTORICAL QUESTION.

Almost every Indian who has heard the names of the Holy Ganges and Guru Nanak, must be familiar with the tradition connecting them both. It is said that once on the occasion of a Hindu festival Guru Nanak stepped into the river and imitated the orthodox Hindu custom of offering handfuls of water to the Pitries. The distinguished Guru Nanak who was known to be against this practice was questioned by hundreds of men as to why he too had performed that religious act. The founder of Sikhism soon gave the simplest [illegible] that he was watering his fields in his own village. The men scorn-

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fully inquired how he could water those fields from a distance of hundreds of miles. Nanak was put the expected question and he gave the memorable reply that, if that water could not reach his fields distant only three hundred miles, it could not possibly quench the thirst of the Pitries in the other world. The congregation was silenced by this remark and many must have bowed to the superior wisdom of the reformer.

But it is strange that this tradition which has gathered round the name of Nanak, is much older and was ascribed in the time of Hiuen Tsiang (7th century, A. D.) to Deva Bodhisatva, a Budhist doctor of religion who came to India to reform and strengthen the decaying Budhism. In the words of the Chinese traveller the story runs thus ;

Then Deva composing supernatural appearence bent his head, drew him some water and scattered it— his appearance different from that of other men. There was an unbeliever who said, " What does my son in altering thus his appearance ?

Deva Bodhisatva answered : " My father, mother and relations dwell in the island of Ceylon. I fear lest they may be suffering from hunger and thirst; I desire to appease them from this distant spot ".

The heretic said : " You deceive yourself, my son; have you no reflection to see how foolish such a thing is ? Your country is far off, and separated by mountains and rivers of wide extent from this. To draw up this water and scatter it in order to quench the thirst of those far off, is like going backwards to seek a thing before you: it is a way never heard of before ". Then Deva said : If those who are kept for their sins in the dark regions of evil can reap the benefit of the water, why should it not reach these who are merely separated by mountains, and rivers " ?

Then the heretics, in presence of the difficulty, confessed themselves wrong, and, giving-up their unbelief received the true law ".

Is it not a very strange coincidence ? There can be only two explanations of it. Either that the tradition was handed down from generation to generation till in the 16th century its source was forgotten and people ascribed it to Nanak who was surely against this and the like practices. Or, it might with equal force be said that both the reformers thought of the same method to free men of this superstition, just as many discoveries have independently been made by different men quite unknown to one another. The doctrine of Evolution, the deciphering of hieroglyphics, the discovery of differential calculus, the telegraph, are some of the examples of the same discovery made by different persons independently of one another.

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In my humble opinion, however, the first explanation is preferable and that for two reasons. (1) It is odd that such a simple idea should not have struck any reformer before the 16th century when in fact this practice of libation to the manes has been in force since the revival of Hinduism (second century before Christ) and finds a sanction in Manu smriti. (2) There was an extreme hatred of and contempt for the Budhist religion and the Hindus did not like to give the merit of such a good idea to a Bodhisatva and that too a Yavana for whom the Indians, unlike their descendants of the present age, felt so much digust. To my mind this argument is conclusive. The hostile Hindus could not bear to think that they were indebted to a resident among the hated Singhalese, followers of a religion which they had dethroned, for instruction in that simple idea and preferred very much that people should believe this suggestion to have come direct from some Hindu reformer. Nanak was a Hindu and a great reformer and they willingly attributed the story to him.

Bal Krishna.

Test of the Times.

SUCCESS AND SUSPICION.

What is man doing ? Is he rising or falling, progressing or retrograding, ascending or descending in the moral scale ? Is he improving in morals, spirituality, magnanimity and benevolence, passive as well as active; or is sinking lower and lower into the depths of malevolence, greed, selfishness, jealousy and meanness ? How can we tell that ? In what lies the test of our times ? This is a vital question and doubtless there will be much difference of opinion as to the true answer to the question. Moreover, like all other vital-questions, it will raise many a side-issue involving the central question into complexities in entering into discussion over which the main subject itself might be thrown into the back ground. There will, for instance, be many young ardent spirits who will unhesitatingly point to the many reform movements and philanthropic activities around us and exclaim approvingly : "We have progressed from the savage brutal state of our earliest forefathers and have attained to great eminence, intellectually, morally and socially, we have perfected social intercourse and manners and morals ". To this ardent jubilation

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some " old fashioned " person will retort : " You have progressed wonderfully from the quite peaceful times of Budhistic Ascendency to the savage, turbulent and fanatical modern times—you have indeed progressed from the state of the meek dove to that of the carrion-feeding vulture. Ah Lord ! Save us from such a diabolical progress ! "

Is man rising or falling off in morality ? How can we tell that ? What is the test of our times ? These be hard questions, forsooth, and our mediocre power of insight and observation forbids us to discuss them. So, we shall leave that laborious task to be undertaken by some keen enterprising genius and confine ourselves to a comparatively modest one which might possibly serve as a clue to the solution of that larger and more involved question.

Is success rewarded by watching with the eye of suspicion and jealousy and malice or is it welcomed and encouraged by cheering words and gladdening hearts ? Well, what do we actually see, perceive and find around us ? Let us take an instance or two from contemprory events. First. A few years ago, when, in the political world, Japan startled all by her miraculous success, the alarming cry of " yellow peril " was raised and it resounded over the Atlantic, Pacific and Indian oceans from West to East. But the tact and prudence of Japan saved her from being involved and dragged into nets spread by the alarmists to ruin her reputation. Japan did not send up a cry of " white peril " in answer to that of " yellow peril " because it was useless, to do so.

Secondly. Let us take an instance from the religious world. And here let us take one which concerns us most. Let us take the example of a society about the success of which there are no two opinions *of a society* in which has been found the noblest and fullest expression of all that is high and pure, noble and enduring in the past. Let us instance the sacred work of reformation and regeneration inaugurated and pushed on by that noble philanthropic religious body, the Arya Samaj of India. The work done by the Arya Samaj is before the world and the success it has secured is undoubted. The Arya Samaj is essentially a Universal Church founded upon the primeval revelation of the Veda and seeking to restore the pristine purity, holiness, nobility, righteousness and magnanimity of human conduct. The Arya Samaj hates secrecy

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greed, and wickedness and so these very things which it hates are now ranging themselves against that sacred philanthropic movement. The Arya Samaj welcomes light of openness and sincerity and loves truth, justice and righteousness; and for that very reason the forces of darkness, secrecy, suspicion, lies, falsehood and injustice have been marshalled against it. The Arya Samaj decries superstition, folly and cruelty and preaches love, sympathy, humanity, kindness, purity, and nobility and hence the victims of ignorance and wickedness are waging war against thae humanitarian and ennobling mission of the Arya Samaj. We do not wonder that this should be so. It is perfectly natural that ignorance and folly, and superstition and cruelty should wage war against knowledge and sympathy and love. The success of the Arya Samaj inspite of orthodox folly—the success of the Arya Samaj inspite of Moslem and Christian and Hindu opposition —the success of the Arya Samaj in being able to accomplish a Reformation grander and nobler and more enduring than what Europe witnessed a few centuries ago—the success of the Arya samaj in rooting out fraud— is evident in every way. So the enemies of light and truth have been poisoning the ears of the secular authorities against spiritual forces acting against the people for their regeneration. Now the practical question that concerns us most is that herein lies the test of our times. If man is not falling off—if man is rising—then surely the success of the Arya Samaj must be crowned with laurels; but if man is falling off really, then the success of the Arya Samaj would be watched with all the suspicion, alarm and horror as if the Arya Samaj is rearing a bomb-factory of truth, light, love and justice to fight against darkness, cruelty and injustice. If our times are progressive in morality and nobility the success of the Arya Samaj will be hailed, welcomed, and encouraged; but if our times are going down in the moral scale, then, of course, the enemies of love, truth and light. will triumph

A persecuted Arya.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Season

There have been many heavy downpours during the month. The sky is always overcast. It is very seldom that it is clear. Clouds of a leaden grey colour are seen chasing those of a red colour and sometimes all the colours of the rainbow succeed one another with startling rapidity. Sometimes all of a sudden we are roused from our reverie by a flash of lightning, a clap of thunder, or a pattering down of heavy rain drops. When the river is in flood, logs of wood, stumps of trees, and many other heavy objects, sweep past us majestically and in a stately and dignified manner. The sight, on such occasions, is magnificent and provides a banquet for the organ of vision. All the hills round us are clothed in verdure. Boon nature has scattered wild all kinds of plants. When we ascend the topmost story of our office and survey the scenery round we are simply charmed and the cloud seems to address us and say.

I bring fresh showers for the thirsting flowers,
From the seas and the streams;
I bear light shades for the leaves when laid,
In their noon-day dreams;
From my wings are shaken the dews that waken.
The sweet birds every one;
When rocked to rest on their mother's breast,
As she dances about the sun.

Another Addition to our Staff.

Mr. Yajneshwar B. A., who wrote the Gurukula Samachar last month, is another young man of parts, who has joined the Gurukula staff. He is a staunch Arya Samajist who has been doing his work

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for the last two months with great enthusiasm and devotion. He is a promising young man from whom great things are expected.

May the Lord inspire him with an abiding desire to serve His Church and consecrate his intellectual and moral powers to the furtherance of His will to the end of his life.

The Sakha Gurukula at Multan.

When plague was raging fiercely at Multan, a segregation camp was opened at Dev Bandhu by Chowdri Rama Krishna, the donor of the Gurukula property there. Dr. Sukhdeva, our devoted and popular Medical Officer, was at that place and did his utmost to relieve human suffering. He did not, at all, spare himself in the service of his suffering brethren and sisters. He has won golden opinions at Multan and we take this opportunity to congratulate our brother and the devoted band of volunteers that worked with him on their splendid work. Plague has now disappeared and the Brahmcharies of the Sakha Gurukula, who had come over to Kangri, have gone back to Multan.

The Mahavidyalaya Parisad.

The Mahavidyalaya Parishad (College Council) held two sittings during the last month. Many important resolutions were passed and Sub-Committees were appointed to frame rules and regulations for the management of the different departments of the Mahavidyalaya. The Principal was in the chair. It is hoped that the different Sub-committies will complete their labours and present their reports as soon as possible.

The Quarterly Examination.

The quarterly examination is over and the results have been declared. The authorities are thinking of making special arrangements for coaching up backward students.

The Sahitya Parisad.

The last meeting of the Sahitya Parisad was held on the 21st of Asharh. Brahmchari Indra read a paper on Ban Bhat in which he discussed his place in the history of Sanskrit Literature and the excellences and defects of his literary style and mode of presentment. The paper was thoughtful. The discussion that followed was illuminating.

*** The Editor of this Review does not undertake to return any manuscripts ; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*

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S. D. NAGRATHA,

Manager, Arya Patrika, Lahore.

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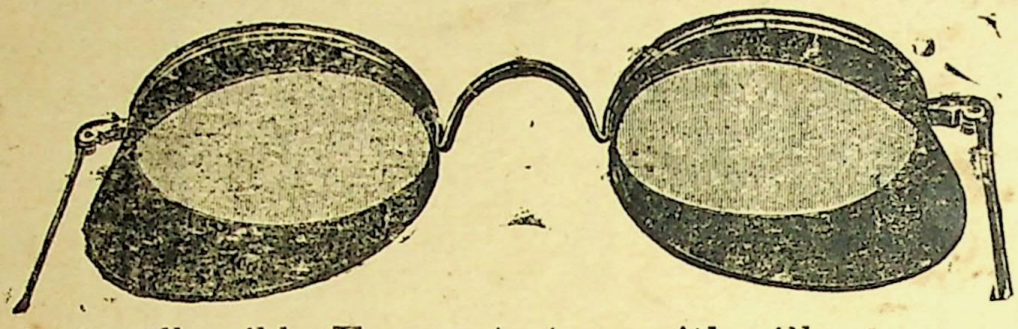
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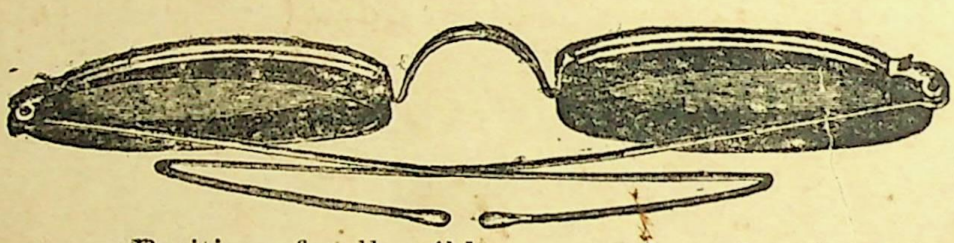
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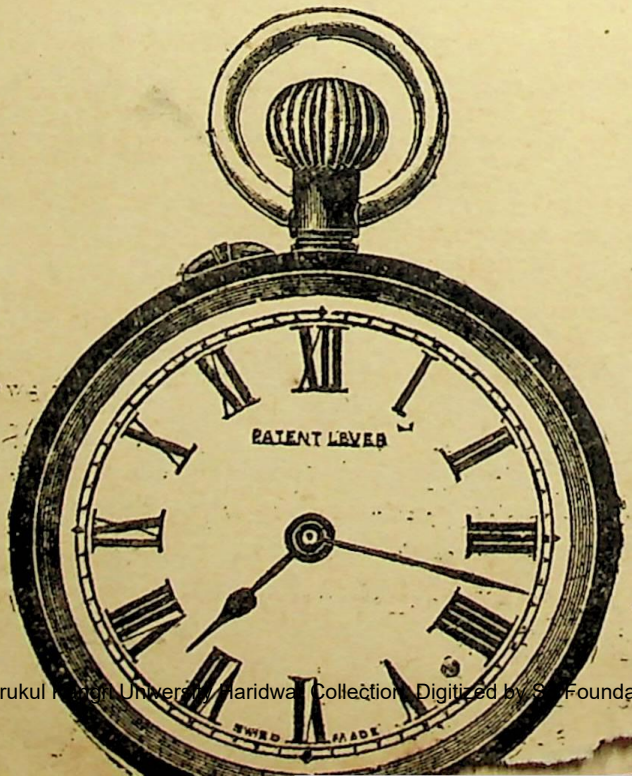
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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

पुस्तकालय
गुरुकुल कांगड़ी

Edited by Professor RAMA DEVA.

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THE

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सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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Social Unrest and its Remedies.

III.

In the present article we will continue to give an expository, historical and occasionally critical account of the various phases of Socialism. To generously criticise any doctrine the best policy is to clearly state it and though socialism be a household word, yet the true kernel and aim of the socialistic propaganda is almost unknown, especially in India, (though it is to be rejoiced at and not to be lamented). Many men though they have not even the most distant conception of what it really is, fear and detest it from the bottom of their heart, or praise and

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extol it to the clouds. Our attempt shall not be useles though it merely dispel the self-deceptive ignorance of th few or only expound that vague and ambiguous ter whose definitions blend into one another like the shading on a pigeon's neck.

First then with Carlyle's socialism as propounded i his 'Sartor Resartus,' 'Socialism and Unsocialism,' 'Pas and Present' and 'Latter Day Pamphlets,' and that of Lor Beaconsfield as advocated in his political novels of 'Sybil and 'Conningsby'. There are numerous passages i Carlyle's writings in which he hurls forcible invective against the chaotic irreligious order of the presen society. According to him society, long pining, diabetic consumptive can be regarded as defunct, for those spasmodic galvanic sprawlings are not life; neither indeed will they endure, galvanise them you may, ever so much beyond two lays.

The degradation of the lower classes is thus depicted in one painfully beautiful passage :—

"A full-formed horse will, in any market, bring from twenty to as high as two-hundred Friedrichsd' or : such is his worth to the world. A full-formed man is not only worth nothing to the world, but the world, could afford him a round sum would he simply engage to go and hang himself. Neverthless, which of the two was the more cunningly-devised article, even as an engine? Good Heavens! A little European man, standing on his two legs, with his two-five fingered Hands at his shackle bones, and miraculous Head on his shoulders, is worth, I should say, from fifty to a hundred horses"!

Then an observant eye discerns everywhere that saddest spectacle :—The poor perishing, like neglected, foundered Draught-cattle, of Hunger and Overwork; the rich, still more wretchedly, of Idleness, Satiety and Overgrowth, mere building beavers, spinning arachnes, much more

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the predatory, vulturous and vulpine species do not discern it well.

From the inmost depths of Carlyle's heart comes the cry that a captain of Industry is a Mammon-worshipper: a wretched Materialist, a Midas-eared Mammonist, and a double-barrelled, idle Dilettante. He is not a Chevalier but a buccaneer in search of gold.

In short, the socialist doctrine of Carlyle and Beaconsfield is substantially the same as that of St. Simon, although their arguments are couched in thoughts that burn and words that breathe, while the present competitive system meets with the most searching criticism such as is almost unrivalled in pungency and effectiveness. *We find that an aristocracy of talent is needed; that religion is eternally necessary, but that the old religion was dead; and that the new era belongs to Labour.*

"Labour must become a seeming national giant, with a soul in the body of him, and take his place on the throne of things leaving his Mammonism, and several other adjuncts, on the lower steps of said throne." (Socialism and Unsocialism P. 85.)

In his Sartor Resortus we read the following:

"If Government is the outward skin of the Body Politic, holding the whole together and protecting it; and all your Craft Guilds and Associations of Industry, of hand or of head, are fleshly clothes, the muscular and osseous Tissues (lying *under* such skin), whereby society stands and works; then is Religion the inmost Pericardial and Nervous Tissue, which ministers life and warm circulation to the whole. Without which Pericardial Tissue the Bones and Muscles (of Industry,) were inert, or animated only by a galvanic vitality the skin would become a shrivelled pelt or a fast-rotting raw-hide; and society itself a dead carcass—deserving to be buried. Men were no longer Social, but Gregarious; which latter state also could not continue, but must gradually issue in universal selfish discord,

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hatred, savage isolation and dispersion ; whereby the very dust and dead body of society would have evaporated and become abolished."

Such are the sincere and impassioned outpourings of the heart of Carlyle. They explicitly tell us that religion and religion alone is the foundation stone of social life, that an irreligious nation is like a dead carcass deserving to be buried. Truly such a nation is like a ship without an oar, a rudder and a mast, even without a pilot, which is sure to be soon foundered or split against the hidden rocks. Hence those reformers who want to renovate society on a materialistic basis are still groping in the dark and are far far away from the realization of their aspirations.

Fourierism M. Fourier has conceived a most ingenious Theory of the Four Movements, by which he makes us, believe that our planet is to exist 60,00 years out of which only 5000 have passed (What a true divination it is of the origin and future existence of this earth ! Geologists, biologists and evolutionists have in vain left the sphere of spiritual divinations and ploddingly wandered trackless in materialism). These years, moreover, constitute a period of a lamentable misunderstanding between the creature and the Creator. They have been marked all along by suppressed passions and inclinations and perverted institutions. He proposes to give a free, unconditioned play to our unbridled passions and unrestrained desires, by specially organizing society in groups of 2000 persons, called Phalanxes. This reconstruction and Palingenesis, *if we could but drop* the scales from our eyes; shall take us into the promised land, where the Millennium, in all senses, may be considered as approaching !!

Then in the philosophy constructed by the befogged and obfuscated, or clouded and mystified ingenuity of Monsieur Fourier as of many other socialists, house—slaves are mere anachronisms. They will be replaced partly by mechanical arrangements and partly by

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free professional men for whom these services are agreeable and attractive. It is obvious that by devices such as these, socialists make a very effective appeal to the lowest passions of the lowest classes. There are to be no private cooks, butlers, kitchen-maids, parlour-maids, office peons, valets, sweepers, and hundreds of other professional men

The principal economic features of this scheme are:—

(*a*) There shall be phalanges containing about 2000 members who shall produce all the articles required by them.

(*b*) A certain minimum shall be assigned to every member whether capable of labour or not.

(*c*) A labourer shall be appointed to his function by the choice of his or her companions.

(*d*) All shall live in a phalanstery to save expenses.

(*f*) Private property and inheritence shall not necessarily be abolished.

Even from so brief an outline, it must be evident that Fourier's fantastic phalanxes fatuously fabricated by fairy fancy are fairly fallacious and fictitious. We ought not to contemplate his scheme from the economic point of view only—from which it is not impossible—but from the social, moral, and general stand points from which it is demonstrably and essentially impracticable. We all instinctively feel what deadening results will follow when,

> "the passions cramped no longer
> shall have scope and breathing space;"

when the principal of the indissolubility of the marriage

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bond is cast to the four winds; when free love and community of wives is the universal rule, when there is no secrecy and privacy in the charmed family circle, and when homesteads and blessed hearths are transformed into barracks and boarding-house kitchens. Apart from these moral considerations, the economic are not less significant. The proposed phalanxes are incompatible with the system of large production, division of labour and employment of excessive machinery. The consequence will be that poverty will be universalized and society shall sink into semi-pauper and semi-barbaric condition and be drowned in the bottomless marsh of misery and ignorance.

Christian Socialism.

The tender feelings of some English Divines revolted againat the Socialism of France which threatened to shake Christianity to its foundations if it were not itself Christianized. "We have protested," wrote Maurice, "against the spirit of competition and rivalry, precisely because we believe it is leading to anarchy and must destroy at least the property of the rich as well as the existence of the poor." Maurice dreaded above every thing that horrible catastrophe of a Manchester ascendency which he believed was fatal to intellect, morality and freedom and he was very far from seeking the most monstrous and anarchical remedy proposed by true socialists.

Ludlow and Charles Kingsley also vehemently denounced competition and *most truly, insisted that ethical and spiritual principles were the true bonds of society.* As a remedy they proposed Christian Socialism which was nothing but a grandiloquent term for friendly, voluntary co-operation for productive purposes in which groups of working men became their own employers and distributed profits in proportion to the labour of each member. The term was offensive alike to theologians and socialists; and

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alienated Christians who were not socialists and socialists who were not Christians.

The teachings of Maurice and Kingsley, when put in general terms, appeal with greater force to the Indian mind, though perhaps unintelligible to the Mammon-worshipping European.

They believed—

1.—*That social re-organization must be preceded by individual reformation.*

2.—*That self-help was the essential condition of all progress.*

3.—*That co-operations must be voluntary.*

4.—*That the possessors of private property are not thieves and robbers, but Divinely appointed stewards.*

5.—*That the only true basis of human brotherhood is the acceptance of a common Father* and a common Saviour.

6.—That working-men had nothing to expect from the State or Parliament.

We are in full sympathy with what we have italicised and if we have time we shall show that from times immemorial these principles form the foundations of the Hindu body politic. But for the present we hasten to meet the arguments of some extreme Christian socialists like Mr. Headlam. That High Church Clergyman positively denies the existence of any teaching about life after death and sympathises with the views of extreme secularists. (B) He and his followers favour a vast scheme of land nationalization, so that the people may be withdrawn from the temptations and miseries of the life of great cities and placed amid healtheir surroundings. (C) He is also in agreement with the true socialists on the questions of the state ownership of

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the means of production and the general arrangements of the socialist state. (D) On the question of compensation to the present owners of property, Mr. Headlam speaks with no less uncertainty than that of Henry George. "As for compensation," he remarks, "from the point of view of the highest Christian morailty, it is the landlords who should compensate the people, not the people the landlords." Thus his Christian socialism is parellel to that of Karl Marx as will be apparent presently.

We shall deal with the teachings of one more Christian socialist who has been very severely handled by that distinguished economist Mr. W. H. Mallock. According to the author of "the Gospel of To-day" Christian Socialism does not aim at making men equal in respect of their ability, for to do this would be quite impossible; *but it aims at producing an equality of a practical kind by inducing the men whose ability is most efficient to forego all personal claims which are founded upon their own exceptional powers*, so that the wealth which is at present secured by these powers for themselves may in the future be divided among the mass of their less able brethren.

If the author means that *inducement* does not imply any interference of the state in forcing the men of genius to ferego all personal claims but is rather moral or social and thus voluntary, then *that is practicable* in the advancement of present day morality and it did prevail through the institution of *Varn Ashram* and even now partially exists among the Hindus. But if he means something else, he richly deserves the adverse criticism of Mr. Mallock.

Karl Marx. We have now come to a most important phase of socialism, the scientific and revolutionary socialism of the Marxian School. This systematized body of doctrine embraces all the preceding and motley theories of even distribution and prevention of open competition.

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Marx holds that labour is the sole producer of wealth and it is a common doctrine of morality that every one has a right to the whole of what is produced by him. This has given rise to a popular formula: "All wealth is produced by labour and therefore to the labourers all wealth is due" How all wealth is produced by labour has been very elaborately proved by Marx from Ricardo's Theory of Value.

Moreover, machinery to which so much increased output of wealth is due, is *nothing but past labour in disguise-that too the labour of the average multitude*, labour crystallized and embodied in an external form and used by present labour to assist itself in its own operations.

Again, ability is not a personal but Social product and hence society is justified in expropriating, restricting and dividing the rewards of that ability.

Private property is robbery.—This does not, of course, mean that propertied persons are thieves in the criminal sense of the word, that they have got their possessions by the aid of dark lanterns and false keys. Marx shows that the mass of private capital rests originally on conquest, the dispossession of former owners by force, confiscation of peasant farms, plundering of colonies, abuse of political power, division of ecclesiastical property, protective duties, parliamentary jobbery, newspaper bribery and mostly (in the present day) on the accumulations of employers' profits. Though that clear writer does not make a particular individual Paul or Peter responsible for robbery, yet his more enthusiastic and less scientific followers have consciously or unconsciously not attended to his limitations and thus generalized that this anarchical form of property should be forthwith snatched from its present possessors without giving them any compensation for it.

Profits are theft, an exploitation and an extortion— Money is a mask to conceal the daily and hourly

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exploitation of the wage-earners and the capitalist becomes a vampire, a money-grubber, and a thief. The labourer does not receive his full share of the product but very much less, *in* fact only what will bring him the absolute daily necessaries of life. He works ten or twelve hours, while his wage is produced in six. Whatever he produces beyond his necessaries, is appropriated by the capitalist. This surplus value is absorbed in daily driblets by the great sponge of capital and becomes the profits of *entrepreneurs*, partly supporting their luxurious household and partly furnishing their endless accumulations of capital.

To pluck up by the roots all the exploitation by private interest, destructive crises, the evils of over-production, swindling and speculation, credit and usury, private monopoly, corruption, precarious idleness, boundless luxury, and crimes against property, there is but one remedy and that is "the transference of private and competing capitals into a united collective capital," public organization of labour and of the distribution of national income— the share of each producer in the necessaries of life being defined by the time he works.

This, in brief, is the upshot of the economic aspects of scientific socialism, but what concerns us most is Marx's well-laboured argument about the inevitable approach of socialism in near future— an argument upon which he brings to bear all the weight of his mystical learning and Hegelian light.

Marx ingeniously seeks the origin and proves the necessity of the present order of things and the necessity of another order into which the first must inevitably pass over; and this all the same, whether men believe or do not believe it, whether they are conscious or unconscious of it. *He treats the social movement as a process of natural history governed*

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by laws not only independent of human will, consciousness and intelligence, but rather, on the contrary, determining that will, consciousness and intelligence. If in the history of civilization the conscious element plays a part so subordinate, then he has strongly made out his case. He has proved that the present system of private capitals was the inevitable growth of the small independent ownership and that *willy-nilly*, this system in turn, sooner or later would lapse into a non-competing collective capital. *The expropriators shall be expropriated and thus the knell of capitalist—property shall sound.* This transformation will be brought about not by any moral triumph of ideas of justice, but by a his—torical necessity inherent in the existing conditions and movements of industrial life. *In other words, Marx holds that the determining factor of all social changes is purely material and economic ; and that the religious, intellectual, moral and legal ideas of the period count for nothing in the analysis of the factors of civilization.*

By this one argument he has done much to popularize the cause of socialism. The principles of evolution are accepted as self-evident truths by the European and Marx has proved by the application of these principles that scientific socialism is certainly the next stage. Thus on the one side, he has inspired the proletariat with a deep-rooted confidence that the Millennium is within their reach if they would but struggle for it and thus only hasten the inevitable. While on the other hand, the capitalists and the bourgeoisi are losing faith in their right and might and thus spontaneously retreating before the advancing armies of the lowest.

Anarchism. Anarchism is a theory of politics, according to which all forms of organized Government, except the free commune, are objectionable, since the individual should be a law to himself. It rejects all legal methods ; spurns even universal suffrage and hates

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the state, abstractions of authority, such as God and the Devil, and the law "always made for the oppression of the weak by the strong." Anarchism is also a theory of economics which aims at the socialization of land and capital. In 1883, at the Pittsburg Congress, the following programme was adopted.

1. Destruction of the existing class rule by all means, *i. e.* energetic, relentless, revolutionary and international action,

2. Establishment of a free society, based upon co-operative organization of production.

3. Free exchange of equivalent products by and between the productive organizations, without commerce and profit-mongery.

4. Organization of education on a secular, scientific and equal basis for both sexes.

5. Equal rights for all, without distinction of sex and race.

6. Regulation of all public affairs by free contracts between autonomous communes and associations, resting on a federalistic basis.

Many of the above ideas are purely socialistic, but what is most peculiar to this extreme form of socialism is the ready sanction of violent and revolutionary methods to blow up the existing society by the demoniac dynamite and *sneaking* bomb, and all who are against their views. According to the anarchists, there are no innocent bourgeoisie in this world and therefore no pity can he shown to them.

We need not write that these schemes are the outcome of moon—struck brains, deranged minds, absolute idealism, cynical realizm and political scepticism. Though men like Proudhon, Prince Kuropotkin, and Prince Bakunin be some of the great agitators, yet they have propagated these ideas out of sheer despon-

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dency. No easier method to renovate society could be suggested by their despondency-clouded brain and thus they have fallen.

> " Headlong flaming from the ethereal sky,
> With hideous ruin and combustion, down
> To bottomless perdition, there to dwell
> In adamantine chains and penal fire ".

Nihilism. Nihilism is a term connoting various forms of social dissatisfaction, political and economic, mainly among the better educated classes of Russia. As the name implies, its aim is the annihilation of existing social institutions and in this respect it much resembles Anarchism. Love of impatient destruction and revolutionary passion which characterise it owe their existence to the same pessimist Pyrrhonism, melancholy mysticism and others of their brood that gave rise to Anarchism. In despotic countries where constitutional reform and opposition to government are not tolerated, resolute innovators are naturally driven to secret conspiracy and to violent action. What distinguishes this movement is the intensity of the enthusiastic devotion and self-sacrifice with which Nihilists have braved death, imprisonment, exile and privation in every form and the calculating skill with which they have called the resources of modern Chemistry to their aid ! The demands of the Nihilists can be summed up as below :— A representative democratic form of government; autonomy of rural communes; the land to be put into the possession of the people; means to be found for placing the factories into the hands of the artisan gilds; transformation of the army into a militia; liberty of the press and industrial combination; meanwhile the entence of death is pronounced on all public functionaries hostile to these designs.

The shameful failure that Anarchism and Nihilism have had in European countries and the Titanic efforts

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that are being put forth to uproot the poisonous plants in the land of their birth, will shatter and dispel all illusions of the young and crazy brains which dream of bringing about at once by revolutionary [methods a social millennium] and turn many men into quiet, useful and respectable members of society-

State Socialism

Lastly, we come to that form of socialism which is more or less universally practised by all nations and which is widely confounded in the popular mind with true socialism. State socialism is properly applied [G. Walker] to an unconscious tendency or a conscious purpose to extend the powers of the state beyond a certain necessary, minimum line of duties [the functions of government : protection of life, person, and property and the preservation of civil peace], for a supposed public good, under popular impulse. There are numerous practical instances and their brief survey will suffice to show that like a hungry insatiable monster it is extending its reach to undue limits. State-conducted postal system, telegraph, telephone, railway and tramway; compulsory education; factory legislation; poor-relief, old age pensions; municipalization of the supply of water, steam and light; restrictions on monopolies, trusts and cartels; restrictions on the sale of drink, drugs and the like; state-produced opium and salt [as in India] are some of the many examples. But the proposals of subsidizing the opera and theatre out of the public funds are a crowning feature of this inoffensive socialism. No one has more lucidly and emphatically put the good aspects of this socialism than Mr. Palgrave and so we make no apology for quoting the following remarks from his Dictionary of P. Economy.

State Socialism may be described as an attempt to engraft certain socialistic conceptions on to the existing trunk of the historical state, and by doing so, to secure all that is good in socialism without the loss of anything that is healthful and strong in the existing order of society. While retaining the two fundamental laws of the

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existing historic state— the right of the private property and the institution of the family— it would yet leaven the existing state with a new spirit of socialism; not subverting the state, but using it as an instrument for carrying out in certain particulars the socialistic ideal. The object which it keeps steadily in view is to aid the weak in their struggle against the strong; and by doing so to restore that equality of oppertunity in which it sees at once the surest guarantee for the performance of society and the best means of removing the acknowledged evils which at present exist.

We beg our reader's indulgence for this long exsposition but in dealing with such a vast and confused subject we could not act otherwise. Now we close our peeps into these significant interiors of socialism by giving a synopsis of the main articles whose criticism shall form the subject of our future contributions.

I. Labour and not intellect is the creation of wealth.

II. Genius is a social product and hence no exceptional reward is justified.

III. Means of production should be nationalized. Private property should be abolished. Liberty of inheritence and bequest should also be abolished.

IV. Men are born equal and should have an equality of opportunity.

V. Free love should be the universal rule in mating man and woman.

VI. Development of moral ideas is a necessity for the advent of socialism, although not essential to the materialistic conception of civilization by K. Marx.

VII. The state is the sole entrepreneur, the biggest capitalist, the only father, priest and reformer in the reconstructed society.

VIII. Socialism, by the principles of industrial evolution, is inevitably the next stage.

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The Arya Samaj: Two Sides of the Picture.

The Arya Samaj has proved a leavener of the inert mass of Hinduism. It is a moral force to be reckoned with. It leads the van of nearly every movement started for the social regeneration and moral elevation of the people. The grim and gaunt spectre of famine stalks the land and Aryan youths gird up their loins to combat the fell monster and to save its victims from the jaws of death. From cock-crow to sundown they toil like slaves collecting the waifs and strays of humanity and providing their physical comforts with parental solicitude. The earthquake lays a whole city waste and spreads death and desolation for miles around and before the world hears of the great calamity young men of the Arya Samaj appear on the scene and carry succour and comfort to hundreds of homeless and helpless sufferers. Our reformers cry themselves hoarse in pleading the cause of female education and our social conferences pass beautiful resolution but fail to improve the situation. The Arya Samaj, however, with little show and less noise starts and maintains a goodly number of girls' schools that serve as models to many older and richer institutions. Our grey beards in solemn conclaves assembled, debate and discuss the delicate question of the remarriage of child widows, shake their hoary heads and with great show of wisdom pronounce the question to be beyond the range of practical politics. But this child of yesterday refuses to bring itself under the dominion of debilitating doubt and puts the grey beards to shame by bringing the joys of matrimony within the reach of hundreds of luckless girls from whose life such joys had been banished for ever by a cruel and criminal custom. It is mainly through

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the influence of the Samaj that foreign travel is not looked upon as a source of contamination and social ostracism is no longer the lot of those who have crossed the black waters. The adamantine chains of caste which have so long and so successfuly defied all attempts to break them appear at last to be yielding to the touch of the Samaj and it is not too much to hope that the day is not far when the nation will shake itself free from the trammels that are stunting the growth and marring the beauty of manhood and womanhood. The word Shudra spells pollution to a pious Hindu and he will never think of raising his depressed and degraded brother to the high pedestal on which he proudly takes his stand, but the Samaj refuses to recognize the validity of human ordinances which condemn our brethren to a life of misery and humiliation simply on account of the accident of birth and it embraces all men without distinction of race, creed or colour with brotherly love and affords them opportunities to improve their lot. Hinduism was helpless against the inroads of the proselytising missionaries of other faiths who carried away its adherents by the hundred and the thousand, but the Samaj has not only done a great deal to put a stop to these depredations but has taken the offensive and has vanquished the enemy with his own weapons. The Samaj has the credit of establishing a first grade college at Lahore, which is a monument of the zeal, self sacrifice and disinterested work of its adherents. But the crowning work of the Samaj is the Gurukula at Kangri on the banks of the holy Ganges. It is a unique and wonderful institution and is the object of all our hopes and also of our fears.

It does one's heart good to contemplate on this beautiful scene and an Arya Samajist deserves to be excused if he feels proud of his handwork. I, therefore, do not find fault with the Samajists if they sometimes become their own trumpeters, especially when I know that at times they have to perform this function through sheer necessity.

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The Samajists are surrounded by men and movements whose main business in life is to belittle the work of the Samaj and they have to protect their good work from slanderous tongues and libellous pens. But if self-praise is indulged in too often it begets a feeling of self—complacency which renders one blind to his shortcomings. In my opinion the Samajists are fast developing this undesirable phase of character and it has already begun to bear a poisonous fruit. A self-complacent man is worse than idle. An idler does not work because he hates work, but a self-complacent man does not work because he thinks work is no longer necessary for him. He becomes self—conceited and impatient of criticism. Whatever he does, he does for show and ostentation. He has such an exaggerated idea of his self-importance that every word and every action of his neighbours and friends appears to him to have a sting behind it and therefore he takes offence without the least provocation. Although he takes such a tender care of his feelings, it is strange that he rides roughshod over the feelings of others. He never brooks any difference of opinion and arrogates to himself infallibility.

I am afraid that the number of such men is increasing with alarming rapidity in the Arya Samaj. Our name is identified not only by our foes, but also by many of our friends with all that is dogmatic, intolerant, and arrogant. The language which we use towards our adversaries and their creeds is not at all edifying. We are ready to cross swords with any body and every body. A mere boy barely out of his teens, hardly knowing the three R's and with no experience of men and the world railing against and reviling the master minds of the world such as Shankra, Budha, Christ & is not a rare sight among us. Our newspapers are not only the graves of the reputation of those who differ from us in matters religious, they are the sepulchres of the good name of many of our own co-religionists and friends who have always stood with us through thick and thin and have fought manfully

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for us and the cause. We know how to exaggerate the petty foibles of others into grave moral delinquencies. We are past masters in the art of painting our adversaries black and raising their mere frailties to the dignity of heinous sins. Our speakers love nothing more than to satirise the beliefs of the followers of other religions in highly objectionable and often vulgar language. That lecturer is considered successful among us who can make his audience hold their sides with laughter at the cost of the most cherished and most sacred beliefs of others. All our wit and humour consists in holding up other faiths to ridicule. And this we are pleased to call plain speaking. Even our writers of whom we should expect better things debase themselves by pandering to the low tastes of the masses. The same defect which mars our speeches is present in our literature. Take up any periodical issued by Arya Samajists and you are sure to find the editor and the correspondents engaged in the disgraceful business of washing other peoples' dirty linen in the public. Our so called Bhajans (devotional songs) are for the most part a string of abusive words containing wanton and uncalled for attacks on the religious beliefs and institutions of the Hindus, Mohammadans and Christians. Instead of raising the soul with the help of music to the contemplation of the Most High they drag it down to grovel and wallow in the mire of hatred and ill-will. They are as innocent of poetry as the works of some of the versifiers immortalised by Pope in the Dunciard. Their authors are too proud or too ignorant to observe the rules of prosody and I shall call him a genius who will scan them. They are mostly a jumble of jingling words without a vestige of poetic thought and without the rhythm and flow of a poetical piece. They halt most painfully and inspite of the various crutches with which their authors provide them they fail to improve their gait and lumber with an ugly limp to the end to the great relief of the hearers. They serve to excite our low passions and to estrange the sympathies and em-

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bitter the feelings of the non-Arya Samajists towords us. They have taken such a firm hold upon us that they have become almost indispensable for the success of our anniversaries. And according to the well known Law of Supply and Demand Bhajan books have stuffed our bookstalls and have stifled all other literature. The passion for Bhajans has called into existence a number of Bhajan Mandlis which visit our meetings and instil the venom of hatred into the minds of the hearers. We have become slaves to this vicious craving to such an extent that we have lost all sense of propriety and decency. We are not ashamed to make our students, boys and girls, sing the Bhajans from our platforms, and to extol this breach of the rule in which Manu absolutely forbids the students to sing and play on musical instruments. No doubt it is a pretty sight to see our sons and daughters making a show of their cleverness and many parents love this sight extremely. But in my humble opinion such exhibitions are altogether reprehensible and are productive of no good. We hardly take any genuine interest in our *yajnas* although we are never tired of preaching their utility. We have not learned to make our ceremonies impressive. Though we spend hundreds of rupees in decorating our anniversary pandals with flowers, festoons and mottoes in gold and silver, though we spare no expense in advertising our meetings in newspapers and by means of attractive handbills printed on paper of all the colours of the rainbow, though our Nagar Kirtan processions are grand, glittering, and gaudy we are extremely niggardly in the matter of Havans. We make no special preparation for our Yajnas. Every thing is ill arranged and disorderly. Our Havan Kundas remain uncleansed sometimes even up to the time fixed for the commencement of the Havan. When the time to perform the Homa arrives we start in search of the Acharya, Udgata etc. and we press anybody who comes handy into service. Men so picked up cut a most sorry figure. The Acharya does

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not know his work and the Udgata, etc. do not know theirs. The Acharya has perhaps never read the Sanskara Vidhi. Poor man! he does not know where to begin and when to stop; what to read and how to read. He blunders most disgracefully throughout the whole affair. The Udgata, Brahma etc are even more ignorant than the Acharya. They do not know even how to take Achman and the Angnyas ; business becomes both ludicrous and ridiculous. They go on touching the different parts of the body in a mechanical and almost idiotic fashion. A Hindu wag has often said that the reason, why the Arya Samajists touch their eyes, ears, nose etc. while performing Sandhya, is to make sure of the existence of these organs, for it is quite possible that during the night when they were fast asleep and during the day when they had no time to attend to such a paltry affair owing to press of work some predatory crow on mischief bent might have flown with those precious members of their physical frame, and they might have remained ignorant of their loss. I think he is right. The way in which we do it is so ridiculous that any explanation however absurd will fit it. We do not know how to husband our resources; on the contrary we know how to squander them. Think of the money, time and energy which our anniversaries consume and of the good which they bring or are supposed to bring us and count our gains and losses and I dare say we shall be found in every instance to have lost. We fritter away our energies in a most stupid fashion. We know that our power is small and scattered and yet instead of concentrating it at one point we try our best to scatter it more and more. As an instance in point I shall take the case of the Gurukula. Before Lala Munshi Ram and his colleagues thought of establishing the Gurukula the majority of the Arya Samajists had a very hazy idea of what it meant. The Lala had to make a tour in the Punjab and to deliver lectures and write articles in

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order to make people understand and feel the necessity of the Kula. He had to fight hard against the current of public opinion which was strongly flowing in the direction of education on Western lines. Many and curious were the objections that were raised by its opponents and which he had to repel. The Aryan public at last came to understand him and his scheme and the result was wonderful. The idea caught on like wild fire and the establishment of the Gurukula became the burning topic of the day. In their enthusiasm people were carried off their feet and individual Samajes began to think of establishing Gurukulas. A Gurukula sprang into existence at Sikandarabad, another at Badaun and yet another at an obscure village Biralsi in the Muzaffarnagar district. The Arya Pratinidhi Sabha of these provinces not to lag behind in the race followed suit and after much waste of breath, paper and time succeeded at last in collecting about 20000 Rupees. Some thinking men suggested that the U. P. Sabha should make over this sum to the Punjab Pratinidhi on certain conditions and refrain from establishing a Gurukula of its own. Consequently overtures were made to the Punjab Sabha and for a time it was hoped that the two august bodies would come to an agreement, but, somehow the proposal fell through and the U. P. Sabha took over the Sikandarabad Gurukula from the local Samaj. Very soon it was found that the adoptive mother did not take kindly to her adopted child. The spring of maternal affection began to run dry and the child became weak and sickly and the mother spurned at her like a vile thing and if its natural parents had not come to its succour it is certain it would have died of sheer starvation. The Sabha founded its own Gurukula on the banks of the Ganges at Farrukhabad. Now it is not denied that there is room for and also necessity of more than one Gurukula in the two provinces. Nor do I dispute the proposition that education should be absolutely free. The reason why I object to the establishment of so

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many Gurukulas is that the Gurukula System of Education is in an experimental stage and it requires all the energy, time, and money at the command of the Samajes to lead it to a successful result. People do not realise the difficulties that are cropping up at present and that are sure to crop up in future. They do not realise that the very existence of the Samaj is bound up with the success of this experiment. There are neither men nor money enough even for one Gurukula and yet we are thoughtlessly going on opening one Gurukula after another. Ask the authorities of the Kangri Gurukala as to what difficulties they have to encounter in obtaining suitable and competant teachers and then you will find that to carry on the work is not a path of roses. Not to speak of competent Arya teachers for teaching English and Western Sciences even Arya Sanskrit Pandits for teaching the Vedas and Shastras are rare. But look at our foolhardiness that inspite of all these considerations we are starting one Kula after another. Foolish sailors that we are we are sending forth this frail bark of ours on the troubled sea to face the fury of the storm and are hoping to reach our haven safely. I could go on multiplying instances of our folly, negligence and short-sightedness *adnauseam* but thinking that enough of gall and wormwood has been mixed with our cup of sweet self—complacency I shall abstain from further embittering it. I shall give one instance more. And that is that our literature is very poor. We have not advanced even a step further than where we were left by the Maharshi. Hundreds of books have been written on the basis of his works in which their contents have appeared in another form. We find there the same quotations reproduced, the same arguments repeated and in some cases the same language copied. There is a painful dearth of Sanskrit scholars among us. We have done nothing to advance the cause of Vedic Scholarship. We have cried long and loud, perhaps more than was good for us, we have fought and foiled our foes, our logic has proved unanswerable, our impassioned eloquence has moved the hearts even of our opponents, we

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have befriended the orphan, the widow and the distressed, we have provided facilities for the education of our boys and girls, we have preached the truths of the Vedic religion to millions of men, we have raised our fallen brethren by the hand, we have taken the strayed sheep back into the fold, we have dazzled the world with the grandeur of our work. Yes, we have done all this and more, but the one thing which we have not done is that we have made no arrangements for the study of the Vedas on systematic and scientific lines. European savants and their Indian disciples are working havoc with the interpretation of the Vedic verses. We see and sorrow for the mischief but are helpless to undo its effects. They twist and torture the Vedic words and wring out of them the sense most suited to their purpose or most in consonance with their preconceived theories. We gaze helplessly on the distressing and humiliating scene but there is no one amongst us to utter a word of protest in defence of our sacred books. We claim that the Vedas were revealed when man first began to tread the virgin earth. European Scholars pronounce this to be absurd and childish and assign to the Rigveda, the oldest Veda according to Western Scholars, a date which we give to the Mahabharata Viz 3000 B. C. We claim that the Vedas contain the germs of all sciences. European Sanskritists laugh at this and tell us that our Vedas contain only songs of praise sung in honour of the deified forces of nature by Aryan shepherds and farmers, or rules for sacrificing animals and even men to propitiate them. I have to admit it with shame that we have no Pandits amongst us learned enough in the canons of Vedic interpretation and well versed enough in Western Sciences to repudiate these charges and to bring home to their authors their mistakes. We little realise that future battles for the Vedic cause will not be fought within Indian borders, but on the plains of Europe and America; and that when such battles will be actually fought we shall find the barriers raised by European Savants to be the most formidable. It will be next to impossible to vindicate

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the cause of the Vedas and God before the world without demolishing these barriers. That we are wholly unprepared for this contest at the present moment goes without saying. The question therefore remains whether we are preparing ourselves for it in the future. We talk of rallying the whole of mankind round the banner of the Vedic faith. It appears to me an empty boast. More than 25 years have elapsed since the founder of the Arya Samaj relinquished this mortal coil, but inspite of our boisterous and boastful talk we have failed to give an impetus to the study of the Vedas and Shastras. Our learned men have not been able to bring out a single masterly commentary on any of the Shastras and Upanishads. Those of them who have tried their hand at expounding our sacred books seem to have followed the beaten track. Of course the name of Pandit Gurudatta stands out as an exception, and there are two or three other honoured names among them that of Pandit Shiva Shankar Kavya Thirtha for example, to which I should be sorry to apply these remarks. If we keep them out of consideration we shall find that Arya Samajist authors have not displayed any great critical faculty and spiritual insight in their works. These qualities are absolutely indispensable for a true understanding of the Shastras. Our authors are mostly men who have not come under the influence of Western culture and therefore they are unable to put their explanations in a form that would appeal to men who have received the benefits of western education. Their language is often so pedantic that it offends the refined taste of those who have learned to appreciate the simple grandeur of modern English prose. Some of them start with a preconceived theory of their own and they try their utmost to make the matter in hand accord with it at any cost. If there is even the slightest chance of explaining a text in a way that will fit in with their theory they will twist and torture the words and will wring out of them the meaning which they desire most to read into them. And when they find any verse so incorrigible that it will not yield to their yoke they pronounce

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it to be an interpolation without the least hesitation. In giving a physical interpretation of a Mantra our Pandits always try to prove that the Vedas contain the basic principles of all sciences and therefore, they are never tired of showing that every Mantra, in which the word water, fire or air &c occurs, describes some hidden property of that object. Unfortunately for us our commentators are generally men whose knowledge of physical sciences is very rudimentary and therefore, whenever they choose to discourse upon the properties of water, fire &c they can think only of two things : (1) that fire converts water into steam and (2) that steam can be utilized in driving vehicles, They are consequently always dinning into our ears that God exhorts men to utilize water and fire as means of motion. The result is simply deplorable. Their explanations often become so out of place and jejune that one puts down the book in disgust and comes to entertain a not very high opinion of the Vedas.

I am afraid I have exceeded the limits of a magazine article and should stop at once. Gentle reader, I do not wish to bore you, and am loth to continue this article. But lest you may take me to be a cynic I wish to add a few words more.

I have tried to place before you the Arya Samaj both in its strength and in its weakness, and if you think that I have given greater prominence to its weakness it is only because I wish that it may realise its shortcomings and try to become stronger and purer.

With these words I take leave of the reader. In a future article I shall make a few suggestions for uprooting the evils which I have endeavoured to describe.

GHASI RAM.

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The Gurukul-A Reply.

Popular Hinduism like unpopular Christianity is so replete with all that is repugnant to the reason of man that it has become as complex an affair to form an adequate idea of the past greatness of Ind as it has become difficult to understand the real cause of Europe's modern splendour and glory. The truth about the matter, however, is that as modern Europe is what it is not because of but despite Christianity so ancient India was what it was not because of present day Hinduism but inspite of it and the one is not a greater wonder than the other. Modern Europe possesses a system of education diametrically opposite to the prohibitory method of the Bible and sufficiently rational to make a nation progressive and prosperous. Ancient India likewise had its own system of education—the Gurukul, based on Vedic principles,—which was and is the best known to the pedagogy of the world. Everything is best judged by its fruits and the results that ensued from the Gurukul in the past—and if successfully carried out are sure to ensue in the present–speak volumes in favour of this fine system of education so laboriously constructed by our Rishis. In fact if ever a people demonstrated the power of education it is the people of Aryavarta. They offer us a spectacle as unique as it is singular. Dispossessed of their own country for thousands of years, deprived of all religion and morality at the point of the bayonet, dismissed from their position as governors of their own destinies, it is a wonder of wonders how they could maintain their existence and indentity on the one hand and their manners, habits and faith on the other. A little thought and consideration will, however, sufficiently

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demonstrate the fact that the natural endowments of the race, its perennial energy and its wonderful activity of intelligence excepted, the rest is due wholly and solely to the sound system of education it possessed and pursued in the past. Today thousands of years afterwards when a revival of the system is being attempted against enormous odds it would have been—having regard to the tendency of mankind—quite unnatural if there were none to criticise it in and out of season. The article in the last number of the Hindustan Review which has called forth the present rejoinder is an attempt of this kind.

Though the heading of the critical article is the pregnant pedagogical dissyllable 'the Guru-kul' the writer has thought fit, even at the cost of relevancy, to indulge in some precious nonsense about the Arya Samaj and its honesty of method and in the interests of truth itself it has become necessary that the true thing be said in contradiction to it.

To begin with, it is said that 'The Arya Samajists are Hindus'. We are thankful to the barrister for his defending our right to the much coveted name 'Hindu' unasked for and *gratis* but we think a man of his culture cannot fail to perceive that in doing so he takes away more than he pretends to give us. The Arya Samaj has never concealed its abhorrence for the word 'Hindu'—contemptuously fathered by foreigners upon the followers of the Vedic Dharm—just as it has never made a hide and seek of its love for those malignantly designated as such. But apart from the question of self-respect involved here does it require a Dayanand to expose the absurdity of this mischievous generalisation. One might as well say that 'The Christians are Hebrews' or that 'the Mohammadens are Arabians' One who believes in the divinity of Christ and the Bible they will let pass for a Christian, one who can put his faith in the Koran and Mohammed as his Prophet

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they will not grudge to call a Mohammaden, but one who believes in the Vedas as the word of God and understands them in the sense of Dayanand they will, on no account allow to be designated as 'an Arya Samajist, but must make his title a hocus pocus of sense and nonsense. Curious attitude of mind this! what is the motive underlying the formulation of such palpably meaningless and unsound propositions passes the comprehension of those unacquainted with the mysteries of human motives.

Next comes the attitude of the Arya Samaj towards caste. The writer charges the Arya Samaj with playing right and left with its own convictions about the caste system and of abstaining from openly discarding it. Now nothing can be further from the truth. The Arya Samaj has never been influenced in its work of reform and amelioration by any ulterior motives. In fact it has made many enemies by its outspokenness. Both in the press and on the platform the Arya Samaj has denounced caste in unmistakable terms, while in practice it has done even more. In a pamphlet published in the year 1900 Pt. Ganga Prasada M.A, one of the stars of the first magnitude in the firmament of the Arya Samaj, wrote as follows:-" We might expect that the society whose motto is universal brotherhood (meaning The theosophical Society) will do all that it can to eradicate the caste prejudices in India. But unfortunately such is not the case. Ever since the rupture with the Arya Samaj—(1881 A. D.)—the society has shown a tendency to make friends with the orthodox Hindus even though it be at some sacrifice of its cherished principles. It is not a little painful to see many learned theosophists flatter even the worst prejudices of the Hindus, attempt an 'occult' or 'esoteric' explanation of even their worst superstitions, and generally applaud that degenerated system which is mainly responsible for the present downfall of the Hindus. This is all the more objectionable when we see that they

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have not a word to say against the many evils which are eating into the vitals of Hindu society—aye not even against the caste system which is diametrically opposed to the principle of Universal Brotherhood."

The pamphlet ends with these appealing words—

"Let us try our best to uproot this evil from amongst us. It is a slur on our humanity, a blot on our religion, a disgrace to our nationality, and a retrogression from our past civilization. Let us work in right earnest to root it out, and God will certainly crown our efforts with success'. That a society which adopts such a fearless attitude towards the abolition of caste system and denounces it in such strong terms and does not stop there but deplores the connivance at it of the Theosophical Society should be charged and branded with insinuations like Mr. Nundy's is, to say the least of it, paradoxical. But it seems the writer's view of the abolition of caste is 'going in for inter-marriage between two unconnected castes.' This is not, however, what we understand by it. We fail to see the connecting link between caste and marriage. In fact, with us the question of caste falls in the back ground when the question of marriage comes to the front. The validity or otherwise of a marriage does not depend on caste or subcastes. It rests on the Shastric dictum of *Guna, Karma, and Svabhava.* If this primary condition is fulfilled the Arya Samaj does not care and has not cared for the caste, race or color of the husband and wife. The wife may come from London and husband from the village Kangri and yet the union is quite warranted. But if their qualifications, attainments and natures do not correspond as far as correspondence in this matter is possible, a marriage is invalid even if it be within the folds of one single caste. We would not sacrifice the life of a couple in order to gain the applause of reckless case-breakers. And if we do not always unite couples of two 'unconnected castes'.

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it is not because we fight shy of the abolition of caste but because we cannot bid adieu to the matrimonial injunction of the Shastras. The writer incidentally remarks in this connection that the "the Arya Samaj rejects the exaltation of a Brahman." He has learnt this perhaps from the correspondent of the London Times, the well known Mr. Fraser. But this too is an equally reckless statement. The Arya Samaj yields to none in its respect for the Brahmans. Of course it cannot give drawers of water and hewers of wood the rank and position of a Brahman. It insists upon Brahmans by birth being Brahmans by deed with the result that of the many forces that have worked upon the Brahmans of to-day and forced them—perhaps against their will—to shake off their lethargy the greatest and the most effectual has been the force of the Arya Samaj. It is again a curious belief of our Christian friend that it is natural for a proselytizing religion to be intolerant or less tolerant. Christianity is a proselytizing religion and yet no Christian will admit that it is intolerant. It is in my opinion of the very essence of a religion of this kind to be lovingly tolerant for a people which is ready to part with its best and most valuable possession—its religion—cannot be intolerant. They may be enthusiastic but then enthusiasm is not intolerance and yet much of the much talked of intolerance of the Arya Samaj is nothing but its enthusiasm for its cause. It is not contended that a preacher here or a preacher there has not exceeded the bounds but then to visit a society with the sins of one or two of its individual members and to make such a strong statement that 'The Arya Samaj attempts *to force down his* (Hindu's) *throat* views that may be very commendable in themselves but which he has neither time nor inclination to ponder over'—the italics are mine—is decidedly not common sense or logic but *odium theologicum*. The Arya Samaj has no allurement to offer a convert. It has neither money nor power for the purpose. Christians, on the

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other hand have at their command wealth and power enough to force their views down the throat of a man and they may, and perhaps do, have recourse to such means. No doubt "the members of this new offshoot (?) entertain the conviction that all creation should subscribe to the articles of faith which find favour with them" but with this difference that while according to the fundamental doctrines of Christianity and Mohammadenism *no non-Christian or non-Mohammadan can under any circumstances, whether be he pious or wicked, attain salvation without being an initiated member of their churches*, the Arya Samaj believing as it does in the doctrine of Karma declares in no ambiguous terms that even non-Arya Samajists are entitled to enter heaven if their Karmas befit them for an entrance into that much coveted quarter. And if this conviction, without which there is or ought to be no honest believer, be a ground of intolerance—though I do not think it is—an Arya Samajist is comparatively the least intolerant.

This brings me to a consideration of what Mr. Nundy has to say about his subject proper, the Gurukul.

Mr. Nundy seems to have an idea that his visit to the Gurukul on the occasion of the last anniversary has given him an indisputable right to speak with authority and speak with misrepresentation of the people generally attending our anniversaries and to charge the Gurukul authorities themselves with a misuse of concession certificates. This is a heavy responsibility and cannot be undertaken without motive and without proof. But it seems everything that is impossible for an ordinary Indian is possible for a Christian. Mr. Nundy has every right to form his own estimate of the number of men that go to the Gurukul but when he doubts their honesty he must be a little more careful. "Of the 60,000 passengers," he says, "who took advantage of the concessions granted by the railways for

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the benefit of the Gurukul, about two thirds went no further than Hardwar. They never intended doing so when they left their homes.", Mr. Nundy in an article to the "Pioneer" said the same thing and he was told by a Professor of the Gurukul that he reached the Gurukul too late, perhaps on the last day, to be able to form a correct view. I wish to let the reader know that there are always insurmountable difficulties in the way of forming a true estimate of the vast multitude that attends the Gurukul anniversary or for the matter of that any other large fair. To count the number is obviously impossible. To discriminate between those who are bound for the Gurukul and those who are not is another difficulty. This year the 'Kumbh' further enhanced this trouble. People were gathering for it and Mr. Nundy might very well have mistaken them for Gurukul pilgrims and thus transferred much of the vulgar mass to the latter. The Gurukul authorities are themselves so very anxious about finding out the real number that they devised the plan of having one pice from each pilgrim but this device failed like anything. If despite all these difficulties Mr. Nundy is bent upon believing in his own estimate, I have nothing more to say and he is quite welcome to believe what he will. But what authority has he to doubt the motives of men? This is tolerance with a vengeance. He insinuates that people go there to satisfy their curiosity for novel things and for picnic purposes. I have attended two anniversaries and put up at Hardwar in the house of my late lamented grandfather Rai Bahadur Nihal Chand. I can speak from personal knowledge that thousands of the Gurukul pilgrims were lodged in Hardwar and Kankhal. They would go early in the morning to see the anniversary and return in the evening. As for picnic the little said the better. I know of no picnic so terribly troublesome as the Gurukul one and from my own knowledge of the thing I can say that but for the deep love pilgrims feel for this

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unique institution no one will like to indulge in the Gurukul picnic even for a moment. But I do not think the erection of temporay huts and the supplying of tents in the absence of any permanent buildings is picnic. I would have never noticed these insinuating remarks of Mr Nundy but justice demands that these charges against the Gurukul pilgrims should be exposed a little. If Mr. Nundy is so charitable towards men he is still more towards Aryan ladies. Comparing them with the mass of Hindu ladies who are as illiterate as they are ignorant he implies that these Aryan ladies too go there for the purposes of enjoyment and possibly to wash their sins. How could the alternative of 'greater sin' with regard to Indian women suggest itself to a cultured Indian, even though he be a Christian, passes my comprehension. To me this single instance is a sufficient proof that there is something wrong with Mr. Nundy's conjectures. To doubt the wisdom of an Indian lady is unfortunately natural but to doubt the purity of her mind and the sincerety of her purpose is a sacrilege and I wish Mr. Nundy had not even proposed this alternative. It is not to wash away their sins but to have an easy salvation that Hindu women go to places of pilgrimage. But to mix up Hindu ladies with Aryan ladies is by itself a mistake. The Census Report will easily inform a reader that Aryan women are more educated and enlightened and their thoughts and motives are not the thoughts and motives of the Hindu women and it is quite ungentlemanly to use harsh words, to doubt the sincerety of these ladies, and to suggest that they grace the anniversary from 'consideration, of a more worldly kind' and for the sake of "fun and frolic.' But Mr. Nundy will not be himself if he did not misrepresent each and everything. Speaking of the collections made on this occasion for the Gurukula he says. "*Sixty five thousand* rupees in hard cash were collected by the promoters of the Gurukul and land to the value of *a lac* was donated to them."

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Mr. Nundy could read the Vedic Magazine, the organ of the Gurukul, for other purposes but he failed to notice the following in the 'Chaitra' issue :—"On an appeal for funds made by the Governor—founder Rs. *seventy thousand* were collected in hard cash. Besides Chaudhri Roshan Das of Bhawalpur gave away property of the estimated value of *one lac*. It was also announced that Chaudri Ram Krishen of Multan, with whose name our readers are already familiar, had decided to make over his entire estate to the A. P. Sabha. It will be held in trust for his son, Brahmchari Parma Nand, a student of Gurukula, and out of the annual proceeds Rs. 6000 a year will be given away for the Gurukula for a period of 20 years. This means that at the end of 20 years, 1 Lac and 20 thousand Rs. will have been transferred to the Gurukul Funds. *It may, therefore, be safely said that the total collections this year amount to about 3 Lacs of Rs.*"—(Vide Vedic Magazine No. 10 Vol. II). The italics are mine. From this quotation taken from the accredited organ of the Arya Pritinidhi Sabha—the controlling body of the Arya Samajes in the Punjab—it will be clear — it is with some hesitation that I say this-- that Mr. Nundy has wilfully told the wrong thing. Not desiring to try the reader's patience too far, I come to deal now with Mr. Nundy's criticism of the Gurukul System of Education. It is my misfortuue, however,to detain the reader once again with some more insinuations— my Christian friend seems too fond of them— of Mr. Nundy. The first is that the 'receding members' meaning those for the Gurukul—made their rupture with the College party a cause of devising their own system of education. But the fact is that the rupture was not the cause of the Gurukul, rather the Gurukul was the cause of the rupture. It was not to idle away their time or to oppose the College that the Gurukul was established by Mahatma Munshi Ram and his friends. They honestly felt the want of it and they revived it. To me it appears that

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a belief in the efficacy of the Gurukula System of Education is a logical conclusion from a belief in the Vedic Dharma. You cannot be said to be doing anything for the Vedic religion if you are not reviving the Varna Ashram—the ancient class system—and you can by no earthly means revive the Varna Ashram unless you introduce the Gurukul System of Education. The second insinuation is that the Gurukul party broods over the past which however glorious it might have been can possibly do nothing for us in the present. The Gurukul party does not *brood* over the past but having an unfliching faith in the basic principles of our Shastras tries to introduce them anew. The Aryas labour for their cause night and day and it will be premature to pronounce any judgment on their work. To draw inspiration from the past and to work for it in the present seems to be their motto and there is nothing to take exception to in it. It is often said that the Arya Samaj and particularly the Gurukul section of it desires to turn back the hand of the clock and is an obstacle in the way of advancement and progress. But ponder over it and you will find that the Arya Samaj does nothing of the kind. The only difference between modern reformers and the Arya Samaj is a difference of language and not of work. A modern reformer, when he wishes to criticise caste system will say 'Do away with this relic of ancient barbarism and look to modern wants'. The Arya Samaj will, on the contrary, say something like this "caste is not an old institution; it is compratively a modern introduction and the Vedas do not sanction it, the Shastras do not uphold it. You must therefore do away with this Unvedic institution". Now the net result of both the criticisms on caste is the same. There is difference in the language only. What is reform with others is in many respects a revival with the Arya Samaj.

Those who are acquainted with all that is written

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or said about the Gurukul must be knowing full well that, as a rule, two criticisms are generally passed upon this system of education. The one is said to be that of practicality and concerns the future of the present inmates of the Gurukul and the second is that of their detachment from the active scenes of modern busy life which is said to possess the danger of making them so many idiots so far as the ways and means of this mysterious world are concerned. There is a third also and that is about the inordinately long period of time that is reserved for the purpose of education.

For reasons that will be apparent to an educationist I shall take them in the reverse order. Throughout the pedagogy of the world you will search in vain for such a clear conception of a man's life as in the pedagogy of the Rishis. They start with a basis, they start with a purpose. They consequently divide a man's life into four equal parts of 25 years each on the supposition that a man must live at least for one hundred years. In a case like this suppose you must and no better supposition can be made. Plato allotted 35 years to education, Sturn 21 and Roussean 25. Division of labour was a great pedagogical law with the Rishis and they give 25 years to each of the four functions of a man's life, the Brahmcharya, the Grihasta, the Banaprasth and the Sanyas. In their opinion full 25 years' preparation, I may say exclusive preparation, is necessary to a smooth moving of the other three Ashrams and tinker and fidget as much as you will over it you cannot point out a better arrangement for the life of man. A man may be a student, if he can afford to do that, while a Grihasth, Banprasthi or a Sanyasi but he cannot be any of the three while he is a student. In other words education is the fulcrum upon which hinges the whole mighty lever of this life. The march of a man's life, according to our Rishis, being that from

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personality to universality, the dominant note of Varn-Asharam system, this period must be devoted for a full preparation. In the first, the educational period, a man must be solely and wholly absorbed in self-improvement by means of knowledge, physical training and Brahmcharya, in the second the married period, he must look to his home affairs and contribute to the welfare of others as much as time allows, in the third he must impart the education he received and the experience he gathered as a married man of the world to others and in the fourth he must renounce the world and be one with the uplift and good of the cosmos. Such being the ideal, it will be futile to dilate upon the point any further for it will be self evident to a thinking mind that 25 years are but barely sufficient and only too necessary. It will be seen, moreover, that even in ordinary Colleges and Schools students generally finish their college life between 21 and 25. It is only because the Gurukul fixes a rule and puts it with a glare before the eyes of men that it falls heavily upon the mind otherwise, as I said, this is the usual time when students generally finish their *bona fide* student life. In other words its explicitness is its sin.

As regards the point of exclusion I find a peculiarity in Mr. Nundy's description of it. All the superlatives of 'total', 'absolute', 'very' 'altogether' have been exhausted and the picture has been madehorrid as if the boys have been taken from the world and shut up in lonely caves with books in their hands, those known as teachers being only standing as sentinels enjoined not to talk or to tell them of their experiences but simply to watch the movements of these chimpanzees and to make them even more stupid than they naturally are. History tells us and Mr. Nundy himself admits it that the Gurukul system was in vogue in ancient India and yet there are no recorded instances of such fools. A fact is worth a hundred arguments and this is a sufficient refutation of all criticisms of this

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and kindred nature upon the removal of the boys from the hurly burly of the world for purposes of study. In modern times moreover all fears of this sort are mere hallucinations. The Brahmcharees are given newspapers to read, they are taken on educational tours to places of historical and antiquarian interest, they read essays before learned men, they hear lectures delivered by informed speakers, they are questioned on different subjects by those visitors who, on account of their learning and wide experience, are authorized to put questions, they are under the active guidance of those well versed in the ways and means of this world and yet they must come out idiots and must be at a loss to understand this world for is it not best understood and participated in by those pliant minds that have been so to say, murdered by it ! Whatever may be said to the contrary the fact remains, as I said in an article on the subject in No. 8 Vol. II of the Vedic Magazine, that the arena of the world is too dangerous for the rash leap of an untrained young wrestler. To conquer the forces arrayed against him he *must* retire for some time from their immediate presence. In the words of Plato knowing must precede doing and he would before sending the boy into the ' cavern '— scene of active world — first take him out of it for no less than thirty-five years. Lord Bacon had expressed the same thought in his own lucid language. " Studies perfect nature and are perfected by experience ". Before everything else the nature of the boy has to be perfected by study, then the vessel of his life may be launched on the waves of the worldly ocean for the finishing touch at the hands of experience. Before sending him to the world we have to polish all the rough points of his nature to make it a proof against all that is negative to life— baseness, meanness and the like—in this ' unweeded garden ' of the world. For it must be well borne in mind that annihilation of these negative forces is the chief part of what Locke is pleased to call the perfecting process. The sum total of happiness is to be gained, as Carlyle so epi-

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grammatically put it, not by increasing the numerator of life but by decreasing the denominator of it. Or in the words of Sankhya Philosophy the negative aspect is the most important aspect of life, for man's aim in this world is best achieved not by trying to gain three kinds of *Sukhas* but by trying to save oneself from three kinds of *Dukhas*. But to return from this digression, the world is the seat of experience and not of study and the boy is to return to it only after the ordeal of ' the studious cloister's pale ' when he has a *nature* that can profit by experience. Locke, Kant and Rousseau all advocated this principle of education : the Gurukul is not alone in insisting upon it and even if it were alone a good principle would not be bad simply because it had compratively few adherents.

Before coming to the third and the last criticism of practicability a word ortwo on an erroneous belief about the Gurukul which has found wide currency even among cultured men will, I hope, not be amiss. There is an idea that in ancient India all *bona fide* students lived on begging. The fact, however, is that ancient India like modern Europe had its universities and its private schools maintained by individual pedagogues. The universities known as Parishads, were in the naure of things organised and begging was not rampant among those who went to study there. In the Brihadaranyak Upnishad (VI 2) we find Svet Keta going to such Parishads which were generally composed of 21 learned professors. (See M. Ram Deva's pamphlet on education). And just as not living in huts does not make the Gurukul at Kangri quite different, in principle of course, from an ancient *Parishad*; so not begging makes no difference, in fact it never was a differentiating point. Neither are the Brahmcharies of the Gurukula at Kangri different from Brahmacharies of yore. No doubt they have to pay a nominal fee of Rs. Ten for their food and lodging—not education— while even maintenance

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was, as it ought to be, free of all costs in Ancient India but this makes a difference in the Guru and not in the Brahmchari. It is the Guru who charges this fee, who is to blame and not his students or the system of Gurukula. Morever free education means education paid for by all and in modern India very few choose to pay for it. Hence the plan of paying individually for one's own education is a necessity over which the Gurukula at Kangri has no control. The day, however, is not far when with the help of the *alumni* of our *Kula* we may be able to do away with this deficiency too.

And now as to what the inmates of the Gurukul will do when they have finished their Brahmcharya career. Of what practical use will they be to human society? This is a thorn which pricks even those whom the Gurukul counts among its lovers. My view of the matter is that it is a very important question but some of our preconceived notions have shrouded it in mystery. The first thing that I wish to say is that the future of the Brahmchari cannot be said to be in the dark. The idea— a very wrong one—is abroad that the future of all except those who are graduates of Universities established by the will of the Emperor of India is enveloped in darkness. But nothing can be more nonsensical. The Government cannot support even that insignificantly small fraction of Indian population which has thus graduated itself from the Universities and if the future of the remaining teeming millions is not absolutely in the dark why should that of the Brahmcharies be painted as such. All the lines of trade, commerce and other private enterprises are as open to them as to any body and if the Gurukul succeeds in turning them out as true Brahmcharies what an ordinary man does with great troubleand uneasiness of mind they will accomplish with signal calmness, perseverance and virtue. The Gurukula according to its prospectus, will soon open technical classes, so that at present the question is, in more ways than one,

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much before time. In the first place India requires practical reformers in every field of thought and activity. An to supply it with such men is itself the most practical of a practical works. In the second place we stand in nee of practical scholars, to use a novel phrase, to do th practical work of crushing with literature luminous wi incontrovertible argument all the shameful calumnies th have been hurled against the history, philosophy, religi and other products, of Indian thought. He must ha a strange value for words who does not think all this practical work. It is therefore to call into play the hype critical faculty to raise this question of practicability in t technical sense. It is as I said much before time. Wh is required is not criticism where there is at present nothi to criticise but wise and sagacious suggestion to he this noble cause. India is fast approaching on tim when Government diploma holders too will have to cha out a path for themselves and their diplomas will be as us less as those of the Gurukula or any other private educati al institution are considered at present. A *Snatak* (gr duate) of the Gurukula will have at least this consolati that he is a better man taken in the fullest and best sen of the term and that while equally learned he is more virtuo more healthy and more contented than his fellow-broth of a Government College. He will be knowing himse his country and the literature, science, and philosophy of forefathers and these are by themselves enviable posses ions. One possessing these cannot by any stretch of ima nation be said to be at a loss to supply his worldly wants as to die the death of starvation. But notwithstanding this which is, to an unprejudiced mind, decidedly in fav of the bright future of the Gurukula students, I do not he tate to say that the Gurukula authorities have to think, they themselves admit in their prospectus, on this point a from their courage, perseverance and enthusiasm we m expect that they will solve the problem with the sa

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foresight and steadfastness with which they have cracked the educational nut by establishing the Gurukula and that will be a red letter day in the annals of modern India when it will be said that many of its miseries, woes and clamaties-whether due to practical or theoretical deficiencies it matters not—were buried in the bosom of time speedily gone by to be sad memories of a sadder past.

Ratan Lal.

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How a nation lives.

I

'Each nation is an organism having an end unto itself which is different from the end that regulates the activities of other similar organisms, other similar nations. The nationality that constitutes a nation is the *individuality* of a nation.' (1) How is this *individuality* preserved ? (2) How does a nation live ? (3) The 'nation' has a body as well as a *soul*. (4) What elixir can revive the spirits of a 'half-dead' nation. Is there or is there not a 'mantra' which enables a nation to attain wealth, honour, power self govt, and universal rule ?

It is apparent that there does exist some universal principle of 'national life', otherwise it would become impossible for the leaders of a nation to lead and guide correctly, their fellow-countrymen. Nature loves order, not chaos. She observes most strictly the law of uniformity in the material world; and there must, in the moral and political world also, exist some kind of order and constitution.

Surely Clio the omniscient goddess, the '*History* of ages', can teach us laws which regulate the growth and life and the decay and death of nations. It has been well said, that 'an intelligent appreciation of history is the first sign of a real national revival among nations that have been roused from their torpor by coming into contact with progressive communities".

Only a few lessons that we learn from the study of history will be pointed out here.

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The study and preservation of National History is one of the most important ways of keeping a nation alive.

The degraded position of the Hindus can be mostly accounted for, by the indifference and neglect shown by the Brahmans towards the Study of National History. The orthodox Pandits still consider history as merely a record of births and deaths, or at best a means of beguiling leisure hours. These leaders of our nation learn philosophy, Science, Astrology but they have no faith in the study of national history as a means of national regeneration. Among the learned Pandits of Kasi and Nuddea are to be found many excellent grammarians conversant with the most intricate rules of Prosody, astrologers who can calculate to the fraction of a minute the time of eclipses, or Nayyayiks who are expert in hair-splitting arguments. But where are our experts of History and Political Science? What Pandits know even so much as the date of the Mohmmedan invasion of India? They live in a Fool's Paradise, dreaming of Swarga; paying no heed to the diurnal motions of this earth. 'The world is an empty show;' all is Maya; and *history* is a 'Vision of Vanity'

Is it not a matter for shame and regret that the learned men of an ancient and civilised country should not possess even the slightest knowledge of their nation's biography.

No Pandit of Kasi and Nuddea has ever attempted to write a single reliable and authoritative book or Indian History or Polity. No one ever cared to compose *Sutras* on these subjects.

The keeping alive of national history is one of the most essential conditions of the life of a nation. The study of history is the best cordial for drooping courage. The liberation of Italy began with the study of Dante.

The history of the glorious past revives in the sicken-

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ning hearts the hopes of a future. Mazzini was arrested by the Austrian Government for the offence of having recited a few solemn pages in praise of a brave Italian soldier. Mazzini writes:— " So terrified were the wretched Government of that day at the revival of any memories calculated to make us think less meanly of ourselves. *They would have abolished History itself had it been in their power.* "

History is the record of a nation's Karmas on which depends its destiny. ' Nations by themselves are made. ' If a nation falls on evil days ; loses its honour, wealth, country and independance ; it cannot regain the Olympian heights from which it has fallen by abusing the conquerors, When famine and pestilence, immorality and evil customs work havoc in a country, the nation should seek for the causes within itself. The sufferings of a people are due to their own misdeeds. The root of their miseries can be traced only to the loss of morality, patriotism; moral courage and other virtues, among the individuals of the nation. A nation which does not commit suicide by falling into idleness, cowardice, selfishness and luxury, cannot be conquered even by all the nations of the world combined. A fallen nation must begin with waging war against her ' internal foes " which eat into the very vitals. ' Self conquest ' alone leads to ' Sovereign Power. '

" Subdue first of all thy own self,
Next thy friends, last thy foes
Three victories are these of him
That would a conqueror's name attain.

(Bushido.)

It is through the study of history that we come into personal contact with the souls of Sri Shankaracharya, Lord Buddha, Sri Ramchandraji and Guru Gobind Singh,

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the stories of whose lives lead the nation to 'ever new conquests.'

The lives of great men are a source of constant inspiration for the youths of a country. 'Ancestor Worship' is at once the religion and patriotism of Japan. Let us have more and not less of true *Shradhs*. The greatness of Japan is due to its virtues as a nation. Bishop Bikerstaff wrote, "The success of Japan has been due to her own good qualities.—" Port Arthur stands for the proof that a nation does not become great because of the colour of its population or because of its geographical position, but because of *the power within it*.

Stead writes, "It is not because Japan is an *Asiatic* country, or because the Japanese skin is brown that she has become what she *is*. It is due to far more worthy reasons than either of these; it is because of the unceasing labour, the unwavering effort of the Japanese people to make Japan great, and themselves worthy of a great Japan."

The extraordinary faith in the destiny and mission of their nation, is the outcome of the deep and passionate love and reverence of the Japanese for their national heroes and national institutions. The memory of their ancestors teaches them to make united sacrifice in times of national danger and progress in times of peace. The life and existence of a nation depend on the character of the individuals composing it, and the character of a nation is sustained by the lives of country's great men. The success of a nation depends on *its* character. A few Spartans beat back ignominiously the powerful host of the Persians. England beat Spain, although the *Armada* consisted of very many more vessels than were then in possession of the English. The French beat all the European armies, including British corps too, from 1792, to 1813.

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The Japanese beat bulky Russia, and the Boers held out close on three years against overwhelming odds. 'History is full of such examples; and if people only care to study it, they would find that all history is one of minorities.' The character, the spirit, the great spirit is the great winner of battles. The spirit that fills a man with the true sense of immortality, that is with the feeling that he has obligations not only towards his contemporary fellow citizens, but also to those that will be his citizens in the generation to come. This spirit is strength great strength.

Numbers will not do. Spirit is vanquished by spirit alone, character can be combated by a like character. The monster population of India may not be a source of strength to her. To weigh probable success by numbers, to leave out the universal leverage of character, of spirit, is not only ridiculous but most dangerous also!

Let us ever remember that for moral development the example of a life is an essential condition. Character is an *art* and not a theory. The daily life of a man can teach us lessons of far more importance than all the books on morality. The worship of heroes is the law of human progress. According to Carlyle the history of the world is the biography of its greatmen.

From the study of national history we learn to cherish our national institutions. Besides individual character a nation's life depends on her institutions. These customs and rules are also made to safeguard the morals of the nation; and to preserve the memory of the national heroes. No two persons are exactly alike; each is a distinct personality, similrly each nation has a distinct living entity.

Next in importance to 'virtue' and character is the preservation of national institutions. Every nation, like every true organism, has its own ways of life, ways of thought, habits, customs, traditions, festivals, rituals

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and religion. These peculiarities mark the *personality* of the nation. Each nation of the world stands out with a distinct individuality and a distinct mission in the progress of humanity. Men dress themselves primarily to cover indecency and to guard against the exigencies of the climate, and 'dress' serves yet a third purpose. It shews your *nationality. Dress is a national institution.* Again national language is one of the most dearly prized possessions of a civilised and respectable people. The customs and institutions of a nation enclose its soul—its virtues and will—as an oyster encloses a pearl.

A living nation cherishes with the utmost care her institutions and her religion, language, laws, and literature. It is through the knowledge of national history that a nation learns to have a true appreciation of the national institutions.

National History leads to National unity. We hear so much about 'National unity'. All sorts of fantastic schemes are proposed to '*unite*' the people. But the one real means of national unification is the spreading broadcast of national history. Who does not bow down before the illustrious dead ? The noise of calumny and petty jealousies is hushed on the grave of the national hero. 'Ancestor worship' is the great means of the unification and solidarity of the Japanese people Mr. Stead bears witness to the solidarity of the Japanese in these words ; "Naturally there must exist and always do exist differances among the various sections of the Japanese nation, but they are in-effective when exposed to the binding force of patriotism.

The nation is not rent by Schism and divisions but is always unanimous on essentials, however factions may differ in details."

On the day of the national festival, we forget our

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petty rivalries, party feelings and sectarianism in the name of our ancestors. On the Holi, Dewali, Dasehra all Hindus rejoice in the sense of brotherhood. Stories of national glory elate us all alike.

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THE REVIEWS REVIEWED.

THE MORALITY OF THE RAMAYANA.

Mr. T. Ponnambalar Pillai M. R. A. S. contributes an article under the above heading to the June number of the *Malabar Quarterly Review* The writer states at the outset that the views expounded by him in the article under review are in reality those entertained by the late lamented Professor Sundram Pillai of the Trivandrum college. The position taken up in the article is indeed strange and anomalous and one cannot resist the impression that Professor Pillai was a scholar who had been gifted by nature with an over—exuberant and superubandant fancy and who, whenever the solution of a serious problem was to be attempted, freely drew upon his imagination. It is claimed by the writer that the data on which Professor Pillai's conclusions were based were derived from the Valmiki Ramayan. Whoever has studied the Valmiki Ramayana to advantage will demur to this view. The writer most generously seeks to defend Ravana—the great monster of lust and the incarnation of cruelty, savagery, and brutality. The charges against Ravana are.

(1) That he defeated the celestials and imprisoned them.

(2) That he annoyed the sages while in the performance of their religious rites.

(3) That he abducted Sita, the wife of Rama.

In reply to the first charge Mr. Pillai says:—

As has already been pointed out, the devas or celestials did not descend from the heavens, but were only the kith and kin of the Aryan trespassers. Their mission was not friendly and they were in quest of conquest. Ravana would therefore have been justified not only in retarding their progress, but also in carrying the campaign into the enemy's country or Deva Loga. He vanquished them in a fair fight and there is nothing unsusual in imprisoning prisoners of war.

The fact that the Devas were not celestial beings but only

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deeply religious Aryas who after retiring from mundane affairs busied themselves not with theological advocacy or rhapsodical solemnity but with the furtherance of learning and the spread of enlightenment does not prove that they too were "trespassers" like their brethern of the warrior caste even if it be granted for the sake of argument that the latter were so—the fact that Rama did not add Lanka to the Indian Empire does not, however, go to prove that he was fond of fighting for self-aggrandisment. The writer has quoted no verses from the Ramayana to substantiate his astounding contention that the Devas were in quest of conquest. The following shloka (vide Uttarkand Valmiki Ramayan) shows on the contrary that Ravan was a misproud, vainglorious and arrogant sovereign whose ambition knew no bounds and who was determined to carry fire and sword to Deva Loka and to indulge in causeless strife.

सुपर्ण नागयाक्षाणां दैत्यदानवरक्षसाम्

अवध्योहंप्रजाध्यक्षज देवतानां चशाश्वत

If Ravan was not determined to become the most notorious *agent provocateur* why did he crave so preposterous a boon and why was he anxious to become invincible against the devas.

In regard to the second charge the writer says :—

With regard to the molestation of sages, it has already been stated that they were the Vaidics or priestly portion of the Arya intruders. History has repeated itself over and over again. They were the missionaries that preceded the conquest of Driavidia by the Aryans.

This, again, is a startingly gratuitous assumption. Not a jot or tittle of evidence has been adduced to prove it; on the contrary we come across verses like the following in the Valmiki Ramayana.

But demons haunt it, prompt to stay.
Each holy offering I would pay,
Be thine. O lion lord, to kili
These giants that delight in ill,

This day, beloved child, our feet,
Shall rest within the calm retreat,
And know, thou chief of Raghu's line,
My hermitage is also thine.

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O Princes, monsters fierce and fell,
Around that distant forest dwell

On blood from human veins they feed
And various forms assume at need,

With savage beasts of fearful power
That human flesh and blood devour,

Our holy saints they rend and tear,
When met alone or unaware,

And eat them in their cruel joy ;
These chase, O Rama, or destroy.

The reply to the third charge is indeed very curious. Says the writer :—

Under the articles of war there appears nothing unsusual in the abduction of Sita. When Ravana, the all—powerful king of Ceylon, heard of the affront offered to his sister—one of the first ladies of the realm—he must naturally have been incensed at the ungallant and cowardly conduct of the invader.

We wonder what articles of war justify the abduction of of the enemy's wife. Surely the present code of international law does not sanction the kidnapping of married women. As regards the ancient law Manu says down distinctly that non-belligerents and those that have no arms are to be left undisturbed. Magasthenese also says that, when the Aryas fought the peasantry went on with their work undisturbed. Surely Sita was not an Amazon. Moreover it is a monstrous perversion of the truth to say that Ravana carried away Sita because she belonged to the enemy's party. He abducted her because he had heard accounts of her transcendental charms and captivating beauty and his lecherous imagination had been fired. Sarupnakha knew the character of her brother and thus appealed to his lower nature.

And Rama has a large—eyed spouse,
Pure as the moon her cheek and brows,

Dearer than life in Rama's sight,,
Whose happiness is her delight,

With beauteous hair and nose the dame
From head to foot has naught to blame.

She shines the wood's bright gooddess,
Queen of beauty with her noble mein

First in the ranks of women place
Is Sita of the dainty waist

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In all the Earth mine eyes have ne'er,
Seen female form so sweetly fair
Goddess nor nymph can vie with her,
Nor bride of heavenly chorister,

He who might call this dame his own,
Her eager arms about him thrown,

Would live more blest in Sita's love,
Than Indra in the world above,

She, peerless in her form and face.
And rich in every gentle grace,

Is worthy bride, O king, for thee,
As thou art meet her lord to be.

I even I, will bring the bride
In triumph to her lover's side—

This beauty fairer than the rest,
With rounded limb and heaving breast

Each wound upon my face I owe
To cruel Lakshman's savage blow

But thou, O brother, shalt survey
Her moon like loveliness to-day.

And Kama's piercing shaft shall smite
Thine amorous bosom at the sight,

If in thy breast the longing rise
To make thine own the beauteous prize,

Up, let thy better foot begin
The journey and the treasure win,

If, giant Lord, thy favouring eyes
Regard the plan which I advise,

Up, cast all fear and doubt away
And execute the words I say

Come giant king, this treasure seek,
For thou art strong and they are weak

Again it is manifestly and obviously unfair to say that Ram Chandra offered any affront to Sarup-nakha. She brought all her misery on herself. Like a shameless hussy and a brazen-faced strumpet she made immoral overtures to Rama in the presence of his wife. Rama and Lakshmana tried to treat the matter lightly thinking that their bantering tone would turn the woman from her evil design and lead her to desist from her lustful purpose. But the words of him whom she was devouring with looks indicative of fierce passion and lascivious desire only served to feed the fire of her passion and to make her desperate. She believed that Sita stood in her way and being a cannibal, thought of eating her rival up. It was only when she was

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on the point of executing her friend's design that Lakshman cut off her nose. All the legislators of the world allow an individual the right of self-defence. Even the Indian Penal Code lays down that some acts otherwise criminal become lawful when done in self-defence. The following quotation from Griffith's Ramayana will bear out the truth of what we say.

Again inflamed with love she fled
To Rama, in his leafy shed
Where Sita rested by his side,
And to the mighty victor cried;
'What, Rama canst thou blindly cling
To this old false misshapen thing
Wilt thou refuse the charms of youth
For withered breast and grinning tooth
Canst thou this wretched creature prize,
And look on me with scornful eyes,
This aged crone this very hour
Before thy face will I devour
Then joyous, from all rivals free,
Through Dandak with I stray will thee.
She spoke, and with a glance of flame
Rushed on the fawn-eyed Maithal dame!
So would a horrid meteor mar
Fair Rohini's soft beaming star.
But as the furious friend drew near
Like death's dire noose which chills with fear,
The mighty chief her purpose stayed,
And spoke, his brother to upbraid;
He spoke! then Lakshmna's wrath rose high,
And there before his brother's eye,
He drew that sword which none could stay,
And cleft her nose and ears away.

It is all bosh to say that Ravan treated Sita cavalierly. If he did not kill her it was because he was dying with unlawful love and if he did not forcibly violate her chastity it was not because he was restrained by any scruples but because he knew that she was so devoted to her husband that she would kill herself if a scoundrel even thought of defiling her. Paradoxical though it may appear the fact is that Sita escaped becoming the victim of Ravan's lust because he loved her passionately, blindly, and furiously. Again the writer is loud in his condemnation of the alliance formed between Rama and Vibheeshan as unnatural and unbecoming. We fail to understand Mr. Pillai's point of view. Is

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there no higher duty than that which one owes to his country and his kindred? Is there no absolute standard of morality and righteousness? If there is what is one to do, when the interests of one's country conflict with the dictates of righteousness and *dharma*. Is patriotism commendable even when it stands for oppression, aggression, iniquity, injustice, and outrage? Says Herbert Spencer:

"To me the cry—" Our country, right or wrong," seems detestable. By association with love of country the sentiment it expresses gains a certain justification. Do but pull off the cloak, however, and the contained sentiment is seen to be of the lowest. Let us observe the alternative cases. Suppose our country is in the right—suppose it is resisting invasion. Then the idea and feeling embodied in the cry are righteous.

Suppose it is doing something which, by the hypothesis, is admitted to be wrong. What is then the implication of the cry? The right is on the side of those who oppose us; the wrong is on our side. How in that case is to be expressed the so-called patriotic wish. Evidently the words must stand—"Down with the right, up with the wrong!" Now in other relations this combination of aims implies the acme of wickedness. In the minds of past men there existed, and there still exists in many minds, a belief in a personalized principle of evil—a Being going up and down in the world everywhere fighting against the good and helping the bad to triumph. Can there be more briefly expressed the aim of that Being than in the words–"up with the wrong, down with the right"? Do the so-called Patriots like the endorsement."

There was nothing dishonorable in the conduct of Vibheeshan. He was not a coward but a truly valiant man. Genuine valour consists in acting up to one's conviction in defiance of stupid sentiment and irrational tradition. He had convinced himself that the *Right* was on the side of *Rama* and the *Wrong* on the side of *Ravana*. He reasoned with his brother, remonstrated and expostulated with him. But when he found that all his objurgation fell on deaf ears, he manfully deserted the unrighteous cause although it was his brother's and his country's cause and allied himself with the forces of righteousness even though they were represented at the time by one who was the enemy of his country and kindred. In doing

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this he displayed a species of moral courage which may not be appreciated in this age when communal selfishness is regarded the supreme rule of life, but is sure to be commended by posterity when the Vedic civilization will have been revived and geographical limits will no longer restrict the sympathy and love of mankind and truth will be valued more than " patriotic " ardour and morality will be prized above expediency born of false notions of duty to one's country. All honour to Vibeeshan we say! May there be many like him in this age when refined selfishness has dethroned cosmopolitanism and *Dharma* and has usurped their authority and credentials. If Vibhehan was a traitor, traitorous conduct will be the rule of life in ages to come. The bias of patriotism is the bane of modern civilisation. It is responsible for much of the jobbery, tergiversation, oppression, jingoism, dishonest Imperialism, territiorial aggrandisment, hypocrisy, and dissimulation which pass current as diplomacy, &c. &c with which the present age is infected. If the Vedic Religion and Vedic civilization spread in the world there will be but one country and that will be the world, but one nation and that will be humanity and but one Sovereign Lord and that will be *Dharma*.

Mr. Pillai tries to discredit the Ramayna as an authentic chronicle of historic events on the ground that Ravana is described in it as a monster with ten heads and twenty hands, approaching the Grecian Hydra and that investigations in Palaeontology, do not reveal the existence of the remnants of such Rakshasas. A careful study of the Ramayan, however, shows clearly that Valmika never intended to convey the monstrous idea that the king of Lanka was possessed of ten heads. The Shlokas conveying that meaning were interpolated in the Pauranic period of Indian History when the love of the marvellous had increased to a terrible extent. Fortunately the interpolator has only interpolated and has not taken the trouble to expunge. Many *shlokas* preserved from the old text support our contention. When Maruta saw Ravana asleep in his palace we find it stated.

तस्य राक्षस राजस्य निश्चन्क्राम महामुखात्
शयानस्य विनिश्वासः पूरयन्निव तद्गृहम् ॥

It may be noted that मुखात is in the singular. The word महा only shows that Ravana had a big head. Then again:—

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कांचनांगदसन्नद्धौ ददर्श स महामनः ।
निक्षिप्तौ राक्षसेन्द्रस्य भुजाविन्द्रध्वजोपमौ ॥

Here we have a mention of two arms only and that to when Ravana was asleep and hence had his natural form. In the following shloka he is said to have two eyes only.

तस्य क्रुद्धस्य नेत्राभ्यां प्रापतन्नश्रुबिन्दव :।
दीपाभ्यामिव दीप्ताभ्यां सार्चिषःस्नेहबिन्दव :

Again only one head is spoken of by Rama when he say to Ravana.

अद्यतेमच्छरै श्छिन्नं शिरो ज्वलितकुंडलम् ।
क्रव्यादा विनिकर्षन्तु विकीर्णं रणपांसुषु ॥

But all doubt is set at rest when Valmiki describes h dead body after death. When the widows of Ravana come t the field of battle, give way to grief and indulge in lamen tion we find it stated.

उत्क्षिप्य च भुजौ काचिद्भूमौ सुपरिवर्तते ।
हतस्य वदनं दृष्ट्वा काचिन्मोहमुपागता ॥
काचिदंके शिरः कृत्वा रुरोद मुखमीक्षती ॥

The Grammatical forms भुजौ शिरः &c. may be specially note

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BRAHMVADNIS.

Mr. Ram Prasad Chanda contributes a short but readable article on the above subject to the July number of the *"East and West."* He quotes the following opinion of Harita in support of the view that in ancient times even women wore the sacred thread and devoted themselves to the study of the Vedas and sciences.

There are two classes of women the Brahmvadnis and those who are married without delay. The Brahmvadnis assume the sacred thread, kindle the sacred fire, and beg alms from the members of their own family. The initiation ceremony of those who are married without delay is briefly performed at the time of their marriage and then they are married.

Harita is a comparitively recent commentator. But the practice of investing women with the sacred thread and of instructing them in the Vedas and sciences is as old as our oldest scriptures. Hare are a few citations in support of this view.

ब्रह्मचर्य्येण कन्या युवानं विन्दते पतिम् । (Atharva Veda)

Let a maid take unto herself a suitable husband after having completed the period of Brahmcaharya (. i e. after having studied the Vedas and led a life of strict continence).

समानं ब्रह्मचर्य्यम् ।

(Ashwlyan shrot sutra.)

Men and women are equally enlitled to lead a life of Brahmcharya.

पत्न्या अपि मन्त्रपाठो भवत्येवेत्यादि ।

(Katyayana Shrout Sutra.)

Let the wife also recite Veda Mantras.

यच्चाम्नायो विदद्ध्यान् ।

(Gobhil Grihya Sutra.)

Let the wife also read the Veda

प्राप्तां यज्ञोपवीतिनीमभ्युदानयन् जपेत् सोमोऽददद् गन्धर्वायेति ।

(Ibid.)

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Let the maiden that is adorned with beautiful garments and *wears the sacred thread* enter the hall where the marriage is to be solemnised and let the bridegroom read the mantras beginning with सोमोऽदद्

जातिं तु बादरयणोऽविशेषात् तस्मात् स्त्रपि प्रतीते जात्यर्थस्या विशिष्टत्वात्

Women also belong to the human race and are therefore entitled to the study of Veda.

In the Ramayana also we read that Tara was well—read in the Veda and that Anusuya was a holy women whose feet were touched by empress Sita.

Mr. Chanda speaks of Gargi who had challenged Yajan valkya twice and held a logomachy with him, of Sulabha who continued a Brahmcharni all her life and spent her life in the pursuit of learning. This is what the scholarly lady says about herself.

"There was a well-known royal sage named Pradhana, of whom you must have heard. I was born in his family and my name is Sulabha. Born in that family and after receiving proper education (Vinia) I faild to obtain a suitable husband; I therefore took the vow of a nun and am now wandering alone striving for final emancipation (Moksha.)"

Be it noted that Sulabbha had engaged in an acrimonious discussion with king Dharamadayaja Janaka of Mithila and worsted the monarch and that although a Kshatrya she was admitted to the right of a *Brahmvadni*.

We may point out here that in the Vedic period women were honoured so much that many of then were *Rishikas* (expositiors according to us and composers according to occidental scholars,) of Vedic Richas. A list of these scholarly ladies is given in the following verses.

गोधा घोषा विश्ववारा पालोपनिषन्निषत । ब्रह्मजाया जुहूर्नाम्नी अगस्त्यस्य स्वसादितिः ।
इन्द्राणी वेन्द्रमाता च सरमा रोमसोर्वशी । लोपामुद्रा च नद्यश्च यमी च शश्वतौ ॥
श्रीर्लाक्षा सार्पराज्ञी वाक् श्रद्धा मेधा च दक्षिण । रात्री सूर्य्या च सावित्री ब्रह्मवादिन्य ईरिताः ॥

Mr. Chanda is right in thinking that Buddhism had an adverse

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influence on the status and position of women. But it is a remarkable fact that even in the time of Shankracharya there were erudite ladies like Vidyadhari who acted as an umpire in the discussion held between the great reformer and her husband the celebrated Mandan Misra and decided against her lord. After her husband was worsted she herself held a discussion with Shankara and was likewise defeated. The learned writer concludes his article with the following remarks.

It may be asked, can the order of the Brahmavadinis be now revived The Seva Sadan and other similar organisations may and are trying to revive the spirit of this order, but they cannot revive its form. But should not those Hindus who still continue to wear the sacred thread, revive the ancient custom ofgiving the sacred thread to their daughters as well, and throw open to them all the educational privileges and liberties of which the sacred thread is the symbol?

It deserves to be more widely known that enlightened Arya Smajists do give the sacred thread to their daughters and in their Kanya Mahavidala (Girls' College) at Jullundur many maidens that have been duly invested with the *Vajnopavita* are receiving instruction.

We hope that the Kanya Mahavidyala authorities will take early steps to enforce the study of classical Sanskrit. The Mahavidyalya is doing useful work and deserves the support of all who earnestly desire to bring back the *age* of Gargis and Maitreyas. The Mahavidyalya has a well—managed Boarding House attached to it and we believe that with all its defects (which will, doubtless, be removed as those at the helm of affairs will gain further experience and will profit by the advice and counsel of others) it is the only institution in India where Hindu and Aryan girls may be safely sent for education.

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Reviews and Notices.

Ramade Ka Jivan charitra by Pandit Madho Ram Pleader Umballa— Pandit Madho Ram is one of our veteran publicists. He has been watching the current of public life in India for the last 2 decades. He is also the author of some excellent vernacular books. His latest work quite sustains his reputation as a level-headed writer with a chaste, elegant and lucid style. The book under review is delightful reading. The writer has displayed an astonishing grasp of the salient features of Ranade's eventful life and a power of psychological dissection rarely to be met with in our Punjab biographers. We congratulate Pandit Madho Ram on this fine production and commend his work to the attention of all interested in the social and moral well-being of our country.

My advice to Young Hindus by Pandit Tulsi Ram Misra M. A. M. R. A. S. Professor Gurukula Kangri.

It is an excellent brochure nicely printed and beautifully got up containing sensible and valuable advice.

Price annas 4/. Can be had of the author.

An open Letter to Youngmen of Bengal by the same author. There is no saying how may young and hopeful lives have been ruined by the canker of anarchism—a pest imported into this hoary land from the youthful west. Pandit Tulsi Ram's brochure is an eminently opportune and timely publication and will do much to relieve the tension and clear the air. The writer sympathises with the budding aspirations of his youthful countrymen but appeals to them in the name of the glorious civilization bequeathed to us by the sages of yore to desist from extraneous methods of obtaining redress of wrongs which are repugnant to our moral sense and antagonistic in spirit to the teachings of Rishis and the traditions of our race. The pamphlet deserves to be read by every youngman. Can be had gratis from the author.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Further additions to the staff.

Pandit Shiv Shankar Kavya Tirath, the well-known Arya scholar and Author of "Omkar Nirnaya" "Jatia Nirnya" and many other works, has joined our college staff as Professor of Vedic Literature Pandit Tulsi Ram M. A. M. R. A. S. has been appointed Professor of Philosophy and has joined his post. He is a scholarly gentleman of wide repute and an experienced Professor. Besides he is a staunch believer in the doctrines of the Divine Church. Both these gentlemen are valuable acquisitions. We can now say without fear of contradiction that our college as regards staff and equipment is inferior to no other college of the same status in these provinces. We welcome both of our new colleagues and hope that they will serve the institution for life.

Our Acharya

Our Acharya (Mahatma Munshi Ram) has issued an appeal in English for the Gurukula. We print the appeal below and hope that it will meet with a generous response at the hands of the educated public. Mahatma Munshi Ram is a veteran who has grown grey in the service of the Vedic church, and has sacrificed his all for the good of his country. He has a claim upon the good will of these for whose sake he has worked night and day and to the detriment of his health, which cannot be lightly passed over and ignored.

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॥ ओ३म् ॥

OM,

ब्रह्मचर्य्येण तपसा देवा मृत्युमुपाघ्नत ॥ अथर्ववेद ॥

By the penance of Brahmacharya alone have sages conquered Death. Atharva Veda

GURUKULA

The only hope of fallen India.

The name of the Gurukula is now on the lip of every Indian. The thinking portion of the Muhammadan and the Christian communities have also admitted by their acts that on the system of Education followed in Gurukula at Kangri depends the future salvation not only of India but of the whole civilized world. Without providing the essentials of character-building, without facilitating the natural development of *Sadachar* (सदाचार) no educational institution can rise to a true conception of its duty. And this ideal is the goal to which the Gurukula, which aims at the *resuscitation* of the Bramacharya Ashrama of the ancient Aryans, means to lead the fallen sons of the ancient sages of India.

The Gurukula was opened in Phalgun 1959 (March 1902A. D.)

The site.

The buildings of the Academy are situated in a healthy plain at the foot of the Himalayas, at a distance of about 3 miles from Kankhal (near Hardwar) on the south bank of the Ganges, in the Kangri village lands. The entire village valued at 30,000 Rs. is a gift from Shriman AMAN SINGHJI who has, in addition, gifted away 12,000 Rs. in cash for founding a foreign mission fund for the use of the Snataks (graduates) of the Gurukula Academy and has executed a will as regards the rest of his property in favour of the governing body of the Institution.

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The Course of study.

Extends up to the 16th year of the Brahmacharies joining the Academy. After the tenth year the Brahmacharies are required to pass the Entrance examination (अधिकारी परीक्षा) called the " Adhikari Pariksha " By this time they finish Ashtadhyayi and Mahabhashya in Sanskrit Grammer, the Nyaya, Vaisheshik, Sankhya, Yoga, Darshanas together with the first half of Vedant Darshana by Vyasa, Nirkuta and Chhanda. In *Laukika* (Modern) Sanskrit they are far in advance of Shastries of the Punjab University, while in western science and Mathematics they have read up to the F. A. standard of the same University. Three students have appeared in the examination up till now and all the three were successful in passing it. Two of them are reading in the second and one in the first year of the College classes.

The College Department comprises four classes after passing through which the Brahmacharies go up for *Snatak* (स्नातक) the Degree examination. The Degree examination course consists portions of the Rig and Yajur Vedas, the Brahmans, the Vedanta, *Uttara Mimansa* Darshanas, the most advanced works in Sanskrit literature, English literature up to the B. A. standard and an alternative Course in Science, History and Economics, or the Eastern and Western Philosophies and Ethics up to the M. A standard. The remaining two years are set apart for Post-graduate studies, during which the *Snataks* of the Academy are expected to finish the whole of the Vedic Course and to devote themselves to some special branch of research work.

The number of Students

reading in the Academy at present is 245. These are divided iinto twelve classes. In order to find out the real work which the Institution is doing, a visit to the Gurukula is absolutely necessary. A mere glance would shew the difference between the physical and moral development of the Gurukula Brahmacharies and the sstudents of other Educational Institutions.

The College staff.

Consists of the following Professors :—

(1) Mahashaya Ramadeva B. A. acting Acharya and Professor of English Literature.

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(2) Pandit Shiva Shankar Kavya Tirth Professor of Vedic Literaure.

(3) Pandit Kashinathji Shastri Professor of Sanskrit Literature and Philosophy.

(4) Mahashaya Bal Krishna M. A. Professor of History and Economics.

(5) Mahashaya Sia Rama B. A. Professor of Mathematics.

(6) Mahashaya Ghanshyam Singh B. Sc., L. L. B. Professor of Physics and Chemistry.

(7) Pandit Tulsi Ram Missra M. A, M. R. A. S. Professor of Western Philosophy.

Almost all of these gentlemen are working on the principal of self-sacrifice, some accepting only the barest subsistence allowance.

The School Staff.

consists of some 13 teachers. The Head Master Mahashay Govardhan is a trained graduate of the Punjab University. He is assisted by a staff containing two graduates, one acharya of the Benares Sanskrit College and five Shastries of the Punjab University. Here too self-sacrifice is in evidence although not to the extent to which it gains in the College Department.

The Vidyalaya Ashrama(School Boarding-house)

is manned by about nine Superintendents out of whom one gentleman belonging to the Ed-Dpt. on losing his wife gifted away the whole of his property to the Gurukula and joined as a life-member. Except taking his food in the Bhandar he takes nothing from the Kula.

A life of strict discipline

is led by the Brahmacharies. Simple but nutritious food is supplied to them. Daily exercise is insisted upon in the morning, and students resort to healthy plays in the evening. Foot-ball, Cricket, Kabaddi, Phari-gatka, wrestling &c. are some of the games and exercises in which students join according to the requirements of their respective ages.

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Moral instruction.

is imparted not only through (उपदेश) sermons by the acharya but through personal example and guidance by the Superintendents.

Debating Clubs.

hold their meetings periodically in order to enable the students to acquire ease and facility in expressing their thoughts in Sanskrit, Aryabhasha and English, and a *Sahitya Parishad* or a society for Literary research has been opened in which learned papers, on Literary, Historical and Scientific subjects, are read and discussed. An annual meeting of this assembly is held with the Gurukula annual *Mela* when learned Pandits and University gruduates come from outstations and take part in deliberations upon some of the serious problems of life.

The needs of the Gurukula.

The work done at the Gurukula, under considerable difficulties and in teeth of the bitterest opposition from the most powerful agencies in the world, is, in the opinion of those whose opinions are entitled to some weight, encouraging so far but paucity of funds stands in the way of its success now, when the improvements of the laboratory and the proper lodging of the College students require ample funds for which the governing body of the Kula has hardly given any signs of moving itself. In order to fit the laboratory properly some fifty thousand rupees are required within the next two years.

For lodging 120 College students the same number of cubicals are necessary. If we take 500/ as the cost of one cubical with a Verandah rupees sixty thousand will be required for this purpose alone.

Then Rupees six thousand are required for a proper Kitchen for the College Ashrama, and another sum of four thousand for building a decent quarter for the Achharya whose personal supervision is absolutely necessary in order to guide the College students in their physical, mental and spritual developments.

These are the immediate wants which, if left unsupplied, might

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not only *retard* the further progress of the Institution but might harm it permanently. But some thing more than this is required if the descendents of the ancient Rishis feel the necessity of guarding their *Sanatan Vedik Dharma*. A Gurukula under Christian management is the latest venture of the Christian missionary. The idea is to present a somewhat modified edition of the Gurukula system of the Ancient Aryans, minus the teaching of the Vedas and the Sanskrit literature, and thus to induce Indian gentlemen (Hindus and Mahommadans alike) to entrust the body and soul of their children from the early age of seven years in the hands of the missionary who "shall seek in every way, both by example and word, to bring the boys to a personal knowledge of God in Jesus Christ, and to a true love for Him." In religious worship "the use of hymns should be as much as possible discouraged, bajans, gazals etc being used. The thaus, dholak, khanjori, tabla, etc., should be used in preference to the organ." In short, the idea is to nationalize the Christian religion in India so that India might be denationalized. The signifance of this move on the part of the Christian missionary is not understood at the present moment, but if the American gentleman who has gone home to bring funds comes back successful (about which there is no doubt) and if the institution is launched somewhere near the Himalays, the descendents of the Ancient Aryans, who call themselves Sanatan Dharmis will find their hold loosening over the intellect and the feeling of their progeny. How can this coming catastrophe be averted ? This is the question on the proper solution of which depends the salvation of Vaidik India. I assert emphatically that it is only in the power of the Gurukula at Kangri (near Hardwar) to avert the coming calamity.

But has an expedition ever been brought to a successful completion without the sinews of war. The Christian missionary is sure of starting the proposed Institution with a fuuded capital of twenty lakhs in the least. He can secure the services of dozens of the ablest men in his community for a nominal salary. His colleagues can be depended upon for acting whole-heartedly and devotedly without any jealousy and bikerings amongst themselves.

Can we lay our hands upon our hearts and say honestly that we can lay aside our jealousies aud our rivalries and can offer them as sacrifices at the alter of Brotherly love and Divine Dharma ! can

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we boast of even half a dozen learned men who are ready to obey *Bhagwan Krishna* in discarding self altogether for the mental and spiritual amelioration of their Mother-land.!

And what about funds—the chief instrument of offensive and defensive warfare in the present age ! In order to put the Academy on a decent footing a funded capital of *Fifty lakhs* is required. Ten long years have passed away since the first deputation started to collect thirty thousand rupees for the initial expenses of the Gurukula, and today we find that the funds at our disposal do not reach even the modest sum of *Four lakhs of Rupees.*

The funded capital of the Gurukula at the end of June 1909 was Rs 3,34,064 and As. 5 according to the balance-sheet. Is it creditable to the great Vedic community which takes such a pardonable pride in the Institution, reared for saving their children from the yawning chasm of atheism and Nihilism. Descendents of the Vedik Rishies, of the indomitable Kshatriyas and the philanthropic Vaishyas of old I appeal to you to stretch forth your hands int he aid of the only Institution which can save you from the apprehended hurricane of sectarianism and anarchism which is ready to *pounce* upon the whole civilized world.

An humble servant of the Gurukula.

Munshi Rama.

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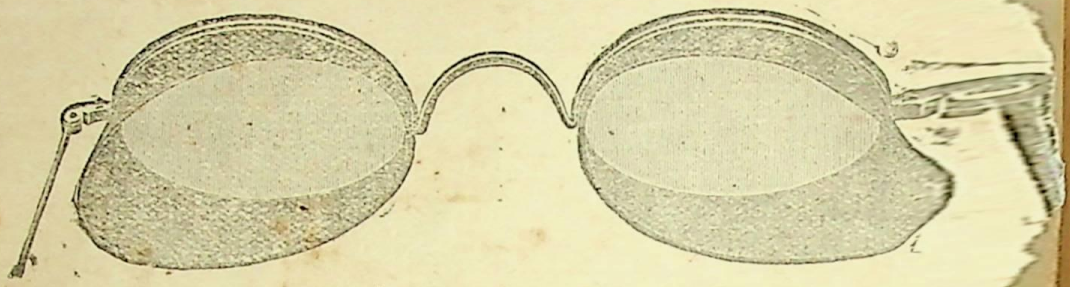
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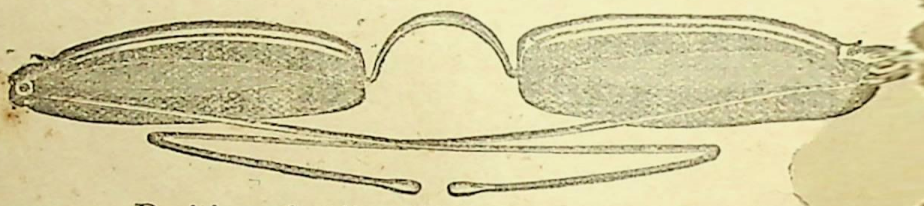
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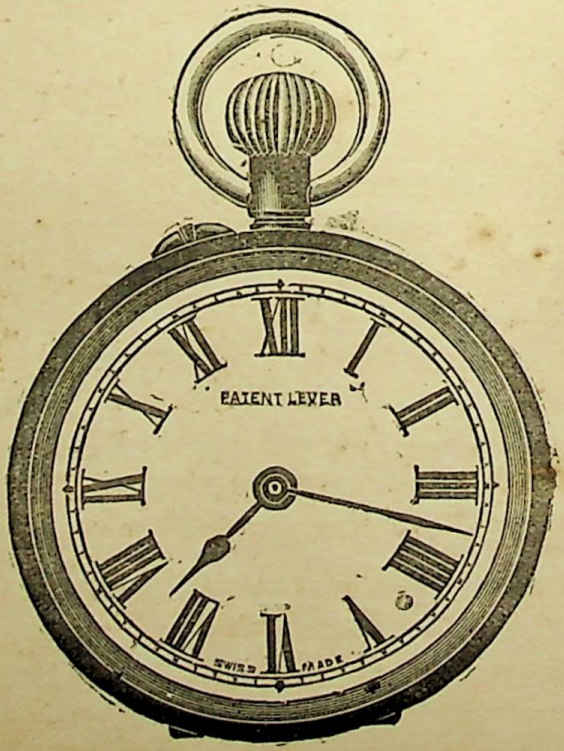
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THE

Vedic Magazine

AND

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पुस्तकालय
गुरुकुल कांगड़ी

Edited by Professor RAMA DEVA.

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Principal
Gurukula Acad Kan

Kangri
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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. III. | KUAR, 1966. | No. 4.

KALIDASA'S HEROINES.

I SHAKUNTALA.

Of all Kalidasa's women 'Shakuntala' is perhaps the most tender and the most enchanting. The poet lavishes on her all the boundless resources of his rich and creative imagination, and we can conceive nothing so lovely and so attractive as this charming "forest maid" engaged in watering the young plants of the holy hermitage or playing with "the large-eyed deer" on the cool shady banks of the sacred 'Malini'. There are two delicious des-

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criptions given of the heroine, one in the first Act of the pl and the other in the second, which for beauty and delica remain unsurpassed in the entire range of our drama literature.

'Shakuntala' is the jewel of the play of that name, a Miranda is the crowing blossom of the Tempest, or Pe dita, of the Winters' Tale, of Shakespeare. She is typical Aryan wife, chaste, pure, modest and of a lovin disposition; and her love is, like a religion, holy, deep an true.

Shakuntala has another characteristic which lends the poetical delicacy of the delineation a certain streng and moral elevation which are peculiarly striking. It that sense of her own purity and fidelity, that upright simpl city of heart, and above all that wifely devotion and cons tancy which constitutes the peculiar charm of Aryan woma hood. " The legends of mythology have enshrouded the constancy of wives with a halo of sanctity which has for ages flattered the pride of chastity of Aryan ladies. The immortal poets have sung the most delicious praises of the self-denying devotion of Sita, Savitri, Tara, and Shakuntala nd so captivated the feminine mind that these ideals for ver float before their eyes encouraging them to selfish acrifices ".

Shakuntala is a veritable human creature. In this respect, she differs widely from Urvasi who belongs to the "supernatural sphere", and is an *ethereal* sprite " that runs upon the wind, rides the curl'd cloud, and in the colours of the rainbow lives ". She is a veritable woman, clothed in flesh and blood, with human desires and human sympathies. But the beauty of Shakuntala is not a mere pasture for the eye. It has a certain penetrating radiance which illuminates all that comes into its lovely presence. " It is a beam from " the Fount Divine " of Light; it lifts the soul of man out of the mire of this world; it pierces him

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with sacred joy; it animates him to pure and passionate endeavour ".

There is another trait of Shakuntala's character which is highly admirable. To fortune evil and good, she is exposed, but she never undergoes " inward disruption ". Even when she is rejected by her husband, she only feels that she endures a hardship at the hands of Fate, and remains faithful and true, swerving not an inch from the path of wifely duty and devotion, uttering not a word of complaint against her wedded lord.

" The perfection of woman ", says Coleridge, " is to be characterless ", meaning that no single *prominent* quality, however excellent, can equal in beauty and delicacy a well-developed and harmonious nature. The creator of 'Shakuntala' seems to have this very idea in his mind when he conceived the wonderful character of the Forest Maid. While each of the heroines of our author's plays has a distinction, so that Shakuntala little resembles Urvasi, and Urvasi is far removed from Malavika, each possesses in her own self that harmonious blending of womanly qualities which Coleridge so highly loved and admired.

Even in dramatic poetry our interest in character does not depend solely upon the *number* of elements which go to form it. The simpler the character the more charming it is. " Pictures ", says Everson, " must not be too picturesque ". Ruskin says the same thing. Miranda and Perdita are lovely because of their simple innocence. So also are 'Shakuntala' and 'Malavika'.

But softness and delicacy are not the sole elements of our heroine's moral constitution. She has also " a passive heroism of fortitude" which bears her up amidst her trials and keeps intact the heroic energy of her soul. She is magnanimous besides. She forgives her husband and accepts his apology when the cloud rolls away from his memory on the recovery of the lost ring. And she looks mildly on him

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once again and restores him to her heart and to a happiness he will not forfeit by a second indiscretion.

The king, under the spell of a curse, charges Shakuntala with duplicity. But "she is a flower budded and blossomed in the solitude of a forest. She has lived with fawns and ascetics. She has not seen the world of care and struggle. She has never witnessed the field where vice and sin fight with virtue and goodness for supremacy. She is all simplicity, all innocence. 'She is unlesson'd, unschool'd untutor'd, unpractis'd". What does the poor soul know of duplicity ? But the king is spell-bound, his memory is clouded, and he knows not what he talks.

Verily is 'Shakuntala' " virtue in human form revealed". She is not only dear to Father Kanwa and the inmates of the sacred grove; she is the darling of all living beings. Even the wood-nymphs do her honour, send her costly presents, and dismiss her with good wishes for her happiness. And as the time of separation draws near, the whole grove seems to share her anguish and her grief.

> In sorrow for her loss, the herd of deer
> Forget to browse; the peacock on the lawn
> Ceases its dance; the very trees around
> Shed their pale leaves; like tears upon the ground"

What a world of pathos we have here !

The character of Shakuntala is beautiful beyond compare. But half her beauty remains concealed unless we study her along with Priyamvada and Anusuiya, her loving friends and companions in her " forest home ", or with Dushyanta, her wedded lord.

In the entire range of the world's dramatic literature, there is but one female character which can be placed near that of Shakuntala. This is Shakespeare's Miranda. There is in both the same grace, the same delicacy, the same simplicity, the same purity, the same innocence.

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And the lovers of dramatic poetry should mark the similarity of Shakuntala with Miranda, of Kanwa with Prospero, and of Kanwa's forest with the Wizard's island-home.

Shakuntala and Miranda seem to be cast in one and the same mould. "Two of the world's greatest poets have attempted to draw almost the same picture of innocent, unconscious beauty, and have accidentally placed it almost on the same back ground, the same environments. The resemblance between Kalidasa's Shakuntala before her love and marriage and Shakespeare's Miranda in her virgin purity is very close indeed. Both are beautiful, innocent and unconscious of their own charm and attraction; both are orphans or placed in the position of orphans; both are protected by sages, possessing superior wisdom and superior knowledge of men and manners; both have been brought up " far from the madding crowd's ignoble strife " and look like flowers born "to blush unseen and waste their sweetness on the desert air ", both meet their lovers in sequestered spots and at once open their hearts to the sweet whisperings of holy love. The parallelism, thus far, is so exact that it gives a good opportunity to the critic of beauty to sit in judgment over the competition between the world's two greatest masters of poetic art. As for us, we bid adieu to Kalidasa with profound respect in the words of another great master of art, Goethe,

"Wouldst thou the young year's blossoms, and the fruits of its decline;
And all by which the soul is charm'd enraptured, feasted, fed ?
Wouldst thou the earth and heaven itself in one sole name combine ?
I name thee, O Shakuntala, and all at once is said ",

Shakuntala and Miranda are very much alike. Like Miranda, Shakuntala has been brought up in a forest and never known any human being except her foster father Kanwa. " He and Nature have been her sole instructors ", as Nature and Prospero have been the sole instructors of

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Miranda in her island-home. Of her origin, her fellow-creatures, this world, she is utterly ignorant. She is therefore simple and artless, and through all her conduct and bearing runs this strain of tender and artless simplicity, the guilelessness of a child unspoilt by artificiality.

It will thus appear that there are several points of resemblance between Kalidasa's Shakuntala and Shakespeare's Miranda. Both are lovely. But Shakuntala seems to be the lovelier of the two. Indeed Shakuntala is the fairest child of fancy; and she will not lose her charm while this world is a world and there exist in it human souls to kindle at the magic touch of genius, and human hearts to throb with human sympathies.

TULSI RAM MISRA.

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Plato & Shankaracharya.

The central doctrine of Plato's philosophy is his Doctrine of Ideas. Since even before the time of Socrates there has been a constant problem presented for solution to the philosopher, viz. to determine whether the objects of Sense or the products of Reason are real and how an inter-communication is possible between Mind and Matter,—the subjective thought and the objective world. It is a problem which cannot be treated lightly and which does not form an easy topic for the thinker to ponder upon. This 'Dualism' has been the chief subject of discussion of almost all great philosophers, who in their turn have advanced only a partial and at the same time unsatisfactory explanation of it, until recently the German metaphysician Kant threw an enormous light upon this beaten subject. Instead of following his predecessors in bringing up solutions of the Dualism, he at the outset questioned the very validity of such a dualism between Mind and Matter and asked himself as to how this was possible. Now, this very problem, though in a different shape, was the lot of Plato also to deal with. [Unlike Kant he had to work under a great disadvantage as he was not in possession of a number of different views on the subject held by his predecessors or contemporaries. Philosophical literature was in its infancy in those days. Moreover, he could not have any finished education, the age he lived in was not enlightened, he was born practically in the infancy of civilisation, and so had to rely solely upon his own power and resources The first speculators, it has been said, lie under great disadvantages, and even when they fail are entitled to praise].

While setting forth his doctrine of ideas, Plato first distinguishes between the material world which he calls

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'the phenomenal world', from his universe of ideas, which he is pleased to call 'the ideal world'. All the objects of our senses which constitute the mundane universe are unreal inasmuch as they are simply 'copies' of certain real entities, abstract in their very nature, which he terms "ideas". Plato distinguishes the 'ideal' or 'intelligible' from the 'sensible' world, the latter being a *copy* of the former. Ideas are immutable and changeless, the transcendent models set up in nature, the perfect reality of which general notions may be an imperfect copy. They are objectified *realities*, and exist *per se*. They are the only real existences, the noumena of which all individual things are phenomena. The formula of Platonic Realism is "Universalia ante rem" The sensible world is composed of things which have no reality, no true existence, no permanence; but which are ever in a state of flux and transition. 'Plato takes the word idea to mean what is real in the sense of being the alone permanent and the alone conceivable, but to Plato it means the completely immaterial for his ideas are not in space. Their place, as Aristotle puts it, is in the mind. To make quite clear the 'real and the 'unreal' in Plato, Prof, Ritchie mentions the following example. He begins by saying that if you are looking at a statue and ask, 'What is this statue' ? you probably do not want to be told that it is marble or plaster: you want to know what it means, what it represents, what it manifests through the senses to the mind. You expect to be told its "form," it is Hermes or Apollo. And the form of the type of the god as conceived by the sculptor may be manifested in many visible and tangible statues in bronze or ivory, in clay or marble, while the same material if treated in a different manner would no longer be the same statue. The matter, the material, is the medium of manifestation; what is essential is the "form".

The theory of ideas is the essence of Plato's Dialectic. He regards these 'ideas' to be perfect in their kind, im-

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mutable and independent. He was a Realist and so believed in the doctrine of creative ideas "*univeralia ante rem*" The idea is the archetype, individual objects are images. Concepts represent realities, the objects of our notions. 'Ideas are to our notions what natural objects are to our sense-perceptions; they are their objective causes'. It should also be pointed out here that Plato assumes a plurality of ideas corresponding to the plurality of concepts, through which they are known. The Ideas are the objects of concepts from the ontological point of view, and the idea which is the object of the higher concept is related to those ideas which are the objects of the lower concepts. Ideas thus form a kind of hierarchy.

Plato's Ideas are called Laws of Thought by modern philosophy, and Aristotle uses the term 'categories' for the same, by which he understands 'the general forms by means of which we conceive things.' Natural Science calls these Ideas as 'types' or 'species'. All possible generalisations are Ideas to Plato.

Now as to the highest Idea according to Plato. This he regards to be the Idea of the Good. This conception is the coping stone of his entire philosophy. The words 'God' and 'Good' are synonymous, and so the Idea of the Good stands for Plato's philosophic conception of God, the Supreme Deity, the Cause of all being and cognition. This Idea of the Good is supposed to be the highest ob-ject of knowledge. Without this Supreme Idea there can be no knowledge, no being. It is not identified with 'being', but is exalted above it, is supposed to be the agency which gives being its 'being', if we so choose to express. The Good being the ultimate cause of Being, the whole of Nature becomes a revelation of God. This idea is enlarged upon in the *Timaeus*, where Plato represents the world as a divine child, "the image of its maker, a perceivable God, most mighty and good, most beautiful and perfect".

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The main error of Plato lay simply in hypostatising his Ideas, *i. e.* in supposing them to be absolutely distinct substances, abstract and detached from the objects. However, it is not our business to discuss the point here.

To sum up: Plato's Ideas are 'real' beings, and are the only true entities. The Ideas are the eternal patterns after which the things of sense are made; the latter are the images, the imitations, the imperfect copies. The entire world is nothing but a symbol, an allegory, or a figure of speech.

Now let us for a moment cast a glance at the Vedanta system propounded by Shankara, the greatest Indian metaphysician, who has made a lucid and detailed exposition of his philosophy in his comprehensive commentary on the Vedanta-Sutras (The Aphorisms of the Vedanta), which is known as the 'Shariirik-Bhashya'. In this book he first lays down the fundamental principles of his theology, justifying and supporting his views with the help of quotations from the Upanishads. Further on are set forth with exquisite perspicacity his polemics against the views of the Bauddhas (the various sects of the materialists), the Atomists (called the Vaisheshikas, who hold the atoms to be the primordial cause of the universe), the Sankhyas (who believe in two independent existences Matter and Spirit, and take the former to be the cause in itself of the production of the Universe), the Naiyaikas (who also assign the causality of the Universe to atoms, and believe final liberation to be the result of a thorough and perfect knowledge of the substances constituting the world,) the Yaugas (who hold the concentration of the mind to be the chief means of attaining the Paramatman), and the Mimansakas (who believe in the attainment of final beatitude through action only), and many other classes of thinkers. Refuting all these schools of Philosophy he establishes again his own principles with the help of pure ratiocination.

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As Plato's philosophy centres round his Doctrine of Ideas, similarly the kernel of Shankara's philosophy is his Doctrine of Mâyâ. It is this theory which makes his system unique in the history of Indian Philosophy. It distinguishes him from another great philosopher, another adept in the Vedânta, viz. Râmânuja, who held a somewhat modified and empirico-rational view. It lends a purely rationalistic phase to his philosophy, which has been called the philosophy of the Absolute Non-Duality.

Now, what is this doctrine of Mâyâ. On the Theory of Mâyâ I have written elsewhere, *East and West*, Volume VII, No. 80, June 1908. The word Mâyâ is derived from the root *mâ*, to measure; hence, it means that "by which (something) is measured" (मीयते अनया), *i. e.* that which measures the Immeasurable, that which limits the Unlimited. In other words, "that which makes the Infinite appear finite" the One Indivisible appear as many,—hence, an 'illusion'. The Pure Reason of India declared God to be one and indivisible. But as a matter of fact we find multiplicity in the world, hence it is real for the sense. Now the problem is how to solve this Dualism between *reason* and *sense*. Shankara thus promulgated his doctrine of Mâyâ, according to which the One, Indivisible Infinite, Noumenal Brahman ब्रह्म is made to appear as becoming many limited, finite and phenomenal. It is this Maya, the magical and wonderful power co-existent with God, which makes multiplicity to appear as real. Mâyâ, therefore, is nothing but a substitute for the Phenomenal Brahman, so that we can distinguish Mâyâ from the Noumenal Brahman,—Pure Thought.

This Mâyâ is not simply the cause of multiplicity, but it leads man to create chimeras or wrong notions for himself and is then called "Nescience." It is through Nescience, 'the transcendental depravity of intellect', that the process of Superimposition (अध्यास) inheres in the

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human mind, by which, for instance, one while entering a dark room imagines a piece of string lying there to be a snake, or seeing from a great distance supposes a mother-of-pearl to be silver. Thus everything is seen in the false light of Nescience. If the curtain of Nescience be removed, only then a clear and true vision is possible; then and only then will all multiplicity merge into unity. Shankara holds that the one, Transcendent, Noumenal Brahman assumes innumerable forms in the objects constituting the Universe, through his glorious power, Mâyâ. He thus distinguishes two sorts of Brahman; the higher Brahman and the lower Brahman. The higher Brahman when in contact with Mâyâ or limiting adjuncts (उपाधयः) becomes the lower Brahman. Objectively, therefore, the whole universe is the lower Brahman, the Brahman fictitiously connected with Mâyâ. Subjectively considered however, the word is simply an "idea" ("संकल्पमात्रं जगत्"), it is the outcome of Mâyâ and Nescience (अविद्या).

Keeping in view this doctrine of Mâyâ, it is not difficult to understand, how everything in the world is nothing but Brahman to Shankara. Like Kant he holds Brahman to be at once transcendental and immanent. As transcendent, he is outside the grasp or the sphere of activity of Mâyâ, without any limiting adjuncts whatever, but the Ultimate Reality. It can never become an object of knowledge, being identical with the knowing subject; hence its real nature is always a mystery, as the Upanishads declare of it in wonder-"Not-this, not this") ("नेति नेति"). It is beyond all description, truly speaking. As immanent, however, Brahman is an aggregate of all limiting adjuncts. This concept of the lower Brahman is like that of Malebranche who held that "we all live, move and have our being in God."

To Shankara there is only One Supreme Spirit, which through Maya appears as many finite spirits. But

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there is nothing but a Spirit. Matter does not exist. When Shankara's Brahman is the in-and the-out of the material world, there is no scope for postulating Matter as a separate substance. This is the criterion of Pure Rationalism. It is this absolute and pure Spiritualism of Shankara which finds expression in another way in his doctrine of Causality. He thoroughly refutes the Doctrine of Matter (प्रधानवाद) held by the Sankhya school, also criticises the Nyaya,the Vaisheshika and other schools in regard to their conception of causality by declaring that Brahman is not only the efficient cause of the world, but He is the material cause as well, and thus resolves the Dualism of *Prakriti* and *Purusha* (Matter and Spirit) of the Sankhya school into a monism. The so-called "matter" or "energy" is hypostatised by him as Maya, which is really synonymous with Nescience (Avidya) , their relation to each other being that of a collective aggregate to an individual.

The doctrine of Maya briefly sketched above elucidates the fundamental principles of Shankara's Vedantism. His conception of Brahman,—corresponding somewhat to Kant's Ideal of Pure Reason,—the most refined Idealism, a happy combination of Monism, Theism, and Pantheism, is certainly the highest pinnacle of thought. His is the purest Vedantism,—a well-planned rational system, rather too refined to be within the comprehension of ordinary people. It is a pity that such people should criticise it severely in a false light and try to ridicule its followers and upholders. It has been much misunderstood by men at large. It requires an unbiassed and polished mind, wide understanding, highly-developed reason, and a critical acumen to drink the tranquil and ambrosial waters of this highest philosophy.

Plato agrees only in part with Shankara's Doctrine of Maya, in so far as he deprives the world of objects of

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any real existence apart from their archetypes, the Ideas supposed by him to be the only realities. But Shankara takes all such ideas even to be unreal, being only creations of the mind. He opines that so long as one is associated with his ideas, desires &c , which are rooted in the mind, one cannot be truly free, or in a position to realise his individual self merged in the Universal soul. The mind which is regarded as the seat of all ideas is lifeless (जड), having no permanence, hence unreal. He does not draw any line of demarcation between the universe of ideas and that of objects or things. But to him an object is nothing but an idea (वृत्ति) taking an external shape in combination with "name" and "form" (नामरूपे), which are supposed to be the highest categories of human experience, corresponding to Spinoza's two attributes of the Substance, viz. "thought" and "extension".

We have already remarked that Plato believed in a plurality of Ideas,—his realities. But to Shankara there are no realities but the One Reality, from the absolute point of view. But at the same time the world of objects, ideas &c. has only a relative or practical existence (व्यावहारिकसत्ता). It has only the reality of a dream which is doubtless *real*, so long as one is asleep (*i. e.* in nescience) but which melts off as soon as one gets up. Thus to Plato and his 'plurality' or 'multiplicity' is real; but to Shankara it is simply an *illusion* : It has no absolute existence (पारमार्थिकसत्ता), but is only the spread-out web of Maya having only a relative existence. The sole reality is Brahman and the world is false (ब्रह्मसत्यं जगन्मिथ्या). To Plato, however, this world is not *mere* illusion, but the appearance of reality. The Eternal is manifested in the temporal, which "imitates" or shadows it forth. He regards the Idea of the Good as the highest idea, the Supreme Reality, hence God. It is this Supreme Idea which gives reality to all ideas. But this conception of God is simply transcendental. Shankara, as has already

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been stated, holds Brahman to be both transcendental and immanent. We may here sum up briefly in a tabular form the comparison so far between Plato and Shankara:—

Plato	Shankara
1. Idealist.	1. Idealist.
2. Doctrine of Ideas, centre of his philosophy.	2. Doctrine of Maya, centre of his philosophy.
3. World of objects unreal.	3. World of objects unreal.
4. Ideas real.	4. Ideas unreal.
5. Ideas types of things.	5. Ideas same as things.
6. Plurality of ideas.	6. Plurality of ideas.
7. Multiplicity real.	7. Multiplicity unreal.
8. God transcendental.	8. God transcendental and immanent.

We have compared and contrasted the two thinkers in relation to Ideology (of Plato) and Mayavada (of Shankara). The comparison shows that both are rationalists, but the rationalism of Shankara is of a higher type. Plato's Doctrine of ideas is, however, only a necessary part of his Doctrine of knowledge, Epistemology. Let us, therefore, catch a bird's eye-view of this wider doctrine and compare it with that of Shankara, the oriental Idealist. Plato distinguishes a lower and a higher grade in knowledge. Knowledge of the lower grade is such as, for example, the children have of things by their outward appearance, which can be shown in pictures &c., while that of the higher grade is such as the practical man of the world, or the skilled craftsman, or explorer, or politician has. But all external objects being simply the 'copies' of realities, their knowledge is also bound to be shadowy, unsubstantial and unreal in its true nature. All people who possess such knowledge are, to use Plato's allegory, " within the cave ". The mass of mankind see only shadows on the

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wall, hear only echoes of voice. Knowledge of the truest and highest kind moves only in a region of "ideas", seeing the relation between them. Knowledge of the realities is real. Hence it follows that knowledge of the Supreme Reality, the centre of Unity, the ideas of God, is the most real and the highest kind of knowledge, higher than all existence and the source of all knowing and of all being.

From Shankara's standpoint the world being simply an illusion, its knowledge cannot but be unreal and illusory, (मिथ्या ज्ञान). In reality it is no knowledge, but is supposed so from the relative point of view. All knowledge (objective) is the result of the contact of a sense-organ with its particular object. But the existence of the object is independent. It is only the extreme expression of one's own thought (वृत्ति). Thus all knowledge is subjective. The real knowledge is that of the Atma, *i. e.* the self. "Know thyself " is a frequent saying in the Vedanta. This individual self, in its essence, is not different from the Universal Self, Brahman; hence the knowledge of Brahman (ब्रह्मज्ञान) is the highest kind of knowledge. The mind of ordinary people is just like mirror covered over with a layer of rust or of dust. It cannot stand as a reflector of light so long as this dust remains sticking to the surface. But when it is thoroughly rubbed off and the mind made clean (by means of "action" generally), only then the Sun, the Parmatman is reflected in it. Thus the unclean and the dirty mind engrossed in egoism and limited with certain adjuncts cannot contribute to a knowledge of the Self (cf. यन्मनसाऽपि न मनुते), but only the purified mind can do so (cf. यन्मनसैवानुद्रष्टव्यम् ").

Plato seems to hold that as we get away more and more from the things of sense, we are getting more and more advanced knowledge. This gradation is also observed by Shankara. According to him knowledge of the things of sense is unreal, of their species (*akritayah*, correspond-

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ing to Plato's Ideas) is more real (or less unreal) and of the Atma is the most real.

We may here again sum up the two views on the Doctrine of knowledge :—

Plato	Shankara
1. His Epistemology connected with his Ideology.	1. His Epistemology connected with his Theory of Maya.
2. Gradation of knowledge.	2. Gradation of knowledge.
3. Knowledge of the things of sense unreal.	3. Knowledge of the things of sense unreal.
4. Knowledge of Ideas real	4. Knowledge of species(आकृतयः) real comparatively.
5. Knowledge of the Ideas of the Good, the highest reality.	5. Knowledge of Brahman, the highest reality.
6. Advancement of knowledge from the particular to the universal.	6. Advancement of knowledge from the particular to the universal.

Lastly, let us compare them as to their Doctrine of the Soul, their Psychology, if we so call it. Plato has expressed his views regarding the nature of the Soul and its relations to the body in myths and parables, which often puzzle the reader and are, in the language of the Republic, " lies of approximation". However, we shall select only the salient points and discuss them very briefly.

Plato makes a tri-partite division of human soul into (1) Divine soul—the highest part, the reason—whose seat is in the head, which imitates the spherical form of the universe and is placed highest in the human frame.

(2) Courageous soul—the passionate or spirited element—whose seat is in the heart,

(3) Appetitive soul—the element of desires, appetites &c.—whose seat is below the diaphragm.

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But all this seems to be a myth, as Plato later on speaks of the soul as one and not manifold in its true nature. In general he calls human soul as "cognitive soul", and believes it to be immortal. At the same time he supposes a world's soul as well, and makes it older than the body. To Shankara, however, there is no material body as such, truly speaking. Everything is reduced to spirit. Nothing but spirit, One Spirit manifested in many spirits; as the text declares: "He saw I may become many and be born" ("तदैक्षत बहु स्यां प्रजायेय"). But practically the soul enters the body *i. e.* the soul is posterior to the body, as the text declares: "Having created that He then entered that" (तत्सृष्ट्वा तदेवानु प्राविशत्)" Three kinds of body may be distinguished here: Physical (स्थूल), asrtral (सूक्ष्म), and causal (कारण). Their collective aggregate or sum-total is denominated as *Prakriti* (प्रकृति), the primeval cause of the world, as the Sankhya school declares. Brahman is supposed to be once reflected in Maya (or "Prakriti") and the result was the creation of body and soul together. But it is clear that the existence of the body, if held at all, is prior to that of the world-soul.

Shankara distinguishes the Universal Soul from the individual soul. The former is one, the latter many,—the creation through Maya. In fact, there is but One Universal Soul—Noumenal· Plato's human soul corresponds to Shankara's individual soul (जीवात्मा). But the latter does not divide the soul as Plato does, but regards the soul to be the substratum, the underlying principle of all cognitional, courageous and appetitive activity together. Plato also while speaking of its nature says that it is the self-moving principle of all motion. Plato assigns the head as the seat of the cognitive or divine soul, but Shankara places the soul in the heart.

Again, Plato believes in the immortality of the soul, for which he advances different arguments in his dialogues. His chief arguments may be briefly stated as follow:—

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1. The soul is self-moving, therefore immortal.

2. The soul participates in the idea of life. In other words, it possesses "recollection". (But "recollecttion" would simply prove pre-existence, not existence after death) .

3. The soul does not perish like the body.

To Shankara the Doctrine of immortality of the soul is as clear as day-light. As the one space is supposed to be so many different spaces by being limited in vessels of different shapes and sizes, *e. g.* the jar, the pot &c., similarly the one Soul is regarded to be so many individual souls by the limiting adjuncts of body &c. But as the jar &c. are perishable but not the space they are supposed to limit, similarly the bodies perish but not the individual soul. Hence the soul is immortal. This argument is advanced in case the distinction between the body and the soul is supposed to be real for practical purposes. Spirit is immortal by its very nature.

We again give below a comparative summary of the views on the Doctrine of the Soul.

PLATO	SHANKARA
1. Bi-partite division into world-soul & human soul.	1. Bi-partite division into universal soul and individual soul.
2. Tri-partite division of human soul.	2. Human soul, an indivisible entity.
3. Seat of the cognitive soul in the head.	3. Seat in the heart.
4. Soul older than the body.	4. Body older than the soul from a certain standpoint.
5. Soul immortal.	5. Soul immortal.

We have made a brief survey of the three chief doctrines of Ideas, of Knowledge and of the Soul-as enunciated by the two thinkers. The comparison goes to establish

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that the Idealism of Shankara is of a higher type, more abstruse, than that of Plato. Such a comparison is always delightful to draw as we get thereby an adequate insight into a phase of the occidental and the oriental systems of philosophy side by side. The views of Plato have since then been amply modified or made more perfect by some of his followers, and also there have been some other thinkers in Europe after the close of the Mediaeval Ages, who have formulated a system of philosophy far more abstruse than that of Plato, and thus have taken a considerable stride forward in the domain of philosophy. But none of these even has surpassed the teaching of Shankara, who stands unrivalled in History as a thinker, whose philosophy has been by a concensus of informed opinion, rightly termed as " the profoundest and the most abstruse philosophy ". Indeed, no other system could possibly be more refined than the philosophy of Advaitism. One cannot imagine any higher truth where thought may soar. The only system that gives a true and a real solace is the Vedanta. Schopenhauer calls it the '*solace*' of his life and praises it in high terms. And not any modified view of the Vedanta, but the purest kind of it as expounded by the great Master, Shankaracharya, whose immortal name is in this land pronounced with the highest respect, because the Indian people generally take him to be superhuman—far more than a prodigy—a kind of incarnation (अवतार), and so it is no wonder if he is esteemed to be the highest and the greatest among all the thinkers of the world.

Prabhu Dutt Shastri.

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CHAPTER XI.

SYLLOGISM.

239. Syllogism is mediate inference.
240. Or inference by medium or middle term.
241. As distinguished from immediate inference.
242. Or inference without use of medium.
243. Function of medium comparison.
244. Syllogism means joining together.
245. From Gr. Syn, together and logos, thought.
246. Therefore synonymous with computation.
247. Syllogism is composed of premises and conclusion.
248. Premises are propositions put forward.
249. Conclusion resultant.

250. Syllogism sometimes defined as argument fully expressed in language.

251. Rules of Syllogism founded upon canons.
252. Or laws of thought.

253. Rule 1. Every syllogism has three and only three terms.

254. Called Major, Minor, Middle.

255. Rule 2. Every syllogism contains three and only three propositions.

256. Called Major Premise Minor Premise, Conclusion.

257. Rule 3. The Middle Term must be distributed once at least, and must not be ambiguous.

258. This rule very important.

259. Rule 4. No term must be distributed in the conclusion which was not distributed in one of the premises.

260. Observance of this necessary to avoid fallacy.

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261. Rule 5. From negative premises nothing can be inferred.

262. Because disagreements allow of no reasoning.

263. Rule 6. If one premises be negative; the conclusion must be negative; and vice versa, to prove a negative conclusion, one of the premises must be negative.

264. That is, no negative conclusion from affirmative premises.

265. Rule 7. From two particular premises, no conclusion can be drawn.

266. That is, nothing inferred.

267. Rule 8. If one premise be particular, the conclusion must be particular.

268. All these rules extremely important and therefore given in full.

269. Major term always predicate of conclusion.

270. Minor always subject.

271. Middle term absent from conclusion.

272. In major premise, major term compared with middle.

273. In minor, minor.

274. In correct syllogism, major premise stands first.

275. Then minor.

276. Conclusion last of all.

277. Sole object of syllogism to prove conclusion by premises.

278. Illustration :—

A. Man is mortal.
A. Govind is a man.
A. Therefore Govind is mortal.

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CHAPTER XII.

MOODS AND FIGURES.

279. Mood is form of Syllogism.

280. That is the manner in which propositions of syllogism can be arranged.

281. Sixty four such combinations possible.

282. A. Group.

A A A	A E A	A I A	A O A
A A E	A E E	A I E	A O E
A A I	A E I	A I I	A O I
A A O	A E O	A I O	A O O

283. E. Group.

E A A	E E A	E I A	E O A
E A E	E E E	E I E	E O E
E A I	E E I	E I I	E O I
E A O	E E O	E I O	E O O

284. I Group.

I A A	I E A	I I A	I O A
I A E	I E E	I I E	I O E
I A I	I E I	I I I	I O I
I A O	I E O	I I O	I O O

285. O Group.

O A A	O E A	O I A	O O A.
O A E	O E E	O I E	O O E
O A I	O E I	O I I	O O I
O A O	O E O	O I O	O O O

286. Only eleven of these moods valid.

287. These are

A A A	E A E	I A I	O A O
A A I	E A O		
A E E	E I O		
A E O			
A I I			
A O O			

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288. That is, six in the A. Group.
289. Three in E.
290. One in I.
291. And one in O.
292. Remaining fifty-three invalid.
293. Because excluded by rules of Syllogism.
294. One excluded by Rule 4.
295. Sixteen by Rule 5.
296. Sixteen by Rule 6.
297. Twelve by Rule 7.
298. Eight by Rule 8.
299. Total fifty-three excluded.

300. Moods based upon affirmative or negative, universal or particular characteristic of propositions.

301. Figure is the manner in which terms may be disposed in propositions.

302. Figures four in number.
303. Depending upon the position of the middle term.
304. As shown in the following scheme:—

X to denote major term.
Y „ middle „
Z „ minor. „

	1st F.	2nd F.	3rd F.	4th F.
Major Premise	YX	XY	YX	XY
Minor Premise	ZY	ZY	YZ	YZ
Conclusion	ZX	ZX	ZX	ZX

305. Figures very important.
306. And must be carefully committed to memory.

307. Which can best be done by noting position of middle term.

308. Middle term subject of major premise in Fig I.
309. Predicate of both premises in Fig. 2.
310. Subject of both premises in Fig. 3.
311. Predicate of major premise in Fig. 4.

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312. Each of eleven valid moods to be examined in each figure.

313. Thus 44 cases possible.

314. But only 24 valid.

315. Thus :—

Fig. I.	Fig. 2.	Fig. 3.	Fig. 4.
A A A	E A E	A A I	A A I
E A E	A E E	I A I	A E E
A I I	E I O	A I I	I A I
E I O	A O O	EAO	E A O
[A A I]	[E A O]	O A O	E I O
[E A O]	[A E O]	E I O	[A E O]

316. Those enclosed in brackets have weakened conclusions.

317. Thus remain only nineteen.

318. Which are at once valid and useful.

319. And combined into mnemonic verses may be readily committed to memory.

320. Barbara, Celarent, Darii, Ferioque, *prioris*;
Cesare, Camestres,, Festino, Baroko, *secundae*,
Tertia, Darapti, Disamis, Datisi, Felapton,
Bokards, Ferison, *habet*, *quarta insuper addit*,
Bramantip, Camenes, Dimaris; Fesapo, Fresison.

321. First figure proves all proposition.

322. Second only negative conclusions.

323. Third particular.

324. Fourth considered unnatural and comparatively useless.

325. First fiigure perfect and important.

CHAPTER XIII.

REDUCTION.

326. Reduction a test of validity.

327. Therefore very important.

328. Moods of second, third and fourth figures reducible to corresponding moods of the first.

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329. Because of the perfect character of the first figure.
330. Thus Camestres reducible to Celarent.
331. Disamis to Darii.
332. Fisapo to Ferio.
333. Bramantip, Baroko, Bokardo to be examined especially.
334. That is, by Indirect Method.
335. Or reductio ad impossibile.
336. Rules of reduction contained in the *mnemonics*.
337. s indicates simple conversion.
338. p per accidens, or by limitation.
339. m transposition of premises.
340. k reductio ad impossibile.
341. Here teacher's guidance necessary.
342. Illustrations from the Text.

CHAPTER XIV,

IRREGULAR SYLLOGISMS.

343. Enthymeme an irregular syllogism.
344. Or syllogism incompletely stated.
345. Thus "comets must be subject to the law of gravitation; for this is true of all bodies which move in elliptic orbits."
346. Enthymemes are of first, second and third order.
347. Major premise understood in enthymemes of first order.
348. Minor of second.
349. Conclusion of third.
350. So much for irregular or incomplete syllogisms.

CHAPTER XV.

COMPOUND SYLLOGISMS.

351. Prosyllogism, Episyllogism Epicheirema and Sorites different forms of compound syllogism.

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352. "Thus a syllogism which proves or furnishes a reason for one of the premises of another syllogism is called a Prosyllogisin". (Jevons).

353. "And a syllogism which contains as a premise the conclusion of another syllogism is called an Episyllogism" (Jevons).

354. As

All B's are A's,
And all C's are B's
Therefore all C's are A's
But all D's are C's
Therefore All D's are A's.

355. The above contains two syllogisms in the mood Barbara.

356. The first is Prosyllogism with respect to the second.

357. While the second is Episyllogism with respect to the first.

358. "Epicheirema is a syllogism in which either premise is proved or supported by a reason implying the existence of an inperfectly expressed prosyllogism". (Baynes).

359. Thus

All B's are A's, for they are P's.
And all C's are B's, for they are Q's.
Therefore all C's are A's.

360. The above a double Epicheirema.
361. Containing reasons for both premises.
362. Sorites a chain of syllogisms.
363. From Gr. Soros, heap.
364. As

All A's are B's.
All B's are C's.

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All C's are D's.
All D's are E's.
Therefore all A's are E's.

365. Chain carried to any length.
366. Provided perfectly consecutive.

CHAPTER XVI.

CONDITIONAL SYLLOGISM.

367. Conditional propositions either Hypothetical or Disjunctive.
368. Hypothetical introduced by conjunction "if"
369. Thus "If iron is impure, it is brittle".
370 And consists of two distinct categorical propositions.
371. Which are "Iron is impure" and "it is brittle"
372. The first proposition is called Antecedent.
373. Or that which goes before.
374. The second, Consequent.
375. Or that which follows.
376. HypotheticaIs further divided into Constructive and Destructive.
377. Constructive affirmative.
378, As—
If A is B, C is D,
But A is B,
Therefore C is D.
379. Destructive negative.
380. As—
If A is B, C is D.
But C is not D.
Therefore A is not B.
381. Constructive sometimes called *modus ponens.*
382. Or mood which posits or affirms.

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383. Destructive modus tollens.

384. Or mood which removes consequent.

385. "Disjunctive syllogism consists of a disjunctive major premise with categorical proposition".

(Jevons)

386. As—

A is either B or C,
But A is B
Therefore A is not C.

387. Dilemma assumes two alternatives.

388. Called "the horns of the dilemma".

389. Dilemma either constructive or destructive.

390. Illustration of first.

If A is B, C is D; and if E is F, C is D,
But either A is B, or E is F,
Therefore C is D.

391. Illustration of second.

If A is B, C is D; and if E is F, G is H,
But either A is B, or E is F,
Therefore either C is D, or G is H.

TULSI RAM MISRA.

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WIDOW REMARRIAGE AND THE ARYA SAMAJ.

In this paper I desire to draw the attention of my co-religionists towards a most important point upon which the welfare of Indian women mostly depends —the point by neglecting which you are sure to lead them to destruction.

It is a well known fact that Indian women are noted, as yet, for their chastity. devotion, charity, and purity etc, but now some selfish people for their own pleasure, because they cannot get grown up girls, not caring a bit for the reputation and chastity of women, have tried to lead them astray. Remarriage of men was prevalent by the stratagem of Non-Aryan people but now, even the Aryans are trying, under the disguise of social and religious reform to persuade widows, *who have enjoyed their married life*, to marry again, and thus deprive them of their chastity.

Most people will say that widows do like to get married but through fear of society they can not do so. They are very unhappy and miserable and secretly commit sins of adultery and of causing abortion.

Think for a moment, my noble friends, what is meant by happiness. Is marriage alone the means of making oneself happy, and nothing else? If it were so, then, were not great men like Bhishmapitamah in the past, and Maharshi Swami Daya Nanda in our own time who led the life of Brahmacharya for the whole life, all happy? The fact is this. People, whose mind is bent on doing a certain thing, wrong or right are happy when they have accomplished it, and unhappy when they fail to do it.

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Now-a-days men cannot do without wives. Though they are old, have several issues and are at the point of death, they marry a second time and thus defraud the poor females. To justify their own selfish deed they have declared that widow-marriage is legal and must be encouraged by every respectable Reformer. Any one who marries a widow receives praises and blessings from social conferences and is thought to be a great Indian social reformer.

My dear friends, what reform have you accomplished by widow-remarrirge? You had already fallen in the Pit and now have drawn women too in the same. Is this reform? Certainly not. No one but *Dhurtas* and *Kámis* can approve of such things.

As a selfish person tries to find fault with others to justify his own defects so these, nominal Aryans, who in reality are non-Aryans to justify the second marriage of men have declared widow marriage as a lawful thing sanctioned by the Vedas.

Aryans who believe that by allowing widows to marry again they will keep them from adultery are much mistaken. For, if according to their conviction, we suppose for a moment that when widows are married, they will not commit sin, then, with great grief and shame I declare that most of the married women of noble families commit such sins though their husbands are yet living. Why do they do such ignoble things when they have their husbands! What steps will you take to prevent this kind of thing? Will you go on marrying such women with those whom they love? If not, then will not they suffer when they will not get their desired object? This will be the case then, that women whose husbands are living will continue committing sins from which you try to save widows and so you

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will not succeed in your task of bettering the condition of women and making them happy. Some Aryans declare with great pride that Swami Daya Nandaji was in favour of widow-marriage. I ask them to point out to me in what pages and of which edition of Satyartha Prakash, Rigvedadi Bhashya Bhumika and Sanskar Bidhi Swamiji has mentioned it. I searched for it, but I could not find it out. Perhaps on account of feeble understanding I could not have understood such grave things or there have been misprints in the Satyarth Prakash etc. Swamiji says :—

"(प्रश्न) स्त्री और पुरुष के बहुत विवाह होने योग्य हैं वा नहीं ?

(उत्तर) युगपत न अर्थात् एक समय में न हों

(प्रश्न) क्या समयान्तर में अनेक विवाह होने चाहिये

(उत्तर) हां जैसे :—

साचेदक्षत योनिः स्याद्गत प्रत्या गतापिवा
पौनर्भवेन भर्त्रासा पुनः संस्कार महंति ॥ मनु ९ । १७६

जिस स्त्री वा पुरुष का पाणिग्रहण मात्र संस्कार हुआ हो और संयोग न हुआ हो अर्थात् अक्षत योनि स्त्री और अक्षत वीर्य्य पुरुष हों तो उन का अन्य स्त्री वा पुरुष के साथ पुनर्विवाह होना चाहिये किन्तु ब्राह्मण, क्षत्रिय, वैश्य वर्णों में क्षत योनि स्त्री और क्षतवीर्य पुरुष का पुनर्विवाह न होना चाहिये

(प्रश्न) जब वंशच्छेदन हो जावे तब भी उस का कुल नष्ट [illegible] और स्त्री पुरुष व्यभिचारादि में प्रवृत्त होके गर्भयातनादि बहुत दुष्ट कर्म करेंगे इस लिये पुनर्विवाह होना अच्छा है.

(उत्तर) नहीं २ क्योंकि जो स्त्री पुरुष ब्रह्मचर्य्य में स्थित रहना चाहें तो कोई भी उपद्रव न होगा और जो कुल की परम्परा रखने के लिये किसी अपने स्वजाति का लड़का गोद लेलें उस से कुल चलेगा और व्यभिचार भी न होगा और जो ब्रह्मचर्य्य न रखसकें तो नियोग करके सन्तानोत्पत्ति करलें"

(Vide Sattyarth Prakash 5th edition page 116).

Q. Do women and men deserve to have many marriages or not?

A. Not at one time.

Q. Do they deserve to have many marriages at several times?

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(A) Yes, as the sage Manu says: the woman who has not enjoyed married life deserves a second marriage with the man who has not enjoyed such a life. But the remarriage of men and women who have enjoyed sueh lives is not permitted among the Brahmans, Kshatriyas and Vaishyas.

(Q) If they have no issue to keep the family name, or when they are liable to fall into vices of adultary, causing abortion etc should they be married again ?.

(A) No, never. If men and women lead the life of celibacy there will be no harm and by adopting a son of their own kith and kin they can keep the name of their family and keep themselves from all sins. But if they can not lead the life of celibacy they should have issue by Niyog.

Again; in the Sanskrit Tika of the Rigvedadi Bhashya Bhumika Swamiji says that unmarried men and women can marry once only, but that they can perform Niyog if necessary. A second marriage of Dvijas is not sanctioned in the Vedas. It is allowed only to the Shudra class because of their being uneducated and unmannerly.] (Vide Rigvedadi 2nd edition page 222.)

This Niyog again, says the great sage, should be done when needed most and when there is no other alternative.

My dear friends, when widow marriage is not allowed according to Vedic religion and when the Swami is so much against it. how could you do it? Why do you blot the name of Arya Samaj and dishonour high families by performing widow marriage—destructive of women's chastity? Is it ever possible to prevent women—fallen into darkness for want of moral and religious training—from Adharma by means

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of widow-marriage! Can dams of sand ever check the onrush of an ocean current! If you open your eyes and see, you will, in no time find out that in Europe too, where remarriage of both men and women is equally legal, people commit sins the mere thought of which fills our hearts, with abhorrence. Then what results do you expect by spreading this Adharmik custom in poor Bharata where there is no education, no strength and no wealth?

Remember dear brothers, that

धर्म एवहतो हन्ति, धर्मो रक्षति रक्षितः

Dharma when neglected kills those who neglect it and when protected, protects.

If you are bent on doing such wicked things nobody can check you. But you must not, and you can not do them under the cover of a social reform and a religious duty.

I am sure true Arya Samajists—real followers of Vedic religion—will not bear that such things should go on any longer in our Aryan community. Such things cannot better the condition of women but will, I am afraid, lead to the downfall of the Arya Samaj. A woman, though she is said to be very weak, becomes very strong at times, and then not even the most learned can withstand her.

"स्त्रियश्चरित्रं पुरुषस्य भाग्यं दैवोन जानाति कुतो मनुष्यः"

There is a Hindi proverb too त्रिया चरित जाने नहि कोई खसम मार के सती होई.

The meaning of this is that no one can know the tricks of women; they sometimes kill their husbands with their own hands and then burn themselves on their funeral pyre to show their chastity to the public.

Beware, therefore; that if once women

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get the tool of widow—marriage, there will be found in Bharat no traces of their chastity, love and-devotion to their husbands. Here too, like Europe, you will find adultery causing abortion, destruction of families, disturbances, and other vices prevailing every where.

Widows of India, with the exception of Kultas, therefore, desire not their remarriage but religious and moral training and the means of utilizing their widow-hood. The best possible thing that can be done for the widows is to open Widow Homes, and such institutions where they may receive religious and moral training as well as higher education. And when once they are educated they will make the best Gurus and teachers for our girls ; and will maintain the reputation of their families and of India. The Hindus of the day marry their girls before they reach the age of puberty and thus leave them little chance of receiving education in their maidenhood. A few who do receive it can not afford to work because of their household affairs.

But if you impart education to the widows they will serve your purpose well. They will make ideal teachers for girls because most of them are free and have nothing to do at home. So they can well spend their time in spreading the light of education.

If this step be taken there will soon come a time when we shall have female institutions where girls will receive religious and moral training through their own sex, and save you the trouble of sending them to Christian Institutions— the very antipodes of the Gurukulas of ancient times. This alone can save widows from sin, and elevate their position. This is the real reform and must be encouraged by every respectable reformer.

Now I close this and request you, my dear friend,

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to read it carefully and realize the wants of our Indian women and then supply their wants accordingly. It is not wise to prescribe medicine before you know the disease. It will be fatal to the patient.

VIDYA WATI SETH

Lucknow.

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SWAMI DAYANAND SARASWATI

AND

THE ARYA SAMAJ.

AN INTERVIEW WITH DEWAN BAHADUR RAGHUNATHRAO C. S. I.

The following is a fairly accurate report of an interesting interview I had, on the 2nd July 1909 A. c, at Kumbhakonam, with Dewan Bahadur R. Raghunath Rao, C. S. I, retired Dewan of Indore. The theme was social and religious reform which will I am sure interest deeply the readers of the Vedic Magazine. The venerable Dewan, I was given to understand, was not in the habit of being interviewed, especially, as at the time in question, he was in an indifferent state of health. But, such is his regard for the Arya Samaj, that, no sooner had I sent in my card than he acceded to my request. The idea had struck me just as I was about to leave Kumbhakonam; and, in fact, I had scarcely an hour before me to catch the train I intended to travel by. But, as it happened, I was able to elicit from the Dewan Bahadur his matured views on some important aspects of the Reform Movement. In the course of the conversation, the Dewan was good enough to volunteer information about what, in my opinion, are unrecorded incidents in the life of *The Great Awakener of Modern Aryavarta*, Maharshi Swamy Dayanand Saraswati.

For me to attempt to review the opinions of the Dewan, would be a presumption but I cannot resist the temptation of pointing out that the unqualified endorse-

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ment, by the Dewan, of the Rishi's views regarding the nature and character of the Vedic Revelation, strengthens us in our battles with the Reactionaries, who are never tired of misjudging and misinterpreting the teachings of the only Vedic Scholar of his age. It will be equally efficacious in silencing the denationalised and perverse young men of to-day, who, in their ignorance of their teachings, consent to the Vedas being described as 'the babblings of an infant race'.

11 Adhika Shrawana
1831 A.S.(After Salivahan).
Hyderabad (Dn).

Baji Krishnarao.

THE INTERVIEW.

Krishnarao: "Dear Sir, My *namaskars* to you. I am a member of the Arya Samaj. I shall be much obliged to you, if you please permit me the privilege of interviewing you as a representative of that body."

Dewan Bahadur : "Oh, yes ! with much pleasure. s the Arya samaj a political or a religious body ?"

Krishnarao: "It is a purely religious body; but is, unfortunately, suspected of being a political organisation."

Dewan Bahadur: "How are you connected with the movement and where do you come from ?"

Krishnarao: "I am a humble servant of the Samaj, being a member of the Hyderabad Dn. branch of it. I belong to a South Indian. **Deshastha (Marahata)** family now settled in Hyderabad Dn. and have therefore the honour of belonging to the same community of which you are such a trusted leader".

Dewan Bahadur: "I am very glad to see that a Marahata young man like you is interesting himself in questions of reform. The mention of the Arya Samaj puts

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me in mind of its founder, Swamy Dayananda Saraswati. Before he formulated his schemes of social and religious reform, Dayanand went about the country consulting with men who had already worked in those fields. In the course of such a tour, the Swamy came to me at Indore when I was Dewan of that native state. In those days, he had very few supporters. I gave him letters of introduction to Raja Sir T. Madhava Rao, then Dewan of Baroda and to several others. I also gave him some financial support in publishing his commentaries on the Rig Veda.

We had long talks between ourselves on the subject of reform. The first question we discussed was 'what are the Vedas?' Dayanand's view, that only the Samhita portion was the real Veda, while the Brahmanas etc were mere commentaries, appeared to me perfectly reasonable and I expressed my entire agreement with him. We discussed another equally important question.

Sayana and others had held that the subject matter of the Vedas was ritualistic. Dayanand held the more correct view, that the Vedas are an Encyclopaedia of kuowledge. According to him, the Vedas contain the germs of all sciences; they describe to us the mystery of Nature and preach a philosophy of Action. What Dayanand says is perfectly true."

Krishnarao: "Sir I do not find adequate words to express my gratitude for the favourable opinions you have expressed about Dayananda's views on the nature and character of the Vedic Revelation. Now Sir, you will add to your favour by telling me what you think of Dayanand's commentaries on the Vedas."

Dewan Bahadur: "I read through a great part of his commentaries and I should say that, on the whole, his interpretations are correct and in keeping with those of the oldest, and therefore the most authoritative, commentators."

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Krishnarao: "How did the personality of Dayanand strike you?"

Dewan Bahadur: "Dayanand struck me as a most extraordinary person. He was a well-made man and had a bold look about him which impressed everybody. He was honest and sincere. He was in right earnest and really meant introducing far reaching reforms. In short he was an embodiment of all those qualities that go to make a leader of men?"

Krishnarao: "Many thanks for your kind observations. Now, may I have the pleasure of hearing your opinions on some aspects of the Reform movement?"

Dewan Bahadur: "Yes! Let me hear your questions."

Krishnarao: "Here they are.

1. As a social reformer who has tried to effect changes in our social institutions by basing then on the authority of the *Shastras*, can you recommend to us, the young Indians of to-day, the same methods, with any prospect of success?"

Dewan Bahadur: "I do recommend it. I am doing it everyday. It is my life work. I have repeatedly said that our present degraded condition is due to our going against both the spirit and letter of the *Shastric* injunctions. I hold that the present-day practices are *unshastric, too costly, very inconvenient and politically damping to the spirit of the people*".

Krishnarao: 2 "If your efforts have partially failed in this direction, is it because you based your arguments partly on the non Vedic portion of our sacred literature and therefore gave your opponents the opportunity of quoting texts from the latter and thus succeeding in making

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the orthodox people feel that the *Mathadhipati* was in the right and you were in the wrong? *

Dewan Bahadur : "Nobody believes that I was in the wrong. Even the Mathadhipati, Satyavira Swamy *swore to me* (privately ? BKR) that I was in the right.

(I wanted to ask the question whether he would have expected a different result if he had stood on the authority of the Vedas and the Vedas alone as was done by Swamy Dayanand Saraswati, the revered *reviver* of the Arya Samaj in modern times, different interpretations apart. But this question became unnecessary by the unequivocal answer above given. BKR).

Krishnarao: "Do you think it is possible for us to attain to a high degree of social efficiency, if we are content to follow the Pouranic religion with idolatry in the forefront. ?,'

Dewan Bahadur: "I do not agree with what you imply by your question. I have to say that some of our reformers make the mistake of dividing our sacred literature into two parts Vedic and Pouranic. I hold that all our religious books are authoritative. Even the Puranas are so; of course, whenever any part of then conflicts with the teachings of the Vedas, they are, to that extent, null and void. Idolatry has never been our religion. Those who

---

*This refers to a famous controversy the Dewan Bahadur had with the Mathadhipati on the widow re-marriage question. *Mathadhipati*, here referred to, is the (Pope) Madwas, a Brahmin sect of which the Dewan and myself are members (or rather were). These popes- I mean the Madwa ones may be doing other useful work. But so far as I know, one of their principal *Dharmic* (?) work consists in going on periodical expeditions of *branding* their disciples.

hese latter are scalded in different parts of their bodies. 5 or 6 '*Chakras*' (Seals) are usually received. Even babies are not spared, but they receive only one each. All this, of course, is dne to the Madwa misinterpretation of the Vedic text 'ataptatanuhu natadamo ashnute etc.

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practise it are not really religious and those who advocate it are only talking non-sense."

Krishnarao : "On the whole, are you optimistic regarding the future social progress of our people.?"

Dewan Bahadur : "I am very hopeful. Our real enemies are those who pose themselves as orthodox and mislead the simple people."

Krishnarao : "As an Arya, I desire to know, with a view to remove them, what defects, if any, you can point out in the Arya Samaj"

Dewan Bahadur : "I have not been following the history of the movement and am not, therefore, in a position to pass any judgment on the subject."

Krishnarao : "Sir, I do not purpose to ask you any more questions. Permit me to wish you, on behalf of the members of the Arya Samaj, long life and prosperity that you may continue your noble labours in the holy cause of Reform.

Namaskar ! Let me pay my respects to you in the traditional way. (So saying, I touched his feet with my head and hands, as is customary with us when taking leave of a respected elder BKR).

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THE MESSAGE OF THE ARYA SAMAJ.

II

The Preamble.

The King of Kings, The Jagad-guru (World's Teacher) says :

My loyal and law-abiding subjects !

I am the Primordial Personality presiding at the centre of the Universe, and guiding, controlling and supporting the countless orbs of light that roll in the immensity of space, through the infinity of time. At the earliest moment of the dawn of human life on this globe of yours, in the present cosmic cycle, I vouchsafed unto the immortal seers of your race—the Human race—those universal truths that constitute the Vedas; and whenever in the history of the world, there has occurred a *dharmic* crisis in the evolution of human society, My messengers have gone forth, proclaiming those eternal laws which have promulgated for the uplifting of humanity.

Such a crisis has now occurred in the affairs of men. The laws of the Vedic constitution, I had framed for the smooth working of the social machinery, have been violated. The *Vishwa-Kutumba*-the Universal family—, of which I am the Eternal Patriarch, has become the scene of perpetual conflict. Brother has enslaved brother; purity and happiness have deserted the domestic hearth. Kings have become insolent; subjects have become rebellious. Judges have become corrupt ; criminals have become hardened. Religion has become a cloak to rob in; rituals have bocome meaningless; faith has flown away from the hearts of men. And all this has ended in unhappiness, social and indivi-

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dual; and if there has been a respite at all, it has taken the form of relentless revolutions. Such have been the general conditions prevalent everywhere.

The miseries of some of the members of the joint family that broke up to set up for themselves have been only worse.* In the beginning of things.

Vedic Parents

Aryas	Dasyus (Savages).
Surupa (Europe)	Aryavartta. (India.)

when souls began participating in the glories of creation, each according to its previous karma, Humanity constituted one family. But early in mundane history, some of my Aryan children, urged on by their previous bad *karmas*, renounced the ancestral faith and became *Dasyus*. These latter have thought their only business in life to be to wage unholy wars against my *dharmic* children. Of the Aryas that remained, some have acquired many *Dasyu* qualities, each in his own way, though *Dasyus* wholly they never have been. My fair daughter, Surupa, more generally known as Europa, went westwards and settied there. The heirloom of Vedic institutions she carried with her has served her as the nucleus of her present civilisation. Now, of course, in her pride of wealth and prosperity, she has forgotten her obligations to her Vedic parents who nursed her and taught her those domestic and other virtues that have materially contributed to her happiness. Without Vedic institutions, in however corrupt a form, what

*The writer holds to what may be described as the *Dispersion theory* of the diversity of the human race.

The Genealogy of the Human family:

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could Europa and her children have been, but naked savages peopling the woods? But having come under *dasyu* influences in her new home, she has not been able to preserve those institutions in their pristine purity. When she was in her ancestral home she had shaped her conduct in accordance with the teachings of the Vedas. Since her migration to the west, she has been content to believe in a bundle of irrational dogmas. She has now no clear conception of My nature and attributes. She has forgotten all ideas of a soul's responsibility for sins. Her theory of creation is a childish myth. Her theory of religion is in terror at the advance of science, and has been losing ground all along. In brief, Europa's *dharmic* condition is pitiable. She fares no better in social matters. Marriage has degenerated into a *civil* contract. Its purpose has been misunderstood. Drunken-ness has ruined millions; social unrest prevails everywhere.

What is the one remedy which shall cure all such evils, whether in Europe or elsewhere and who shall apply it? The neetar churned out of the Vedie ocean shall be the revivifying balm that shall restore to a vigorous life societies stricken with spiritual diseases. The teacher who will undertake this holy task shall be Aryavartta, whom I have constituted the custodian of My teaching, to teach and to preach and to spread the eternal truths I have embodied in the Vedas.

Aryavartta, My holy child, you I command to wake up and set the world's affairs in order. There is a peculiar significance in my consecrating you to give effect to the commands of this message. In the first place, you it is that have got the worst of it in the struggle for life. In the second place, to you has fallen, in the *Division of Labour for spreading civilization*, the charge of ministering to the spiritual needs of mankind and remember that spirituality is at the basis of progress in all departments of human

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activity. *The failure, on your part, to discharge your duties has necessitated this message*; or else there was no need for it. For then, you yourself would have looked after the spiritual welfare of the rest of humanity.

What then, is the condition of your home that calls for my intervention, before it is too late?

(*To be continued*).

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PRINCIPLES OF GOVERNMENT.

The fifth and the sixth Great Principles of Evolutionary Universal Divine Government over Nature, we saw, are those of Representation and Direction respectively, based on the individual's needs, desires and adaptation. Now in due order, come, intimately connected with them both, the Seventh and the Eighth Principles. Of these the Seventh Great Principle of Universal Divine Government is that of Conservation and Economy. This means that whatever is in the universe is conserved, preserved and kept from total annihilation by means of a wonderfully efficient set of conservative, preservative and economical processes going on in every part of the limitless world. Really there is no such thing as waste, loss or destruction involved in the operations, changes and movements of Nature as subject to the Divine Rule. In other words, Divine Government over Nature is absolutely economical entailing no loss or destruction of any entity or being whatsoever. Only it requires great powers of observation and insight to notice it. Not an event happens in Nature but reveals to the developed intelligence this grand universal Principle of Evolutionary Divine Government over Natnre. The beautiful Vedic Names of God,

VII अदिति, आदित्य represent the Processes and Principle of conservation and economy

Aditi and *Aditya*, are intended to represent to our minds these same Processes and Principle of Conservation and Economy as they obtain in Nature. आदित्यैर्नो अदितिः शर्मयंसत् ॥ ऋ० १।१०७।२ "May the Glorious Infinite Eternal Lord Who is the Con-

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server and Preserver of all, bestow upon us evil destroying blessings by means of His conservative, preservative, and economic processes." सनो मह्या अदितये पुनर्दात् ॥ १ । २४ । २ ॥ "May the Lord ever lead us along His various preservative and economic ways on to great and perfect Bliss and Immortality." अया वयमादित्य व्रते तव अनागसो अदितये स्याम ॥ १ । २४ । १६ ॥ And may we also, O Infinite Eternal Lord Preserver, ever conforming ourselves and attuning our actions to Thine Grand Principle of Conservation and Economy, and therefore never offending, hurting, injuring or desolating any thing that thou hast ordained for the benefit of all—may we, in fact being quite sinless pure and holy, secure never failing, undecaying, blessings of immortality." सनो देवः सविता पायुरीड्य आसर्वताति मदितिं वृणीमहे ॥ He is the Most Adorable Lord from Whom all things and beings proceed and Who directs, protects and governs all—Him, the Conserver and Preserver of all we approach for undecaying eternal blessings of Immortality." अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता सपिता सपुत्रः । विश्वेदेवा अदितिः पञ्चजना अदिति र्जातमदिति र्जनित्वम् ॥ १ । ८९ । १० ॥ "The Grand Principle of Conservation and Economy obtains universally everywhere—in the heavens above, in midspace between, and on the earth below among all manner of beings constituting the vast universe—nay every phenomenon of natural life, Generation, Production, and Multiplication, whether inorganic (primary) organic (binary)." or superorganic (intellectual, moral, social &c) is based on this Grand Principle. सुत्रामाणं पृथिवींद्यामनेहसं सुशर्माणमदितिं सुप्रणीतिं । दैवीं नावं स्वरित्रामनागसमस्रवन्तीमारुहेमास्वस्तये ॥ १० । ६३ । १० ॥ "may we, O Lord, by Thy grace, embark for our wellbeing upon the perfect, unleaky, wellequipped welldirected celestial barge, viz, the well-known protective, defensive and preservative Grand Principle of Conservation and Economy which is established throughout the entire universe and which, when conformed to in practice, confers vast enlightening ennobling and satisfying blessings upon those who obey it strictly."

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To superficial observers Nature is full of waste and destruction. The unthinking and unreflective minds of all ages have readily believed in the so-called creative and destructive aspects of Nature and Nature's God. Says Herbert Spencer on this point: "There was once universally current a notion that things could vanish into absolute nothing; or arise out of absolute nothing ..... Nor, indeed have dark ages and inferior minds alone betrayed this belief. The current theology * in its teachings respecting the beginning and end of the world, is clearly pervaded by it." What to the uncultured looks like creation and destruction is, at bottom, nothing but change in form and state—a mere phenomenal change in appearance. The Power, the Substance, the Energy, and the Potentiality existing in the World remains ever the same, being eternal and indestructible. It was remarked above that this Seventh Principle signifies that whatever is in the Universe is conserved and preserved in substance, energy and value, so that waste and loss Nature abhors as much as absolute rest and quiescence. Let us see what the verdict of modern thought is on this point. "Not because the truth is unfamiliar" says Herbert Spencer, "is it needful here to say something concerning the indestructibility of Matter;...could it be shown that Matter ever became non-existent there would be need to confess that Science and Philosophy are impossible.....until now, the doctrine that Matter is indestructible has become a common place. All the apparent proofs that something can come out of nothing, a wider knowledge has one by one cancelled...the seeming annihilations of matter turn out, on closer observation, to be only changes of state... Such has become the effect of this specific evidence, that the indestructibility of Matter is now held by many to be a

* The reference, here, is to the Biblical theory of creation and destruction of the world.

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truth of which the negation is inconceivable." "Like the indestructibility of matter, the continuity of motion, is a proposition on the truth of which depends the possibility of exact science, and therefore of a Philosophy which unifies the results of exact Science. Motions, visible and invisible, of matter and of molecules, form the larger half of the phenomenon to be interpreted; and if such motions might either proceed from nothing or lapse into nothing, there could be no scientific interpretation of them. This second fundamental truth (viz, continuity of Motion), like the first (viz, Indestructibility of matter), is by no means self-evident to primitive men or to the uncultured among ourselves. To undeveloped minds the opposite seems self-evident. All men once believed, and most believe still that motion can pass into nothing. But the establishment of certain facts having an opposite implication led to inquiries which have gradually proved these appearances to be illusive. Thus the primitive notion that moving bodies had an inherent tendency to lose their motion and finally stop—a notion of which the Greeks did not get rid, but which lasted till the time of Galileo—began to give way. The continuity of Motion as well as the indestructibility of Matter is really known to us in terms of Force. All proofs of the continuity of motion involve the postulate that the quantity of Force is constant." "Nor is it only in their concrete data that the reasonings of terrestrial and celestial physics assume the persistence of Force, The equality of action and reaction is taken for granted from beginning to end of either argument; and to assert that action and reaction are equal and opposite, is to assert that Force is persistent. The allegation really amounts to this, that there cannot be an isolated force beginning and ending in nothing; but that any force manifested, implies an equal antecedent force from which it is derived, and against which it is a reaction."

"If the Solar System is slowly dissipating its forces—

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if the Sun is losing his heat—if Man and Society are dependent on this supply of force that is gradually coming to an end; are we not manifestly progressing towards omnipresent death? Does Evolution as a whole, like Evolution in detail, advance towards complete quiescence? Is that motionless state called death...typical of the universal death in which Evolution at large must end? And have we thus to contemplate as the outcome of things, a boundless space holding here and there extinct suns, fated to remain for ever without further change?" "To so speculative an inquiry, none but a speculative answer is to be expected.... If, pushing to its extreme the argument that Evolution must come to a close in complete equilibrium or rest, the reader suggests that for aught which appears to the contrary, the Universal Death thus implied will continue indefinitely, it is legitimate to point out how, on carrying the argument still further, we are led to infer a subsequent Universal Life....Action and reaction being equal and opposite, the momentum producing dispersion, must be as great as the momentum acquired by aggregation; and being spread over the same.

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Thoughts for the Month.

Self-sacrifice is the order of the day. Even lads hardly out of their teens talk of devoting their lives to the service of their country and consecrating their energies to the furtherance of her cause. It is, therefore, worth while to consider in what self-sacrifice really consists. Does it consist in the voluntary relinquishment of worldly prospects and a life of luxurious ease as is believed by Tom, John, Harry and Smith? Certainly not. In fact no greater error can be conceived than to imagine that because a man has voluntarily resigned the chance of becoming rich in worldly belongings he can be legitimately termed a self-sacrificing person. What is the psychological motive which impels a man to work like a cart-horse and to drudge like a galley-slave in order to obtain wealth. Surely such a man is not goaded onwards by the overmastering cravings of his physical nature for if it were so he would stop in his mad carrer after securing a settled income sufficient for the support of himself and his family. If people madly pursuing wealth were always guided by these considerations the priests of Mammon would find the temple of their God deserted and their own pecuniary gains and acquisitions dwindling day by day and a millionare would become as extinct as a dodo. The almighty dollar would find itself stripped of all dignity and the boss grovelling in the dust. Is, then, the enjoyment of luxuries the guiding motive and the propulsive motive force? This may be the case with a few sybarites, epicures, gluttons, cormorants and voluptuaries but it does not account for the mad efforts of those that lead a life of voluntary poverty even when surrounded by pomp and state, prefer to walk even though they have at their disposal stately equipages and costly cycles and motor cars and to live on simple diet even though possessed of the means of loading their tables with delicacies, delicious edibles, toothsome dishes, and costly viands. Is then the motive force supplied by love of money, the anticipatory delight felt at the prospect of finding oneself in a position to handle precious coins and shining metal pieces? This is, no doubt, true in the case of curmudgeons and cheeseparing and close-fisted misers but this explanation covers a very few cases and belongs

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rather to the sphere of pathology then that of psychology? *What then is the motive force in the majority of cases?* It is the anticipatory pleasure felt at the prospect of *commanding the homage and subduing the will of fellow beings.* If then the dominating motive that impels forward a man who is *applauded* for *self-sacrifice* is the same as that which moves to action a person who is *denounced* and *satirised* for a *mad pursuit* of wealth where is the difference between the two? The end is the same, only the means are different. They are like two travellers endevouring to reach the same destination by following different paths. My young readers! Before you resolve to enrol yourselves as self-sacrificing soldiers in the army of the servants of the Lord retire to a lonely place and meditate. Carefully examine, fully analyse and thoroughly dissect the state of your mind. It is possible that you may have been duped. You may be fully convinced that you are making all these sacrifices for the good of your country and yet there may be an undercurrent of consciousness proclaiming you to be an aspirant after POWER. Cultivate the habit of self-introspection. Self-deception is worse than a crme; it is a blunder, Find out your dreams and your aspirations and meditate upon them. Revolve them again and again in your mind Do you at the time of taking the vow of service to Motherland picture to your imagination a crowded meeting, a grand procession, an address enclosed in a silver casket, the shower bath of flowers, roaring and deafening applause, biographical sketches in the columns of leading newspapers, petitions for autographs, public receptions and "at Homes." Then give it up. You are hungry for power and the attainment of it will only serve to whet you morbid appetite. You will employ all means and stoop to all sorts of malpractices and diabolical and fiendish ruses and artifices to maintian it. You will though perfectly sincere at the commencement of your public career learn to associate yourself with the blackest crimes, the worst and the most abominable forms of insincerity, and the most detestable kinds of expediency through fear of losing your popularity. When the love of country will dictate an unpopular course of conduct you will recoil from adopting it through fear of losing power. You will rather let the country rush to its doom than utter a single word of protest which is likely to diminish your authority over the hearts of your followers. You will learn to ride on the crest of every wave of popular sentiment, to truckle to popular whims, pander to popular likes and dislikes, and become trimmers

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time-servers and turncoats. Mind the greatest men of the world have always sided with the unpopular party and have never stopped to count the gains and losses. They forget their arithmetic. At any rate they can't calculate. They are stoned to death, are lynched, spat upon, sneered and jeered at, abused, vilified, reviled, maligned, calumniated, hanged, drawn and quartered but they budge not an inch from their position. They are seldom popular in their life time. Hence it is that Manu declares that a true Brahman should regard unpopularity as nectar and ambrosia and popularity as a deadly poison. The sage was a profound student of human nature and hence this advice to Brahmans. Beware of another form of love of popularity. Some people *try to* become unpopular in order to prove that they shun popularity. This sort of artificiality is even worse than direct popularity-hunting. It is like consumption in the first stage. You are losing in moral strength and yet you think you are gaining in it. Don't court unpopularity. Only let popularity lone. Leave it aside and persevere in your task. Believe me neither men like. Wilkes or Titus Oatus nor misanthropes, man-haters, faddists, crotchet--mongers, or mannerists have ever saved nations or countries. The world owes more to men of the stamp of Wyclif and Dayananda than to literary jugglers and to those that have recourse to logical legerdemains and oratorical and elocutionary dodges and pranks. Do not think of becoming a votary of the temple of the MOTHER unless you are sure that your motive is *service* and not *power*. If your aim is to restore your beautiful but decrepit and feeble mother to health and strength be a doctor and not a quack. The aim of the doctor is to cure his patient. With this end in view he administers to him bitter and nauseating medicines, braves his displeasure, puts up with ebullitions of temper, heeds not his piteous cries and heart—rending screams, ignores his grimaces, frowns and scowls, and meets his sullen looks and sulky deportment with a beaming countenance. A quack, on the contrary, prescribes drugs that are sweet and palatable, flatters the vanity of his patient, and changes prescription with every change in his temper. Indeed there is no reason why he should not do so when his object is pecuniary gain and self—advertisement. If you desire power and have to end by becoming a quack and a mountebank pray leave poor old bleeding India alone. She can do without your self-sacrifice. The price that you demand for your services is very heavy and your terms are excessively extortionate. You will, in fact, be doing less permanent injury to her real interests if you

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become president of a syndicate. A millionaire is despised by his tools, cursed by his victims and detested by the general public. A "popular hero" who values popularity above every thing else is blessed by those whom he victimises and is deified by idiots and numskulls. Fortunately for him their number is legion. Young men! Beware of the tentacles of the monster. Think not of sacrificing your worldly prospects if the price demanded by the devil in you is a surrender of your conscience and the best interests of your country. Let your motto be loving and humble service, self—denial, self—abnegation, and self—effacement rather than what is popularly called self-sacrifice. Don't be boisterous and demonstrative in doing good deeds and acts of service and if you find yourselves proclaiming aloud what you have done cry halt to your progress, suspend your activities, seek some place of retirement and subject the state of your mind to a searching analysis and you will not take long to find out that the hussy *Love of Power* has come to disturb the even tenor of your existence although she is disguised as a nun. Be not deceived by her veil for beneath it are eyes that are twinkling with vile merriment Beware of the temptress. She has ere this decoyed many a simpleton like you to the bye paths of destruction.

A Literary Recluse

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True Hinduism.

Lala Ram Prasada M. A. F. T. S. of Meerut has just published an excellent exposition of *Karmayoga* or Yoga of Action, entitled "True Hinduism." Here the author attempts to set up the ideal of a divine life, which, as he rightly says, consists in the promotion of universal brotherhood. The main characteristics of such a life are:—

(1) Brahmacharya.
(3) Aparigraha.
(3) Satya.
(4) Asteya.
(5) Ahimsa.

We will take each of these separately. "Brahmacharya," says the author, "is the truest *yoga*. It lies the root of all civilisation. All true progress depends upon it. It is the true religion of the world. It is the one great eternal law of life. It is the *Sanatan Dharma* of the Hindus. It is the *Summum bonum*."

It will thus be seen that Brahmacharya is the very first rung on the ladder of divine life, by virtue of which, the vital forces. called *Vasus*, are fully developed and help to produce the noblest qualities of the body, mind and soul.

The next step is *Aparigraha or non-greediness*.. "It consists in the non-appropriation of the objects of gratification (vishayas);" and is one of the great cardinal virtues. Its opposite is *Parigraha* which is one of the blackest sins. "Parigraha," says the author. divides man from his brothers and therefore keeps him away from the ideal of spiritual unity." He further says:—"Many an instance of this sin of Parigraha and its baneful effects may be cited from history. Thus the war of the Mahabharata and the downfall of the Kaurvas were due to the grasping spirit which led them to appropriate the whole kingdom to the exclusion of their cousins. The fratricidal wars of the sons of the Moghal king Aurangzeb (?) which led to the decline and fall of the Moghal Empire is another instance of the same subtle possession. The infliction of the poll-tax on Hinduism known as the *jaziah* may be cited as yet another instance of the same grasping spirit of destruction".

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Certainly this *Parigraha*, which is but another name for lower individualism, is running rampart in the world of to-day particularly among the nations of modern Europe. It is "the direful spring of woes unnumbered" to millions of mankind. "It is the parent fount of nihilism, anarchism, socialism, and murderous revolutions of all kinds." Look at the land-grabbing tendencies of the Russians. Look again at the intense selfishness of the people of South Africa who, blinded by the sin of *Parigraha* deny the common privileges of ordinary citizenship to their Indian fellow subjects.

It is therefore binding on individuals and nations to kill the serpent of individualism and cultivate the virtue of *Aparigraha*" which is the cement of Society and advances the interests of humanity in general."

The third step on the ladder of divine life is Satya (Truth). "One who lies is a great sinner. Another who sees ignorant people lie without protest, and does not attempt to teach them better, is a greater sinner. He who forces people to learn habits of hypocritical thinking and false speech is the greatest sinner of all". But "Truth upholds the Earth. By truth it is that the Adityas stand at their posts and the moon is upheld in heaven." So says the Veda.

The fourth great step is Asteya or not stealing; that is, the absence of the desire to appropriate any one else's property illegally "The sphere of *Steya* and *Parigraha*," says the writer, "are liable to overlap each other. They must therefore be distinguished. Parigraha is the grasping spirit which tends to make all objects of desire one's own. "I must enjoy this and that and everything. I must collect this and preserve that for my enjoyment." Theft is the act of taking another's property illegally, fraudulently, dishonestly, by false representation, by breach of trust or by the use of force, moral or physical. The grasping spirit of Parigraha may lead to all these illegal acts. But it simply denotes the idea that everything is meant for one's own enjoyment and not for anybody else. It means running after all objects of sense whether legally or illegally. Theft means the making of anybody else's property one's own by unfair means.

The author illustrates *Satya* by examples. He says: "whenever you see a fully competent man living upon another man's labour without giving a fair return therefor, you may be sure that the

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[illegible] working in him, and that he is more or less of a thief. A priest who fattens upon religious endowments, without moving himself to his utmost might, in educating the people morally, intellectually and spiritually, is a thief. A ruler who lives a life of ease, without seeing that the people's money is spent for their material, moral and intellectual advancement, is a thief. A trader who always keeps his eye on taking in his customers, and spends not his capital for their material welfare, is a thief. A shopkeeper who supplies bad materials for fair price, is a thief. A man, who accepts service without adequate payment, is a thief. A man who renders inadequate service for good payment, is a thief." It will thus appear that *Steya* is one of the greatest evils of our social life and poisons the very springs of society. It should therefore be checked by all means, and the virtue of *Asteya* substituted therefor.

The fifth rung of the ladder is *Ahinsa* or non-injury to others. This great principle is thus enunciated by the author:—"All that leads the many to the one is *Ahinsa*. The grouping together of men for various purposes of life is *Ahinsa*. All that maintains a family, a tribe or a nation in the performance of their various functions is *Ahinsa*. All that helps civilisation is *Ahinsa*. On the contrary, all that leads the many away from the One is *Himsa*. All that tends to the rupture and destruction of a family, tribe or nation is *Hinsa*." In other words, "all that leads to the highest development of a human being is Ahinsa; while all that falls short of this, is comparatively Hinsa."

This, then, is the ideal of divine life set before us by the author and it is a noble ideal indeed! But there is nothing new to us Indians here. The European, however, might learn a good deal from Mr. Ram Prasad's excellent booklet and thereby strive to be a little less aggressive and a little more sympathetic. As for us, we have only to revive these lost virtues in order to mount up once again to those sublime heights of morality and spirituality which were once our own. Finally, a word as to the merits and defects of Mr. Ram Prasad's recent publication. The style is simple but not graceful, and some of the sentences are only loosely connected. There are also some historical inaccuracies, for instance, the author's reference to "the fratricidal war among the sons of King Aurangzeb." Barring these minor defects, the work is very well done and reflects much credit on the learned author.

Vedic Magazine Reviewer.

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NOTES.

The Gurukula Academy & Its Detractors.

Lala Shri Prakash, a student of the central Hindu College, Benares, paid a flying visit to the Gurukula Academy in June last, and he publishes his impressions of the institution in the August No. of the C. H. C. Magazine. But his contribution is so full of lies and misrepresentations that we are constrained to examine the statements made by him and expose their fallacious character.

1. About the middle of para 4. of his article, the Lala says :— "The Governor of the place had ordered that we should be shown round at 3 P. M. So till then we quietly waited and at the appointed time we were ushered once more into the office, when putting off our shoes— for no shoes were allowed beyond that— we entered the precincts proper of the Institution. Our guide wore wooden sandals, but we had to make the best of the burning stones and sand ".

Now all this seems to suggest that an unnecessary hardship was imposed upon the young visitors and that they were badly treated. But Lala Shri Prakash must very well know that there are places even in the humblest Hindu hut where the boot, " the visible symbol of western civilisation", cannot penetrate. These places are the *kitchen,* the *havana kuuda,* and the *ashram.* And these are just the places in the Gurukula where the incursions of " the redoubtable shoe " are checked or put a stop to. At the same time let us inform the Lala that we keep at least 20 pairs of spare wooden sandals in reserve for the special use of the visitors to the Academy; that we always offer them these sandals; and that they are themselves to blame if they do not see their way to avail themselves of the offer made. And here we beg leave to

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ask a question. Are there no places in the C. H. C which the shoe cannot reach? Do the authorities of that institution allow their boys to enter the Saraswati temple with their shoes on? Are the inroads of the shoe permitted throughout the kitchens and the Pujagriha? Let the young gentleman explain.

Para 7 runs thus :— "The laboratory is well fitted up but as almost no English is taught the instruments are lying dust laden in their respective cases".

This is not clearly put and one fails to detect any earthly connection between the teaching of English and the use of the apparatus in the science classes. To our mind the relation between the two seems to be no better than that between Lala Shri Prakash and the man in the moon. Besides this; better not to teach science at all till the arrangements are complete than to cut a sorry figure as the C.H.C. has done in the recent University Examinations.

As regards the teaching of English, we can say that the second year students of our College know at least as much English and can speak and write it as fluently as the Lala himself.

Para 8. begins thus :— "There is a medical establishment too, but it has unfortunately only allopathic medicines".

Now what is the writer's motive in making this remark? Does he mean to say that the Gurukula should have the Yunani, Misrani, Homeopathic, Chromopathic, and Ayurvedic establishments side by side with the Allopathic, it already has? Is this practicable? Can this be done?

And under what system, may we ask, are the sick men of the C. H. C. treated. Is it not the same allopathic treatment over there? Is not Kailash Babu an Allopath? And is not the medical establishment of the C. H. C. Boarding House purely allopathic also? And yet it is not true that the Gurukula Dispensary has only allopathic medicines. We have got in stock Homeopathic and Ayurvedic medicines as well, which are used as occasion arises.

We may here be permitted to add that the Gurukula authorities are on the look out for a good Vaidya and an Ayurvedic medical establishment is only a question of time.

The 9th. para is devoted to the Gurukula library, in which the writer says :— "But all boys are not allowed to visit it or to take books out of it".

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This is childish. What does Lala Shri Prakash mean by the expression "all boys"? Does he include in it the boys reading in the lowest School forms? If so, he is very much mistaken. For he must remember that school boys below the middle standard are everywhere shut out from the free and unrestricted use of the Library. Do the C. H. C. authorities permit little boys say, of the 5th school class, to visit the library and take Shakespeare's Plays or the Encyclopaedia Britannica out of it? We should like to be enlightened on this point.

As regards our own boys, the Gurukula library is at all times open to senior students and even junior students can take books out of it on the recommendation of their, *Adhyapakas and Adhishthatas*

Para 11. displays "the poor wits and unimaginative character" of the young Lala. He says:—"One feels inclined to wonder what the students that the Gurukul sends out will do in the world, after having been deprived entirely of "home association" and of all knowledge of the world for seventeen years—the best portion of ones' life when the senses are quick, when the hearts are warm and when love and sympathy for the world are born." Here we feel tempted to put a few counter questions. What will the Lala Sahib do if he fails to secure Govt. Service? What are a hundred million of our fellow countrymen sent out from the so-called "learned professions" to do in this world? What, again, will those young men that fail to secure the School Leaving Certificate do to keep body and soul together? Will they all starve and die away? Will they be swept off the face of the earth? We pause for a reply.

The Lala's anxiety in regard to the future of the Gurukula Brahmacharis is laudable but it betrays a lamentable ignorance of the real aims and objects of the Gurukula institution. Let us therefore enlighten him on the subject.

The main object of the Gurukula Academy is to revive the ancient system of Aryan instruction based upon Brahmacharya and to turn out really learned scholars as opposed to the crude products of the Schools and Colleges affiliated to our Indian Universities. And learned men, as the self-sufficient Lala must very well know, are in requisition everywhere even without the hall mark of a Govt. or Aided institution. They can shift for themselves. They can take care of themselves. And so the Lala need not be very anxious about the future of the Gurukula Brahmacharis.

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Besides this, we hope to be able to turn out decidedly better men and better scholars than "the half-pigeon and half-partridge products" of the C. H. C., where Christianity is preached and practised under the false colours of Hindu religion. For, what is Theosophy if not Christianity with a thin veneer of bastard Hinduism to cover its nakedness.? As to "home associations," the less said the better. It is, in fact, *expressly* to provide against the pernicious consequences of these very associations that institutions like the Gurukula are sought to be established all over the country,

It now remains for us to find some work for the Gurukula Brahmacharis in order to satisfy their friend and well-wisher, the sapient Lala of Benares. Well, Veda Prachar, Intorship, Medical profession, Industries, and the Planting of Colonies like the Academy itself in different parts of the country are a few among the future occupations of the Gurukula Brahmacharis.

But what does Lala Shri Prakash mean by saying that the Brahmacharis are *entirely* shut out from the world? First of all, the Academy itself is a little colony containing about 250 scholars and about the same number of other men connected therewith. So it is a big family circle where there is ample scope for the exercise of all sorts of sympathy and benevolence. Then the entire Press of the world is open to them. And the senior students are taken out every year, during the long vacations, to see some thing of men and manners in distant places like Kashmir and Rajputana. Can this be called "shutting" the boys out of the world and its varied scenes? Let Lala Shiri Prakash answer.

Then again in the 18th para of his 'fictio mirabilis' the author says :—"In reviving the ancient system of education it appears to be forgotten here that the boys in the olden days had to beg their food from door to door and so were in constant touch with the daily life of villages, towns or cities."

The truth is not forgotten. But is the daily begging of food from door to door practicable in these days when the country itself is on the brink of starvation and "full fifty millions" of the children of the soil go without a second meal all the year round? Besides this, there is the *low* moral tone of the present day society to reckon with, and the Gurukul authorities are not prepared to send their young men to places full of crime and corruption. But

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they have no objection to try the experiment, provided that the Lala can guarantee the success thereof.

In the 20th para of his wonderful production, the Lala Sahib remarks :—"The physique of the boys as we saw them, was extremely poor, and very few boys looked healthy." Here we feel inclined to ask a few questions. Was the Lala hale and hearty at the time he visited the Gurukula Academy ? Was he not suffering from jaundice or any other disease of a like nature ? Were his companions whole hearted ? Were they free from the pangs of hunger and thirst ? We purposely ask these questions. We desire to ascertain the mental and physical condition of the young men at the time of their visit to the Academy. For, is not the world a reflection after all of man's mental state for the time being." "The universe" says Goethe, "is sick to a sick man and whole to one who is hale and hearty."

But it is no use bandying words with a man who is bent upon twisting and torturing truth and making all sorts of wilful representations; and we will only give a few quotations from our Visitors' Book, leaving the rest to the better judgment of the in telligent public.

No. 1

"They are all robust and healthy and have cheerful faces showing that they are very well looked after."

(Sd.) R. G. Prasad.
Dated 31. 3 . 06. Plague Medical Officer,
HARIDWAR.

No. 2.

"The great thing I have noticed here is the good health of the students which I have no doubt, will help them very much in their education."

Dated 17. 4 06. *(Sd.)* Nehal Chand*

No. 3.

The student's faces show that they are well fed and well taken care of".

(Sd.) Ladha Bhai
Dated 14 5-06. Gujrat.

---

*Hon'ble Rai Nehal Chand Bahadur of Mozuffarnagar.

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No. 4.

"Boys are healthy and look happy and innocent."

(*Sd.*) Ram Raghubir.
Headmaster,
Govt. High School
HATHRAS.

Dated. 20-6-06.

No. 5.

"I was pleased to find that all the students were in good health, neat in their habits, polite in their manners, and above all very well looked after".

(*Sd.*) R. D. Khanwelkar,
Bombay Medical Service.

Dated 17-1-07.

No. 6.

"I was much pleased to see the students robust and in good health".

Dated 25-1-07. (*Sd,*) Giridhari Lal
AMBALLA.

No. 7.

"All the boys were healthy and robust".

(*Sd.*) Paira Mull M. D.
Chief Medical Officer.
KAPURTHALA STATE.

Dated 31-1-07.

No. 8.

"I was really pleased to see that the Brahmacharis looked so fresh and happy".

(*Sd.*) Bhupal Singh M. D.

Dt. 30-4-07.

No. 9.

"The management is, in my opinion, excellent; and judging from the healthy look of the pupils and the surroundings of the institution the place is certainly an ideal sanitarium".

(*Sd.*) Kamta Prasad Major,
I. M. S.

Dated. 12-11-07.

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No. 10.

"The students are in 1st class health."

Dated 27-9-08. *(Sd.)* Jugun Nath L. M. S.

No. 11.

"Tho Brahmacharis appear to be very healthy and robust".

(Sd.) Basant Lal B. A. L. L. B.

Dated. 31-5-08. Vakil MEERUT.

No. 12.

"The rosy faces of the boys and their healthy looks gave me great pleasure".

(Sa.) Pritam Singh,

Dated. 10-11-08. Chief's College LAHORE.

Comment is needless.

Paras 21 and 22 are devoted to an account of the dress worn by the boys; and the writer's large heart seems to bleed for the woes of the Brahmacharis who, as he seems to think, are deliberately kept maked by the Gurukula authorities. And the Lala quotes from Manu for the better guidance of the Governing body of the institution. But let us inform our kind friend that each and every Brahmachari is given a *Kaupina,* a pair of *Dhotis,* and an *Uttariya* and that the entire arrangement as to the feeding and dressing of the pupils is based upon the Institutes of Manu with which the founders of the Gurukula are not unfamiliar.

In this connection we have only to remind Lala Shri Prakash that he paid us a visit in the hottest month of the year when one feels inclined to go about naked and when even a strip of cloth seems to be a veritable burden to its wearer. So let him come again In January or March and see how the boys look, and how they aee fed, clothed and looked after.

But the *magnum opus* of our author, his highest flight, is para. 24. We quote it entire:—

"I must not forget to mention that the day we went, we met with a disconsolate father who had put his son in the Gurukula and had come to see him. He had spent two days there, and had been

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permitted only a few minute's talk with his son and that too under strict surveillance. He told us plainly that to put one's son in there was to "hang oneself." This extreme rigor seems to be—well, we shan't say what it seems to be!"

Now this is a lie. This is a libel. A slander! Nay, "malice prepense". The whole thing is but a figment of our heroe's heated imagination." And what alternative could he possibly have than to stab the Gurukula institution in the dark? But be it known to Lala Shri Prakash that the Gurukula Brahmacharis enjoy more freedom in this respect than their confreres of the Govt. and aided institutions. They are allowed free access to their parents, guardians and near relations and can keep company with them as long as they like, leaving of course the School and Puja hours.

But they are not allowed to see strangers or talk to them lest they might imbibe the "zymotic poison" these people often times carry and spread the infection all round. Besides this, strictness of discipline is always preferable to laxity of discipline which invariably leads to corruption, degeneration and decay.

However, the Gurukula authorities know their duties, and need not seek the Lala's advice in this connection. As regard the *tamen* incident, we are sorry that the Lala and his campanions were in any way inconvenienced, but the managers of the Gurukula do not hold themselves responsible unless previously applied to.

But we, on our part, feel inclined to think that the Lala's painful experience was only a foretaste of "that unerring retributive justice" which must visit all who deliberately attempt to twist and torture truth. So let the Lala square accounts with his inward monitor, his own conscience.

One word more and we have done. Our young friend seems to us to belong to "the cult of the jumping cat." Otherwise, how could he see in a flying visit of a few hours, what others could not in a week's or even a month's time; and he might, *mutatis mutandis*, exclaim with Cæsar, "I came, I saw, I censured." But in spite of his "overwhelming intelligence" of which the Lala has given ample proof in his remarkable contribution he once more proves the truth of the remark,

"Fools rush in where angels fear to tread".

Aristides.

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ओ३म्

The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Annual vacation. The Mahavidyalaya and the Vidyalaya have been closed on account of the annual vacation. The Mahavidyalaya has been closed for two months and a half, the secondary Department at the Vidyalaya for 2 months, and the primary department for 1 month. The Principal proposes to take the senior students to Kasauli and Simla and send the junior students to Mussoorie. We hope that our students will enjoy the holidays and will come back from the trip refreshed and with their mental powers renovated.

Principal Munshi Ram Principal Munshi Ram has returned from Kasouli and resumed charge of his duties. We hope that his spirited appeals will rouse the Arya Public from its lethargy and awaken it to a sense of its duty to the Gurukula.

The season. The season is simply captivating and charming. The Gurukula has been turned into a hill-station minus the latter's disadvantages. It rains almost every day. When there is a heavy downpour the distant fields and the lofty trees present a picturesque appearance and the heavy raindrops as they patter against the surface of the holy Ganges produce a pleasing harmony of sounds that yields a delightful auditory sensation.

Visitors. In spite of floods and heavy rains and consequent inconvenience the number of pilgrims that visit the Gurukula in these days is by no means small and they are drawn from all sections

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of the people. The supercilious aristocrat and the purseproud banker vie with the impecunious costermonger and the street brat in the eagerness and the cheerfulness with which marshes, bogs and pools are crossed, the mud-bespattered and drenched coats and mantles are thrown over the shoulder, and the shoes are held in the hand in the ingenious fashion known only to Indians which defies accurate description in a foreign tongue. Both the stalwart jat and the delicate maiden find themselves armed with equal strength to bear fatigue with a cheerful countenance and composed looks. The enthusiasm which the Gurukula has evoked is indeed unparalleled in contemporary Indian History The responsibility of those who are at the helm of affairs is therefore all the more grave. They have raised expectations which must be satisfied. They owe it to the public and to posterity to work night and day and to labor unselfishly for the sacred cause which is so dear to them. They are custodians of a trust which is not only national but is perhaps international and if they fail aught in their duty they will render themselves liable to God knows what. May the Giver of all ever arm them with strength to face their difficulties in the right Aryan spirit. Let no insensate opposition, no blind hostility, no sullen and sulky obstruction, no persecution, no cruel and ruthless slanders, no stupid libel, deter them from the discharge of their holy duty. The Lord Om is with them and let them in their moments of weakness, hesitation, irresolution and doubt be cheered by the hope that they are but humble instruments of His Will. Money is badly needed for the institution. May we hope that the numerous Punjab pleaders and barristers who belong to the church which owns this institution will bestir themselves and profitably spend their annual vacation in organising deputations and touring in the province for collecting funds. Will our energetic and noble brother Mr. Roshan Lal B.A. Barrister at Law from when the Arya public expects great things take the lead in this matter. He has never been appealed to in vain and we have every reason to believe that he will listen to the clarion call of duty and do the needful.

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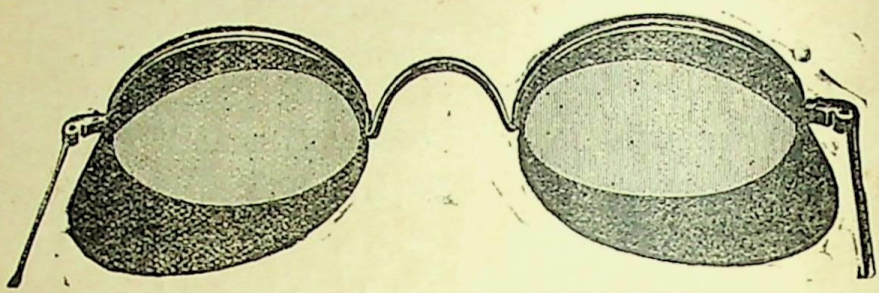
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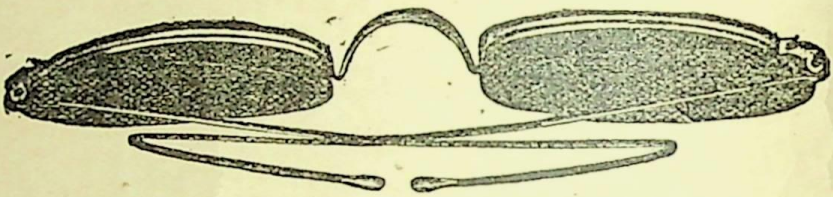


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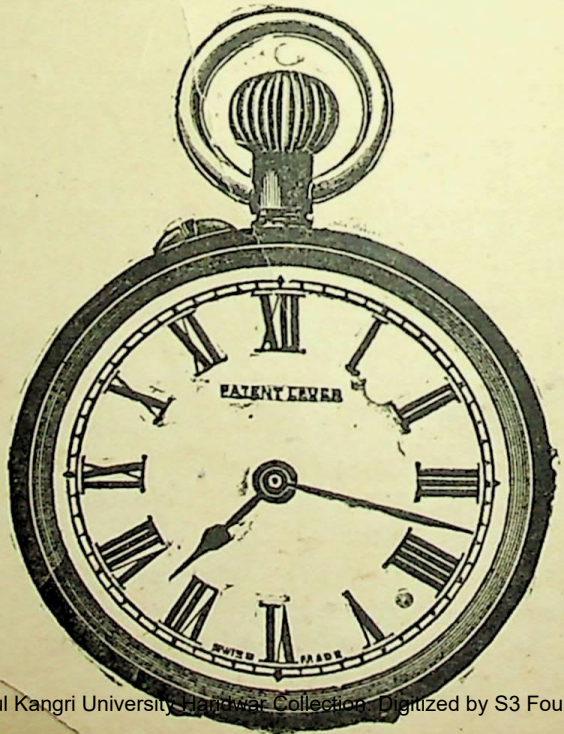
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THE

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AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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IMPORTANT NOTICE.

Gentlemen desirous of getting their sons admitted in the Gurukula Academy at Kangri are hereby requested to send their applications to the undersigned by the 30th of Nov. 09. Applications received after that date will not be attended to. Due intimation however will be given to those who apply in time and according to regulation so that they may arrive at the Gurukula by 30th of Dec. 09. Selection of new Brahmacharis will take place on the 31st of Dec. 09. and 1st and 2nd of January 1910.

MUNSHI RAM
Principal
Gurukula Academy
Kangri.

Kangri
Dated 8. 9. 09.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. III. } KARTIK, 1966. { No. 5.

KALIDASA'S HEROINES.

II URVASI

"Attempts to depict supernatural beings," says an eminent art critic, "rarely succeed. Sometimes the characters are merely beings to whom human instincts and human feelings are attributed, and who are therefore not supernatural at all. Sometimes they are allegorical figures, expressionless and impersonal. Sometimes they are a jumble of inconsistent elements, where the author's imagi-

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nation, working outside the sphere of nature, loses its bearings altogether ".

Now none of these faults disfigures the delineation of Urvasi's character. She is supernatural indeed, but then she is not unnatural. She is a curious composition of the human and the divine; and yet we feel that somehow she is also true to, and in harmony with, the supernatural sphere to which she belongs. For, truly speaking, she is an elemental being, and personifies the qualities of the air: lightness, swiftness, buoyancy and freedom. And yet she seems to have caught a strong reflection of human feeling and human affection, which gives an uncommon interest to her personality.

And there is a wonderful grace and charm about the heroine. " She is like a compound of essences, so volatile in their nature and so exquisitely blended, that on an attempt to analyse them, they seem to utterly escape us. " To what else shall we compare her then, all enchanting as she is ? To the silvery summer cloud, which, even while we gaze on it, shifts its hues and forms, dissolving into air, and light, and rainbow showers ? —to the May-morning flush with opening blossoms and roseate dews and charm of earliest birds ? — to some wild and beautiful melody, such as some shepherd boy might pipe to Amaryllis in the shade ? — to a mountain streamlet, now smooth as a mirror in which the skies may glass themselves, and anon leaping and sparkling in the sunshine ? — or rather to the very sunshine itself ? — for so her genial spirit touches into life and beauty whatever it shines upon ! "

The character of Urvasi is finely contrasted with that of her friend and companion Chitralekha, and their mutual attachment is beautifully hit off. These two nymphs are created out of the same materials and are equal to each other in the tenderness, delicacy and poetical charm of the conception.

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And yet there is marked difference between the two. Urvasi is more passionate; Chitralekha more imaginative. The character of Urvasi is addressed more to the feelings; that of Chitralekha more to the imagination. Urvasi is romantic; Chitralekha classical. Urvasi is silent; Chitralekha eloquent. Besides this there is one element in the composition of Chitralekha which is altogether wanting in that of Urvasi. That element is wit and humour. Chitralekha is witty and, like Priyamvada, " a speaker of flattering things ". Urvasi is reticent and reserved and resembles Anusuiya in this respect.

And over and above its own intrinsic loveliness, the character of Chitralekha has a relative beauty when considered in relation to that of Urvasi. In fact, half the beauty and delicacy of Urvasi's character remains concealed unless viewed in connection with that of her loving friend and companion.

Chitralekha is always anxious to promote the happiness of Urvasi, and always seeking to bring about the union of the hero and heroine. For, when forgetting the law that barred all female access to the groves of Kartikeya, Urvasi trespasses the bounds, and " is to a slender vine transformed ", it is Chitralekha who points the way out. Asked by Sahajanya whether there is no expedient to reunite the lovers, Chitralekha replies.—

" There is but one.
The sacred gem that owes its ruby glow
To the bright tint of Gauri's sacred foot,
Alone effects their union ".

The vine, however, is retransformed to Urvasi at the end of the period of curse by the casual embrace of the hero, who in his frenzy, goes to clasp the creeper to his bosom.

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"Vine of the wilderness, behold
A lone heart-broken wretch in me,
Who dreams in his embrace to fold
His love, as now he clings to thee.
And might relenting fate restore,
To these fond arms the nymph I mourn
I'd bear her hence, and never more
To these forbidden haunts return".

And lo! the vine is transformed to Urvasi once again. Kalidasa has shown great wisdom and skill in delineating the characters of Urvasi and Chitralekha, in which there is a curious blending of the human and divine; for, although they are ethereal sprites, "creatures of elemental light and air that run upon the winds, ride on the curl'd clouds, and in the colours of the rainbow live", they become in the hands of the poet veritable human creatures, clothed in flesh and blood, and endued with human passions, human affections and human sympathies. As such they evoke our sympathy and admiration.

And here is a curious intermixture of the human and the divine, the human element always dominating the divine for the time being and thus rendering human interest possible and abiding.

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KALIDASA'S HEROINES.

III MALAVIKA.

The great and secret charm of the play of "Malavikagnimitra" is the character of Malavika, the heroine of the piece. She is the principal figure of the drama and leaves an indelible impression on the mind by her extraordinary beauty, her virgin purity, her fawn-like innocence and her critical position in the royal household.

And there is something delightfully picturesque in the manner in which this simple, artless girl appears before the king in open court and keeps up the fame and reputation of her dancing master. And pathetic indeed are the circumstances in which she is placed. In her attempt to please the king, "the love-lorn maid incurs the displeasure of her royal mistress," Queen Dharini, who jealously keeps her confined in a lock-up for many a long and weary day. And the maiden's saint-like resignation and patient forbearance during her confinement are touches which rouse our sympathy for this lovely but unfortunate heroine.

O what a contrast the character of Malavika forms to that of the Queen Dharini! the mildness and forbearance of the one are skilfully set over against the resentment and jealousy of the other. The one is timid, gentle and submissive; the other, haughty, jealous and tyrannical. But Kalidasa is a thorough master of the mixed motives of human character and even Dharini is not without her good points, her redeeming features. And the poet shows us at last that the queen, who is so criminal in some respects

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and plays the tyrant at times, is not incapable of human sympathy; for she is at last reconciled to the amorous girl, forgives her and bestows her on the king.

The character of Malavika is a master piece and a happy stroke of moral and aesthetic sentiment. None but Kalidasa could have drawn her in the way that he has done. She shows the perfect refinement and delicacy of Kalidasa's conception of female character. For, the principal interest of the play, arises out of the unalterable fidelity of the maid to her royal mistress under the most trying circumstances. Though locked up and cruelly treated by the queen, she murmurs not, nor utters a word of complaint against her. And this supreme sense of duty, this undying fidelity, has its own reward. The queen's mind is at last assailed by the stings of repentance, her conscience is touched, and she herself brings about the wished-for union of the lovers, by bestowing the lovely damsel upon the king.

The play of Malavika and Agnimitra is one of the prettiest in the entire range of our dramatic literature, and no character in any other play of the Hindu Theatre is so lovely, so charming, so amiable and so intensely human as that of Malavika, the heroine. Sakuntala represents Virtue, Urvasi Tenderness, and Malavika Forgiveness.

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BAMBHOLA SERIES-I

My Toils for India

BY

BAMBHOLA

At the very outset let me tell your readers that the memoirs I am relating below are not mine. As a matter of fact I have no leisure and moreover get no time from my 'Buti' to indulge in such spurious nonsense. I had often been told by a friend of mine that I was an Indian and as such ought to interest myself with the welfare of my motherland. "Motherland" and "Indian" — I had never heard these words before. They were foreign to my dictionary and I stood bewildered at their mention. All the same I took a note of them.

Once as usual I took my "Thandai" after opening my prayers to Siva and am afraid took a bit too much. I could move no further and lay down where I was. I had not long been there when I thought the same gentleman appeared to me and repeated his sermon and began to talk to me of "patriots" and "patriotism". I told him point-blank that his talk interested me little; on the other hand it only disturbed me in my peace; but when he persisted I, vexedly, asked him what a "patriot" looked like and how it was possible for a man to serve his country? Thereupon he took out a type-written book from his pocket and said "Here is the memoir of one of the greatest sons and servants of India— a true patriot. Probably it will never be printed and is only meant for private circulation

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A friend of mine has kindly lent it to me". I took it from his hand and it read as follows :—

I have observed that a reader seldom peruses anything with pleasure until he knows whether the writer of it be a black or fair man, of a mild or choleric disposition, married or bachelor, with other particulars of like nature that conduce very much to the right understanding of an author. To gratify this curiosity, I propose, to give the readers some particulars of my life before I proceed to give them an inkling into the subject of the book.

I was born to a small hereditary estate, which according to the traditions of the village where it lies, was bounded by the same hedges and ditches in Sirajuddaula's time as at present and has been handed down from father to son, whole and entire, without the loss or acquisition of a single field or meadow during the past 200 years. My father Dr. G. P. Ghose C. I. E. won a high distinction as a Judge of the High Court and was notorious for his convicting nature. On his retirement at the age of 55 he began to bestow a thought on his country. He contributed no less than Rs. 5,000 towards an exhibition of indigenous industries and soon began to pass for a patriot of the country. It is evident from this that from the very childhood I was brought up in a patriotic hemisphere (atmosphere !) and when I was hardly twelve, I used to fall in reveries and think how to serve my country. At the age of 20 I took my degree and sailed for England. After 3 years I was called to the Bar and returned to India as a Barrister.

Then I began to practice and no sooner I found myself in an independent position than I began to devise means of realising the ambition of my youth to serve my country. By this time my practice was much extended as to leave me no time for other engagements but all the same I managed to steal a few moments to devote to the cause of

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my country. After the day's fatigue and toil I generally occupied an easy chair in my drawing room and invariably began to think of the destinies of my nation. I was often asked to preside over meetings but had, save on one or two occasions, always to refuse the offer for want of time as I was always full of engagements. But with all this my heart was always set on to serve my countrymen, and I was, I hope my readers will overlook my vanity, regarded as a greater patriot than my father.

But times soon changed and politics became a risky game and I was compelled to relinquish this only aim of my life. Perhaps I shall ever remain sorry for it. A younger generation had cropped up who, quite heedless of their lives, rushed headlong into the field, committed many rash acts and brought about a ruthless persecution of themselves at the hands of the rulers.

When I saw and realised how the follies of the rash and young blood were dragging the country into misery and ruin, my patriotic instinct was once more roused and I began to think of ameliorating the condition of my people. Unfortunately a terrible famine overtook my country at this juncture and the harrowing details of the casualties added fuel to the fire and made me all the more impatient. I often drove down round the city in my motor car to relieve the masses but there were so many standing in need of relief that I did not know how to distribute the little I had and I always had to come back disappointed.

It often occurred to me to call a meeting to consider the situation but the dread of its consequences always prevented me from taking any step in that direction, for supposing I were hauled up, no body appeared to me within reach to afford me the assistance I needed.

In such a conflicting state of mind a lucky thought struck me and I fell to its realisation there and then. I thought

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I might accomplish my object by the latest scientific method. I ordered an air-ship in which I thought I might mount up into air with some chosen friends of mine to consider the situation and where I should be free from the harrassing Police and Magistracy and beyond the pale of the Penal Code.

When I got an air-ship, I invited some of my old associates to help me in my patriotic mission. They all gathered at my place and we were just about to start when a knock was heard at the door and a Police officer, with some papers in his hand, was ushered in. 'What!' asked I tremblingly.

'It is nothing concerning you, sir,' replied the officer politely. It soon transpired that the officer had House-search warrants with him to search the houses of four of my friends. Thus I was obliged to give up the idea and did not dare to recur to it again for fear of being laughed at, and the constant anxiety for the welfare of my country proved too much for my health and I fell ill. So, for some time I kept quiet and had peace.

By this time the session of the Indian National Congress was drawing close and I, as usual, began to receive pressing invitations to join it. Big people from different places wrote to me pointing out that it was a critical period in the life of our nation and the situation required a close study and that my presence was indispensable at the deliberations of the National Congress. By the way, I forgot to tell my readers that I had attended several Sessions of the Congress formerly and was always given a prominent place on the platform. First I hesitated to accept the invitation. The Congress was in bad odours with the Government and I was unwilling to incur the displeasure of the officials by joining it, but at last my patriotism prevailed over baser motives and I consented to attend the Congress.

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But alas ! as I was about to start, I caught a bad cold and though the doctors advised me to proceed, I thought 'Prevention better than cure' and wired my inability to come owing to indisposition. And for a time I thought it best in the interest of my health to give up all thought of my country.

Month after month passed and the horizon of our country instead of becoming clearer grew dimmer day by day. There was a comparative lull in the country and no body dared to raise his voice. I once more became anxious about the welfare of my country. I mustered up all the courage I had and called a private meeting at my own premises " to consider over the situation ". The meeting had only just begun, after the election of the President, when a Police officer entered and desired a dispersal of the meeting. I was taken a bit aback at his sudden appearence and used all my legal knowledge to dissuade him from the task and showed him law on the point that the private meetings could not be thus dispersed; but the officer was obdurate and he told me that he cared little for law or my legal knowledge. He had secret orders from his superiors to disperse the meeting, who he said knew their law much better than I could presume to know. So the meeting was dispersed. The Indian leaders and the Indian Press adviced me strongly to bring a suit against the officer to test the legality of his procedure and I acted up to their advice. Further the officer while dispersing the meeting had gon out of his way and committed "House-trespass". I brougl a separate action against him for damages for Trespass I procured the best legal advice and counsels to conduct the cases and spent money like water which in the end amounted to 30,000 in round numbers. As to the first case, the authorities made short work of it and I soon found out that in some cases the British Law itself explained away as a fiction of law and dropped the matter at an early stage. As to the second case, being a pleader my

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self I was quite convinced of the wrong done to me and went on appealing and appealing against the order of each lower to the Higher Court. The matter lingered on for over two years and at last it was decided by the High Court in my favour and I was awarded Rs. 100 as damages. The Indian Press and the public in general congratulated me on my success and said that the decision would be a valuable piece of judgment in defence of our liberty of speech and would act as deterrent to the officers taking recourse to such procedures but resented that the amount of damages awarded was too small and advised me to prefer an appeal to the Privy Council against the orders of the High Court. But I, in view of the expenses to be incurred thought it prudent to drop the matter there and then. A minor section of the Press commented adversely and said that I had been deprived of a good portion of the saving of my life-long labour for nothing. Had I only spent a like sum on some educational or such like institutions I would have done a work of permanent good to my country. What weight would be attached to such judgments in face of Seditious Meetings Bill already passed and other arbitrary powers that are being daily conceded to the authorities? But I treated such comments with contempt and congratulated myself on having spent nearly the whole of my earning in defending the right of Public speech.

Soon it became clear to me that it was quite useless to work among Indians for India and Indians, since one cannot possibly do that consistently with the thought of personal safety and decided to go to England to ameliorate the condition of the masses.

No sooner I reached England than I threw myself heart and soul into my mission. First I took to addressing British audiences on the miserable condition of my countrymen to rouse the British conscience but, to

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my disappointment, I soon found out that the Englishmen had much of their own business to look after and had had no time to waste in hearing the long tale of Indian misery and one of them was heard saying sullenly "God helps those who help themselves." Having been frustrated there I seriously began to think which way I shall be most useful to my country.

'To bridge the gulf between the rulers and the ruled' appeared to me to be the most crying need of the hour and this I thought could be best accomplished by marrying an English lady. The very next morning I went in search of one and having come across a young lady fell in love with her. To cut the matter short we were married in a church. To some the idea of a Hindu getting married in a church may appear strange but for their satisfaction I may state here once for all that patriotism is the only religion I recognise and possess; and in my spiritual Code India comes first and religion afterwards. The lady was very concise in her demands insisting only on the disposal of my fortune, and asking that the regulation of my family should be entirely in her hands. Her father and brother seemed opposed to this match and would not see and dine with me for a short time, but at present they are all reconciled, and borrow considerable sums of money which my lady very often twits me with when she shows me how kind her relations are to me.

No sooner was the marriage ceremony over than my wife became anxious to leave her parental roof, for there, as she told me, much of her liberty was curtailed and her father could not afford to maintain her on the scale she desired. So we sailed for India. On my way I disclosed to her the laudable and noble object of bridging the gulf between the rulers and the ruled for which I had married her. For a time she kept silent—perhaps she was thinking of the important part she was called upon to play

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in the history of the amelioration of the Indian people—and then heartily sympathised with me and my object and assured me that she would do all that lay in her power to further my object.

We landed in Bombay. She was much pleased with what she saw there and swore that the Indians must be very rich. We left Bombay after a few days and reached home.

She next set herself to reform every room in my house and planted every corner with such heaps of China that I was obliged to move about my own house with greatest circumspection and caution for fear of hurting some of the brittle furniture. She made an illumination once a week to see company, at which time she desired me to be abroad or to confine myself to a room so that I may not disgrace her among her visitants of quality. Her footmen were such beaus that I never cared, rather, was afraid to ask hem any question. She turned out all my old servants. After sometime I represented to her the unreasonableness of the daily innovations which she made in my family, but she told me with a threat that I did not know who she was, and further added that that was the best way of bridging the gulf between the rulers and the ruled and unless I spent money in feasting Englishmen how was it possible on earth for me to ever succeed in my object. Then she took up the file of the Englishman from my table and showed me the several successful attempts that have been made in different parts of the country in this direction by the above means. I realised the soundness of her arguments and assured her in return that I was quite in sympathy with her scheme and that I was quite prepared to spend the last pie I had, for after all that was the only means by which the gulf could be bridged, but what I was surprised at was to be treated thus after such familiarities had passed between us. She clearly gave me to understand that

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she was an English lady and would be treated as was due to her birth and that she would stand no 'native' nonsense. I have some children by her whom she christened with the surname of her family in order as she told me to wear out the homeliness of their parentage from father's side. She also wanted to change my name but I had patriotic motive to oppose her for I did not like the individuality of my race to be merged in.

Our children were trained up from their infancy with so many accounts of their mother's family and they know the stories of all the great men and women it has produced. Their mother told them how her father went to an expedition as a soldier and won laurels in the fields and how her old ancestors and countrymen avenged the treacherous deed of the Black Hole of Tragedy in the battle field of Plassey; and how they always took recourse to fair play and a conscientious open-handed policy in response to the iniquitous and disastrous policy of the perfidious natives. One day I was a little put out at a question of my daughter what my father looked like to have belonged to a ghost (gosh !) family and that I never entertained her with any stories of my family as my mama did. As for my eldest son he was so much spirited by his mother that had he not mended his manners I would have nearly gone to disinherit him. He once even drew his sword on me and told me that he expected to be treated like a gentleman. Upon my offering to correct him his mother stepped in and said that I ought to consider that there was a great difference between his mother and mine.

To complete the story, even my old associates who had worked with me through thick and thin for the country were scared away from my house and never cared to call at mine. My wife, never allowed me but once to attend any political meetings for she would not like to be hissed

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out in her society for my sake and that was when the "Boycott meeting" was held by the Anglo-Indians to request the Government not to permit the Boycott celebration. It is needless to mention that not a single Hindu or National festival was ever celebrated in my family and my house presented more the appearance of a Christian family on Dewali or Holi or Dasehra day than that of an orthodox Hindu family. All my money was spent over over-full and over-fed Johns, Tomsons and my needy relations who had depended on me previously never dared to approach me; and in my list of acquaintances Atkmson and Peters counted much more than Ghoses or Boses. I seldom called on any of my poor Indian friends or relations,

Thus ends the first chapter of my life. I had married her to solve a great social problem and to bridge the gulf between the rulers and the ruled out of mere patriotic motives but here I say that I used to cry often in my life "I long to be single again".

(To be continued.)

Bambhola.

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The Sinister Influences of Theosophy.

Can Theosophy raise India? Can it make the country's pulse throb with renewed animation? Can it make her soul thrill with the inspirations of the heroic, the majestic and the sublime? Such are some of the questions asked by thoughtful men all over the country; for, they are now beginning to see the evil effects of "this absurd and outlandish system of occultism and pseudo-science," and shake their heads in doubt.

Our own answer is in the negative. We are of opinion that Theosophy is proving positively harmful to our interests in more ways than one. Our country is now passing through a great social and intellectual revolution, and we want resolute 'men of action', and not idle, 'metaphysical dreamers', to raise the motherland and assign her a place among the great nations of the world.

But Theosophy seems to be utterly incapable of doing that. Its message to the people of India seems to be somewhat worded as follows:—

"How absurd in the face of your *mortality* is all the sweat and strife of this wicked world, all the petty contention for place and pelf, for power and glory. You are the children of Rishis and Mahâtmas. Your proper province is religion and philosophy. So cultivate metaphysics, study philosophy, practise religion, and be at rest." Or

"Come, worthy sons of Bharata, come,
Possess these shores with me;

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The winds and seas are troublesome,
And here we may be free.

Here may we sit and view their toil,
That travail in the deep;

And joy the day in mirth the while,
And spend the night in sleep."

It will thus appear that Theosophy, like the siren of old, attempts to lull the already slumbering Hindu to sleep; and is utterly incapable of rousing the Indian mind from the lethargy in which it has been buried for long ages. But this is not all. We fear Theosophy might lead to our further demoralisation, degeneration and decay; for, there is in it a potent germ of evil which, in course of time, if unchecked, must paralyse all national spirit and nip all manly activity in the bud. We now proceed to enquire as to what is the basis, or, in other words, what are the sources from which Theosophy is derived.

Theosophy freely borrows from Judaism, Christianity, Buddhism, Zoroastrianism, Hinduism, Mahomedanism, Kabala, Tantra and "from a hundred other false beliefs and superstitions". For, if you analyse Theosophy, what do you find? One-third Christianity, one-third Buddhism, one-sixth of Zoroastrianism, Hinduism and Mahomedanism, and one-sixth of "necromancy and pseudo-science."

Now can such a miserable hotchpotch of so-called religion and philosophy, of Kabala and superstition, of magic and mysticism, which may fitly be compared to the cauldron of the witches in Shakespeare's Macbeth, ever raise a people or inspire them with hope or enthusiasm? No, never. We are now entering upon a period of our history when clouds and darkness appear to roll away and a new morn seems to break upon the nation. At this juncture we want brave and energetic men with "souls of fire," not idle, "metaphysical dreamers" with "souls of

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clay," to steer the barge of Aryavarta, and bring it safely to the haven of peace and prosperity.

But we fear that those who have fallen under the sinister influence of Theosophy are lost for ever, for, they are miserably dwarfed in their growth and can never hope to rise to the full height of their stature. "In this elaborate tangle, the moral ego is submerged, the will power crushed and destroyed, and the freedom of thought and action nipped in the bud." And what but decay can come to a nation of such invalids ?

Theosophy, to our mind, is the most ingeniously perverse system of religion—if religion it can at all be called and holds within its bosom potent germs of a most virulent and fatal but slow poison. As such it can only disintegrate and degrade and must in the long run convert the mild Hindu into a good-for-nothing fellow, superstitious, cowardly, idle and unenterprising. Not even the ruler of Pandemonium could have devised a more ingenious system for the confusion of the silly Hindu!

Theosophy is equally incapable of building the national character for it is the fruitful parent of hypocrisy and changes its policy with every breath of wind that blows. Besides this, it is a horrible mixture of theism, pantheism, polytheism, atheism, agnosticism, mysticism, witchcraft, superstition, free-thought, sense and nonsense; and, settling like a foul mist on the goodly promise of the land, it threatens to close up the fair buds of hope ere they are fully opened. Alas, that such a blight should have fallen on so fair a land !

No, Theosophy is not wanted for Aryavarta. It is not wanted because it comes into conflict with the new ideal of a united India, because it throws obstacles in the way of our moral and material advancement by diverting the attention of our youth from the field of action, because it turns the adolescent consciousness into

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a moral atrophy of uniform submission, and last but not the least, because it places our young men under the influence of " necromancers and miracle-mongers ".

No, the Hindus don't want foreign priests or priestesses; and Mrs. Besant in her attempts to teach them religion and philosophy is simply carrying coals to Newcastle. They already have more than what she can give them. And they don't want either her 'new religion, or her 'sublime philosophy' These she had better keep for the use of her own kith and kin beyond the seas. They badly need her 'divine wisdom'. Let Mrs. Besant first clear the Augean stables of the West. Let her first sweep the dirt that is fast accumulating in her own island-home. She need not trouble herself about the Hindus. They can take care of themselves.

There are people who hold the opinion that Mrs. Besant is a highly patriotic lady and that her main object in spreading Theosophy in India is to keep the Hindus in leading-strings by giving them " an overdose of mysticism and metaphysics " and thus render them utterly incapable of heroic and manly effort for the helping of their race. We do not go so far as that. But it is our firm conviction and belief that Theosophy carries in its bosom a subtle poison which must kill all national spirit and ultimately give the Hindu community a blow from which it would be difficult to recover. For, by common opinion, Theosophy is gradually undermining the moral courage of those that have fallen under its sinister influence and converting them into worthless ".drones and dummies " of an eminently unpractical type.

Theosophy is the *siren* of to-day. Outwardly she looks calm and innocent. But she is supremely cunning and entices the unwary to destruction by sweet smiles and lures him away to the dance that ultimately digs his grave. Beware the Temptress!

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And the Theosophist is the lotos-eater of the present time. Superstitious, cowardly, idle and unenterprising, he has practically retired from the field of action and wastes his precious moments either in "counting the superphysical planes" or "holding communion with the dead" A congenial occupation to be sure when the house is already on fire!

Children of Aryavarta, beware! Theosophy is neither religion nor philosophy. It is rank atheism. It has already unsettled the beliefs of many a pure-souled Hindu youth and its subtle poison is now gradually working its way into the veins of the Hindu community itself through the subtle medium of the C. H. C. But thoughtful men are now beginning to rub their eyes and see. And one of the reasons why the Central Hindu College of Benares has ceased to command the confidence, and consequently the support, of a large section of the Hindu public, is that it is conducted by Christian and Parsi Theosophists who know nearly as much of real Hinduism as the Greenlanders of the Koran or Dr. Cook's Eskimos of the Old Testament.

It should also be remembered that the institutions working under the influence of Theosophy can never be the nurseries of a self-respecting nation. They can only bring shame, humiliation, degradation and decay in their train. They can only emphasise our own incapacity and worthlessness all the more. For, nothing can better show the degraded state of the Hindu community of to-day and the bitter humiliation of the entire Hindu race than the fact that they now sit at the feet of foreigners to take lessons in the 'Gita,' and the 'Upanishads' to the utter neglect of their national teachers and preceptors? What a sight we here have for Gods and men to see! India is surely to be pitied, for always taking her worst enemies to be her only friends!

Let us look next at the education of our youth as it is conducted under the control and guidance of the

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Theosophist. Having caught the Hindu lad, young and inexperienced, he brings him up on "a mental and moral nutrition of theosophical fraud and falsehood", ultimately transforming him into "a worthless bundle of absurd beliefs and superstitions," and thus rendering him utterly incapable of any sustained patriotic endeavour for the helping of his race. Having thus killed all freedom of thought essential to efficiency and independence and destroyed real individual character in the course of this so-called education, he fills up the vacuum with the mental *virus* which inoculates the character to produce the kind of creature easily led by the nose.

Now this is but a detail in the great scheme of Theosophy in India which attempts to destroy what it may not control, and tries to nip in the bud all ideas of freedom and independence. For these reasons, we have grave doubts about the *moral* basis on which the C. H. C. is founded and worked; and we fear that the public money is wasted away and the young generation hopelessly crippled and decimated day by day.

One word more and we have done. Institutions, which have a sinister and anti- national object in view, put on a considerable amount of disguise, and simple people are therefore liable to be caught napping. But we must be on our guard for the future. We must first test the man or institution to whom we entrust the intellect and character of our youth, the faculties on which depends the direction of the energy essential to individual and national progress.

Our last word is meant for Mrs. Annie Besant, the High Priestess of Theosophy. You, madam, are engaged in a thankless task. The Indian patriot sees little to cheer him in the spread of your "divine wisdom" in this country. He thinks, and rightly too, that your Theosophy is unsuited to India, that here at least it can only disintegrate and degrade, and nip in the bud all healthful and expansive

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energies of the Hindu community, which you have been pleased to take under your special care and protection. For you must very well know that Matthew Arnold's hackneyed lines—

> " The east bowed low before the blast,
> In patient, deep disdain;
> She let the legions thunder past,
> And plunged in thought again,"—

are now completely out of date; and to plunge in thought is the last thing that the mordern Hindu youth now thinks of doing.

You, of course, try to strip off his clothes and make him meditate, in the jungle, on the monistic or the dualistic nature of the soul, the origin of the world, or any of those mystic ' Mahatmas ' with whose help you seek to confound the simple Hindu mind. You try to convince him that :—

> The East is East, and the West is West,
> And never the twain shall meet.

But he has tasted of the forbidden fruit, and refuses to be guided by you.

Besides this, you bring nothing new to the Hindu, nothing which he did not already know; for your whole teaching may be summed up in a sentence as follows:—

" You and the whole world are ' illusion ', and not till you can divest yourself of your ' ignorance ', can you gain ' deliverance ' from an endless succession of weary rebirths or enter by absorption into Nirvâna. Circumstanced as you are in this world, what have you got to do with history or politics, government or social progress, education or reform. Or, in other words, " since this world does not really matter, why worry yourselves about government and politics." This, at least, is the teaching contained in your

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well-known pamphlet entitled " The Place of Politics. in the Life of a Nation."

You of course desire that the Indian should not be imbued with the ideas of great political visions and aspirations; but the likelihood of success in this matter is as futile as the attempts of the Danish King of old to rule the waves. Keep, therefore, your grand-motherly advice to yourself. It is not needed here. Also keep to yourself your universal brotherhood which is a sham, a delusion and a snare. It has no attraction for us. It has lost all charm with us. It has been weighed in the balance and found wanting.

A Nationalist.

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Some characteristics of Kalidasa's Poetry.

"The beauty of Kâlidâsa's poetry," says an eminent critic,* "lies in its naturalness and simplicity. His style is chaste, his descriptions true to nature; his delineation of character minute and faithful; his similes apt and appropriate; and his manner graceful and commanding." Dr. Macdonell, speaking of Kâlidâsa's Ritusamhara or "Cycle of the Seasons," in his History of Sanskrit Literature, observes:—"That little work, which consists of 153 stanzas in six cantos, and is composed in various metres, is a highly poetical description of the six seasons into which classical Sanskrit poets usually divide the Indian year. With glowing descriptions of the beauties of nature, in which erotic scenes are interspersed, the poet adroitly interweaves the expression of human emotions. Perhaps no other work of Kâlidâsa's manifests so strikingly the poet's deep sympathy with nature, his keen powers of observation, and his skill in depicting an Indian landscape in vivid and glowing colours." Dealing with our author's plays, the same writer further remarks:—"The richness of creative fancy which he displays in these (dramas) and his skill in the expression of tender feeling, assign him a very high place among the dramatists of the world. The harmony of the poetic sentinent is nowhere disturbed by anything violent or terrifying. Every passion is softened without being enfeebled. The ardour of love never goes beyond aesthetic bounds; it never maddens to wild

*Prof. Weber

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jealousy or hate. The torments of sorrow are toned down to a profound and touching melancholy. It was here at last that the Indian genius found the law of moderation in poetry, which it hardly knew elsewhere, and thus produced works of enduring beauty. Hence it was that Shakuntala exercised so great a fascination on the calm intellect of Goethe, who, at the same time, was so strongly repelled by the extravagances of the Hindu mythological art."

It will thus be seen that the principal charactersitics of Kâlidâsa's drama and poetry are his naturalness and simplicity, his felicity of expression, his tenderness of feeling, the melody and dignity of his verse, his deep sympathy with Nature and her loveliest scenes, his marvellous power of delineating human character, his deep human interest, his originality of conception, his wonderful command of language, his intimate knowledge of the human heart, his wide range of imagination, the beauty and appropriateness of his similes, the soft celestial rosy hue of his pictures, his tender pathos, and his complete fulfilment of poetic intentions.

We will now take up each of these characteristics for separate treatment and give illustrations from the original where necessary.

1 Naturalness and simplicity.

Great poets are always natural and simple. Such was Vâlmiki, "the Morning Star of Song." Such again was Homer, who sang the glories of the ancient Hellenic race; and Virgil, the bard of the Eternal City. Equally natural and simple were Firdausi, Dante, Chaucer, and Shakespeare.

And Kâlidâsa is loved and admired because he is simple and natural, fresh aud original. In fact, he is the only Indian poet who has attained to the old Athenian

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ideal of beauty without extravagance. Perfect clearness is another allied characteristic. We are never under a delusion regarding the poet's meaning; and we enjoy his poetry as we enjoy the commonest things of the earth.

Here is an illustration:—

शशिना सह याति कौमुदी
सह मेघेन तडित् प्रलीयते ।
प्रमदाः पतिवर्त्मगा इति
प्रतिपन्नंहि विचेतनैरपि ॥
(कुमारसम्भवम्)

How simple! How natural! How pathetic!
Again,

श्यामास्वङ्गं चकितहरिणीप्रेक्षणे दृष्टिपातान्
वक्त्रच्छायां शशिनि शिखिनां बर्हभारेषु केशान् ।
उत्पश्यामि प्रतनुषु नदीवीचिषु भ्रूविलासान्
हन्तैकस्थं क्वचिदपि न ते चण्डि ! सादृश्यमस्ति ।
(उत्तरमेघः)

And again,

पातुं न प्रथमं व्यवस्यति जलं युष्मास्वपीतेषु या
नादत्ते प्रियमण्डनापि भवतां स्नेहेन या पल्लवम् ।
आद्ये वः कुसुमप्रसूतिसमये यस्या भवत्युत्सवः
सेयं याति शकुन्तला पति गृहं सर्वैरनुज्ञायताम् ॥
(अभिज्ञानशाकुन्तले)

What a rare combination of beauty and simplicity of expression we have here! What freshness of conception and delicacy of sentiment! "Surely, poets are beings whose souls are more finely attuned to beauty than those of others, and who think and feel and write in a manner which is beyond other men." In other words, they are inspired.

2. *Felicity of expression.*

In the works of great masters like Vâlmiki, Kâlidâsa and Bhavabhuti, matter and manner always go hand in

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hand, and beauty and mleody of verse are invariably found combined with nobility of conception and delicay of thought. In inferior poets, however, matter is always sacrificed to manner and *viceversa*. We have in their numbers a mere cloud of words, which illustrates the truth of Pope's well-known lines.—

"Words are like leaves; and where they most abound much fruit of sense beneath is rarely found." Or they sacrifice manner altogether. But Kâlidâsa is entirely free from these defects. In his plays and poems, matter and manner go together; and his verses exhibit a perfection of art which is possessed only by "a few great geniuses in the realms of divine Poetic Art."

We will give an illustration:—

क्लमं ययौ कन्दुकलीलयापि या
तया मुनीनां चरितं व्यगाह्यत ।
ध्रुवं वपुः काञ्चनपद्मनिर्मितं
मृदु प्रकृत्या च ससारमेव च ॥

What a marvellous combination of thought and expression we have here!

3 Tenderness of Feeling.

Tenderness of feeling is one of the principal characteristics of our author. "He renders perfectly the changing moods of lovers, their yearnings for each other, their bliss in union, their misery in separation, and the emotions which result from the first shock of real love". But his pathos is tender and soul subduing, never voilent or tragical; and humanity shines in every passage of the Meghaduta, Raghuvansha and Shakuntala. In fact, Kalidasa leaves untouched the deeper emotions of the human heart. Perhaps his own tenderness of feeling checked him; perhaps the rules of poetic art prevented him from doing that. For, we do not find in his characters the melancholy of Hamlet, the mad-

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ness of Lear, or the misanthropy of the Timon of Athens. In him everything is subdued and according to rule and the feelings that he appeals to are generally easy to understand and common to all. This is the moderation— the golden rule— of great geniuses. Here is a fine specimen of this kind of golden poetry.

अन्तर्हिते शशिनि सैव कुमुद्वती मे
दृष्टिं न नन्दयति संस्मरणीयशोभा ।
इष्टप्रवासजनितान्यबलाजनस्य
दुःखानि नूनमति मात्र सुदुःसहानि ॥
(अभिज्ञानशाकुन्तले)

Who can sufficiently admire the beauty, the delicacy, the pathos and the tenderness of feeling contained in the stanza quoted above !

4 Melody and Dignity

Kalidasa is also one of our greatest masters of melody. The sweet, clear note of singing that one finds in the Ritusamhara or the Meghaduta is simply enchanting. When the poet is at his best, one seems to hear " the whole song warbling through his spirit as a bird's ".

But this is not all. In the best of his plays and poems, notably the Shakuntala, the Meghaduta and the Raghuvansha, the outward form is as perfect as the inward music is all pervading; and the matter and manner are in complete concord and harmony.

Professor Wilson, speaking of the Meghaduta, observes :— " The metre combines melody and dignity in a very extraordinary manner, and will bear an advantegeous comparison in both respects with the best specimens of uniform verse in the poetry of any language, living or dead" We will not make any quotations here. We cite the Meghaduta itself as an illustration. The march of the poem is grand and majestic. " It dashes along like the racing

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billows of the sea. It swells into fulness like the tide; and the ocean-roll of its rhythm majestically moves on from the begining to the end ".

5 Sympathy with Nature.

Kalidasa's representation of nature is linked with his representation of man; and his descriptions of nature and her varied scenes are invariably associated with human feelings and human affections. In other words, nature is inwoven with the thoughts and feelings of humanity.

And it is this power of forging together nature and man that adds emotion to poetry and makes it so lovely and so enchanting; for, " fine landscape-painting and fine figure-drawing alone are not enough to make a fine poem. Human interest and human passion must come in to make it what it ought to be ".

And Kalidasa seldom paints nature without man. True lover of nature as he was and a great artist, he scrupulously avoided the crowning fault of Bhavabhuti's descriptive poetry— " the unmitigated, merciless description of nature, trickling on for thirty or forty lines at a stretch without one touch of human interest ". Kalidasa also believes that there is a soul in nature which sympathises with man and shares all his joys and sorrows. His descriptions are therefore full of pathos and tender feeling.

And this characteristic of Kalidasa's poetry— this grouping of nature round the feelings and affections of men and women— is best illustrated by his Ritusamhara or " Cycle of the Seasons ". In this marvellous poem most of the similes are drawn from women; but each comparison fits at every point; and the things in nature which are used to illustrate these comparisons are not only described with extraordinary accuracy, choice and truth, but with such wonderful nicety that a skilful painter might paint

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from point to point what the poet has conceived and delineated. And nature is here made to reflect human feeling. "Vision after vision of nature, each of a greater beauty and sublimity than its predecessor, succeeds one another, and each of them is fitted to a corresponding exaltation of the emotions of the human soul".

We cite our poet's *Sharadvarnanam* in the "Cycle of the Season" as an illustration. The Yaksha's message to his distant bride in our author's Cloud Messenger" is also full of the tenderest sentiment where nature is made the reflection and illustration of a love-lorn human soul.

6 *Delineation of Character.*

Kalidasa is a perfect master of *characterisation.* His characters are fully as broad and human as those of Shakespeare; and he is "pre-eminent among Indian play-wrights for the distinctively dramatic qualities of vigour, life and action". His 'Shakuntala' is a magnificent play with well-drawn characters, and many poetic beauties of a high order. His Vikramorvashi' displays marvellous skill in character-painting and in giving effective expression to depth and force of passion; And his Malavikagnimitra is a fine specimen of a mild and delicate handling of human charcter.

Kalidasa's heroes are Dushyanta, Pururavas and Agnimitra; his heroines, Shakuntala, Urvasi, and Malavika. The number of minor characters is very considerable. But chief among them are Mathavya, Kanwa, Sarvadamana and Priyamvada. They all belong to the drama of Shakuntala, which by common opinion, is the best of our author's plays in point of *characterisation.* We will now briefly sketch the characters of Kanwa, reserving others for separate and special treatment.

Kanwa.

The character of the saintly Kanwa, the foster-father of Shakuntala, is admirably delineated. Whenever we

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think of the sage, it is always in his paternal character; and all the interest which he excites turns upon his situation as the foster-father of the heroine. Every circumstance in which he is placed, every sentiment he utters, has a reference to her and he is represented throughout the whole of the Fourth Act of the play, in which he is first introduced to us, as constantly ministering to her happiness and welfare. How full of nature and truth, for instance, how full of poetry and pathos, is the hermit's grief on the eve of Shakuntala's departure for her husband's home.

यास्यत्यद्य शकुन्तलेति हृदयं संस्पृष्टमुत्कण्ठया
कण्ठः स्तम्भित वाष्पवृत्तिकलुषश्चिन्ताजडं दर्शनम्
वैक्लव्यं मम तावदीदृशमिदं स्नेहादरण्यौकसः
पीड्यन्ते गृहिणः कथं न तनयाविश्लेषदुःखैर्नवैः ॥

And as the time of separation draws near, the whole grove seems to share the anguish of his heart. "In sorrow for her loss, the herd of deer forget to browse; the peacock on the lawn ceases its dance; the very trees around shed their pale leaves, like tears upon the ground."

(Monier Williams).

Then how full of paternal regard and affection is the hermit's advice to the departing Shakuntala'.

शुश्रूषस्व गुरून्कुरु प्रियसखीवृत्तिं सपत्नीजने
भर्तुर्विप्रकृतापि रोषणतया मास्म प्रतीपंगमः
भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी
यान्त्येवंगृहिणीपदं युवतयो वामाः कुलस्याधयः ॥

But the full display of the sage's magnanimous soul, of his saintly purity and his tenderness of feeling is skillfully reserved for the last.

अर्थोहि कन्या परकीय एव
तामद्य संप्रेष्य परिग्रहीतुः ।
जातो ममायं विशदः प्रकाम्
प्रत्यर्पितन्यास इवान्तरात्मा ॥

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Kanwa is not only a lover of his own kind; his sympathies are wider far. His large heart is prompted by feelings of love and compassion for all that lives and moves. He is a saint from whom there rays out so strongly the spirit of sympathy and benevolence that the living things of the fields and forest follow him wheresoever he goes. The wild beasts of the jungle hurt him not. He walks unharmed among snakes and venomous reptiles. Birds come and seek refuge in his arms. The timid deer eat out of his hands. His paternal care and affection are equally shared by the plants and creepers of the hermitage. In fact, he is the friend of all, the protector of all, and his gentle heart throbs with sympathy for all that lives and breathes.

Kanwa is an amiable character. Like Shakespeare's Prospero, whom he so closely resembles, he is an embodiment of wisdom, piety and benevolence. "His manners convey an impression of serenely wise goodness and self-centred detachment from the material interests of life.

Indeed he carries this detachment too far, devoting himself wholly to calm contemplation and intellectual pursuits, "apart from the world's ignoble strife" and remote from the haunts of worldly men.

And yet Kanwa is not a colourless, passionless character. His attachment to Shakuntala, his joy in the happiness of her union with Dushyanta, his emotion at parting from his child, are all strong feelings which betray the intensely human elements in the divine composition of the man. And strong indeed must have been his resentment against Dushyanta when he, under the spell of a curse, repudiated his darling Shakuntala. But he is too good to indulge this passion by avenging himself.

And in this respect, he is superior to Prospero who permits the raising of a storm to confound his enemies.

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To Kanwa, however, revenge is only "a wild justice," which does no good to the doer—nay, often times proves harmful and derogatory—since it is a breach of self-control, which is the highest attribute of man.

And Reason tells Kanwa "that the rarer action is in virtue than in revenge"; and as a wise man he obeys the voice of Reason, subdues his lower self, and forgives the man who injures him and his child.

This elevation above the petty personal motives of life, to which Kanwa has attained by self-mastery, by *yoga*, and by the pursuit of lofty ideals, makes him an extraordinarily impressive character; and "a sort of divinity seems to hedge him round", which makes him not only venerable and attractive but at the same time "awe-inspiring and sublime."

An Admirer of Kalidas.

(*To be continued.*)

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VIEWS AND REVIEWS.

We have received the "First Annual Report of the Seva Sadan Society" of Bombay, which is doing excellent social, medical and educational work for the poor of the Southern Presidency. The society has established branches at Ahmedabad, Surat, Poona and other places, and the distinguishing feature of the movement is the noble, philanthropic work done by ladies of all classes, without distinction of creed or caste. Among the chief workers are Hindu, Mahomedan and Parsi ladies and gentlemen; and although the institution is only an infant, it is a veritable "infant Hercules" and augurs well for the future. We will now make a few quotations from the Report to show the nature of the work the Sadan is doing. A philanthropic lady worker writes:—

"A poor old widow of 60 or 65 was a cook in a family; the head of the family died, and her services were dispensed with. She had two sons. One died. The other turned out to be a very bad man. Poor soul! she now begs from house to house and from shop to shop. Her clothes are all tattered. I took her home, and gave her some of my own clothes, and I am going to help her with one rupee a month. If my mother would only permit, I would keep her with me and feed her."

Another sister of the society writes:—

"A very poor woman with three children is living in K..... Her husband used to earn Rs. 20 a month, but has recently taken to drink. He was so disorderly that he has been sent to jail by the Police. The wife has scarcely got out from confinement, and the new born babe is very poorly. The landlord has driven her out because she has not paid the rent for two months. I wish to put her in a house, give her food and clothing to last for a month and then to make her work."

So much for social service.

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The Socicty is also doing good work for sick people. The Sadan Dispensary which was opend in September 1908 treats a large number of outdoor patients; and the Female medical ward is very successful.

But the noblest piece of work which the Seva Sadan has done and is doing is the educational. The first term of the Training Institute commenced on Nov. 9, 1908; and as many as 21 lectures were delivered during that term. All the lecturers were ladies.

"Besides these general lectures," says the report, "which were open to the public, there were special lectures delivered, twice a week, to a class of grown up ladies, on each of the following subjects.

First Aid–By Dr. Hilla Banaji Batlevala, L. R. C. P., L. M. S.
Nursing—By Dr. Kashibai Nowrange, B. A., L. M. S.
Physiology--By Dr. Manakbai Temkariwala, L. M. S.

There are also classes for teaching languages to married and other ladies, not likely to attend any other schools. At the same time knitting and needle-work are not neglected.

Now all this is being done for the poor as a labour of love and the only reward that the noble workers can expect is the approbation of their own conscience coupled with the blessings of the most High.

And as every good work receives the blessings of God, two gentlemen of high position have already volunteered their services and are working hard for the Seva Sadan Society. One of these is Sardar Jogendra Singh, the well known writer of two fascinating Indian Romances and the other Nawab Zulfikar Ali Khan, a philanthropic Mahomedan gentleman of wide repute.

Sardar Jogendra Singh has already thrown himself, heart and soul, into the work of this benevolent institution. He writes:—It is about 2 years ago that Mr. Malabari spoke to me of his great scheme of Seva Sadan or a Home of Service. The nobility of the idea appealed to me and my friend Nawab Zulfikar Ali Khan, and we made up our mind to do our best to popularise this noble and most uplifting ideal of devoted work in the service of humanity. Who can measure the infinite possibilities of a scheme which could anite a Hindu, a Mahomedan, a Sikh and a Parsi to work in

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harmony for the realisation of a great ideal? In a country like India, full of narrow creeds and still narrower vision, the Seva Sadan Scheme proclaims the dawn of a new day. The Sadan is to be a home of service; it recognises no creeds, no limits; its creed is to serve; its ideal is to uplift and to broaden the life of the Indian people.. A scheme like that of the Seva Sadan cannot be defined; it can spread out in innumerable branches, carrying life and love, light and brightness in all the spheres of life. For the present, the idea is to have a place for training ladies as workers, nurses, teachers, and missionaries, and to provide for them a home to serve as a centre of work."

He has also collected large sums of money to keep the institution going and considerably popularised it among the gentry and the nobility of the land. We will make one more quotation from the Sardar Sahib's correspondence. He writes: " As I happened to be in Simla I waited on Her Excellency, Lady Minto and explained the object of the scheme. Her Excellenoy was very much pleased with the idea, herself subscribing 500 rupees, and expressing strong wishes for its success, thus showing the great sympathy and keen interest which Her Excellency and Lord Minto feel in all that concerns the well-being of India. Owing to diverse engagements, we were not able to start till May last when Nawab Zulfikar Ali Khan joined me at Delhi. We visited the Raja of Awagarh in the Agra District, who, with his usual generosity, promised to do his best; but alas! he has gone the way of all mankind, and his sons are still minors. The Raja has left 10 lakhs for a Rajput College, and would have done all that he could for the Seva Sadan. From Agra, we passed on to Abu, where most of the ruling chiefs of the Rajputana states were to be found. H. H. The Maharaja of Bikaner, H. H. The Maharaja of Jodhpur, H. H. The Maharaja of Kishngarh, H. H. The Nawab of Tonk, and all the other chiefs were very kind, and spoke of our scheme with great enthusiasm. H. H. The Maharaja of Bikaner heading the list with a second instalment of 5000 rupees; H. H. The Maharaja of Jodhpur giving another 4000; and the Nawab of Tonk and the Maharao of Dungarpur giving Rs, 1000, each, as first instalments. The Hon'ble Col. Pinhey and all the other political officers were very kind, and we hope that, when we visit Rajputana again, the question of financing the Seva Sadan will be finally settled. From Abu we came to Indore, and placed the matter before the Council; and the prime minister,

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one of the best and ablest workers that we have ever come across, promised to send us a donation. H. H. The Maharaja of Katah, a fine type of a Rajput prince, expressed his sympathy and promised help. From Indore I had to return home; but, I hope next winter, to go out again, and explain the scheme, which has only to be explained to receive full sympathy and approval." May God bless the Seva Sadan Society and its philanthropic workers!

We have received with thanks from the enterprising publishing firm of Messrs Ganesh & Co., of Madras, a copy of their recent publication entitled "The Trumpet Voice of India". In this volume are brought together the speeches made by our illustrious countryman, Babu Surendra Nath Banerjea of Calcutta, during his recent visit to England as the Indian delegate to the Imperial Press Conference.

The booklet will be found of great use by all who are interested in Indian politics, and the rising generation will draw ample inspiration from its pages. As regards the service done by the great patriot and orator, we can only say that it is unequalled. No public man of our generation has done so much for the uplifting of India and the helping of the race. The nature of the work done by Mr. Banerjea will best appear from the following quotations we make from the pamphlet before us:

Defending the Indian Press from Lord Cromer's "historic attack", he said :— I am sorry to interpose with some observations which may not appear to be very pertinent to the question we are just considering; but an invitation was extended to us— I will not use the word challenge—by Lord Cromer that we should say whether in our opinion the anarchical developments which have recently taken place in Bengal are due to the irresponsible utterances of a certain section of the Indian Press. Sir, to that query, to that question, my answer is an unqualified and an emphatic "no". I will not defend what has been said in the Press. I say to my brother journalists gathered from all parts of the Empire—let me put this question to them. Are they prepared to defend everything tn the Press— on questions of public importance ? Are we an infallible body ? Do we not commit great and gorgeous mistakes which we have reason to deplore to the end of our lives ? I am not here to defend the irresponsible utterances which unfortunately have found a place in some of the Indian newspapers. But, sir, let me say this,

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that some of these newspapers form a very insignificant minority; their circulation is limited; their hold upon the people is circumscribed. Let me not for one moment be understood as standing up here in justification of these anarchical developments. I express the sense of my province, of the better mind of Bengal and of India, when I say that we deplore these anarchical developments; we have condemned them in our columns with all the emphasis we can command. They are in entire conflict with those deep-seated religious convictions which consciously or unconsciously govern our every day lives. And without offence may I be permitted to say that anarchy is not of the East, but of the West. It is a noxious growth, which has been transplanted from the West to the East, and I hope and trust that under the salutary and ameliorating treatment of Lord Morley these anarchical developments will be utterly crushed out ".

Addressing Indian students at the New Reform Club, after the foul assassinations of Sir Curzon Wyllie and Dr. Lalkaka, Mr. Banerjea said :— "We are Orientals wedded to the loftiest traditions of morality. We remember, and we remember with pride, that India has been the home of the highest ethical conceptions; that she has been the cradle of some of the great religions of the world which have played so prominent a part in determining the character, ideals, and aspirations of so large a section of the human race. According to our ideas murder is murder— no matter what may be the determining motive, no matter by what specious plausibilities it may be sought to be justified by any apostle of the new principle of morality. The dominating principle of all religion is the great truth which the Hindu sage taught 500 years before the birth of Christ, and the moral and ethical domination of that sage's teachings extends to this day over three-quarters of the human race. Our principles, our instincts, our deepest religious convictions are all associated with the maintenance of law and order, and these bright considerations of religion have imposed upon us the obligation to denounce lawlessness and violence ".

The two quotations we have made above will, we hope, give our readers some idea of the good work done by Mr. Banerjea while sojourning in the land of our rulers. " Handsome is that handsome does ".

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THE MESSAGE OF THE EAST

BY

DR. ANANDA K. COMARASAWMY, D. SC.

This is a remarkable production. In this little book of 50 pages, the learned Doctor deplores the causes that led to the decline and fall of India; and among these causes, the chief cause, says he, was the decay of the fine arts, particularly painting and sculpture. He says: " Go into a Swadeshi shop—you will not find the evidences of Indian invention, the wealth of beauty which the Indian craftsman used to lavish on the simplest articles of daily use, the filmy muslins or the flower-woven silks with which we use to worship the beauty of Indian women, the brazen vessels from which we ate and drank, the carpets on which we trod with bare feet or the pictures that revealed to us the love of Radha, or the soul of the eternal snows. You will not find these things, but you will find every kind of imitation of the productions of European commerce, differing only from their unlovely prototypes in their slightly higher price and slightly inferior quality ". He further says:— Look round about you at the vulgarisation of modern India— our prostitution of art to the tourist trade— our use of the Kerosine tins for water jars, and galvanised zinc for tiles— our caricature of European dress— our homes that can only be described as something between a barrack and a suburban villa, furnished and ornamented in the style proverbial of sea-side lodging houses, with cut glass chandeliers, China *clags* and artificial flowers- our devotion to the harmonium and the Gramophone— these things are the outward and damning proof of " some mighty evil in our souls".

But Dr. Coomarasawmy is not an out-and out pessimist. He hopes that India can yet rise and take her place among the great nations of the world. And the remedy he suggests is the revival of " Fine Arts " by the Indians themselves without extraneous aid

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or inspiration. " Leave off asking Government ", says he, " to revive your arts and industries; all that is worth having you must and can do for yourselves; and when you have achieved all that you can do, no Government would refuse to grant you the political rights you desire, for the development of your artistic faculties will give back to India the creative force her people have lost. It will infuse into all your undertakings the practical sense and power of organisation which are now so often wanting ".

The Doctor further says that an artless nation is a lifeless nation; and his exhortation to his countrymen is certainly hopeful and inspiring. " Therefore I say, awake while there is time. Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted ? And even if you persist in believing that everything European is fair and everything Indian barbarous, yet remember that the highest ideal of nationality is service. You will be judged, not by what you successfully assimilate, but by what you contribute to the culture and civilisation of humanity. Not merely is it impossible for you to reproduce (you can only caricature) the outward forms of Western civilisation, but it is a mistaken aim. In the lofty words of Shri Krishna— "Better is one's own duty, though insignificant, than the duty of another, even though performed with brilliance ".

Lastly, he sums up his ' Message of the East ' in the following significant words :— " The art which arouses sensuous pleasure only is limited in time and space. True art, by " unveiling and interpreting the innermost being of this whole world ", transmutes the momentary into the universal and awakens in us an inexplicable and indescribable emotion— we are lifted above and out of ourselves. In a disinterested and selfless contemplation of the sublime, freed from individual desire or fear, we attain a momentary *Samadhi*, from which we again awaken to the ' hard facts of the real ' world. But we can never forget these moments in which our Self has been forgotten, when we have stood for a moment apart from the ephemeral and unreal things of time and space. It is by these experiences that our Self is realised and widened, praising what is beautiful, we receive it into our souls, and nourished by it, becoming worthy and good men; knowing by such intimations of immortality that the goal of our existence is to be sought beyond the limitations of empirical experience, in a freedom from the bonds of the individual self, the

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sense of I and my. These things are the message of the East". Altogether the book is worth reading; and we congratulate Messrs. Ganesh & Co., the enterprising publishers of Madras, on the excellent booklet they have brought out. It is full of patriotic sentiments and is likely to rouse Indian genius to activity, which, according to the author, will prove a panacea for all the ills we are suffering from just at present.

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WHY I AM NOT A CHRISTIAN.

Mr. P. Venceto Rao, one of the foremost and most cultured Indian literary men, contributes a learned, interesting and well written article on the above subject to the September number of the " Fortnightly Review ". The article is a closely reasoned indictment of Christianity and bears evidence of deep scholarship, extensive reading, and wide culture. At the very outset the learned writer thus sets forth his indubitable claims to speak on the subject :–

Born a Hindu and bred a Hindu, I was brought, at an early age, under European influences, and my debt to western culture is very great. My first acquaintance with the language and literature of England was gained at a missionary school. In maturer life I have had the advantage of spending several years in Great Britain. I have also visited France, Italy and Germany; and I think I may say I have read most of the books produced by the great writers of these countries and yet I remain a Hindu to the scandal of some of my Christian friends of proselytising tendencies ".

He then takes the fundamental doctrines of Christianity *seriatim* and mercilessly exposes their absurdity. Speaking of the account of creation given in the Old Testament he says :

It represents to us that in the beginning the earth was a formless watery waste, until the spirit of God moved upon it and the Divine fiat went forth, " Let there be light : and there was light, and God saw the light that it was good : and God divided the light from the darkness. And God called the light Day, and the darkness he called Night; and the evening and the morning were the first day. "

Of course, this theory that the origin of all things was in water is old enough, and by no means peculiar to the Hebrews. But we

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know that it is quite false: we know that "in fluid heat this earth began", as a molten incandescent mass, irradiated by the sun and other heavenly bodies far vaster, which the writer of the first chapter of Genesis supposed not to be in existence when Day and Night were created: we know, too, that Night is merely the shadow of the earth, which as it circles round the sun, is thrown into shade by its own apacity. Having given this account of the origin of light and darkness, of day and night, the Hebrew writer tells us that the work of the second day of creation was the construction of a firmament, of which he conceives as a dome-shaped roof, arching over the waste of water beneath, and having above it another great supply of water; a sort of reservoir from which rain should afterwards descend. We know that this supposed solid structure of the firmament is an optical delusion, that it has no existence. The creative work of the third day is the gathering together of the terrestrial waters into oceans and seas, and the appearance of dry land, with trees and vegetation: of the fourth, the placing of light in the supposed firmament, the greater light to rule the day and the lesser light to rule the night: to which were added, as supplimentary luminaries, the stars! He made the stars also. "On the fifth day the fish and fowls are brought into being, and on the sixth the various other species of animals and Man who is to have dominion over the whole creation. If all this is not legend, what is it"?

The writer rightly thinks that we may say the same of the story of "man's first disobedience", with its forbidden tree and speaking serpent, and the expulsion of Adam and Eve from the Garden of Eden, and the Cherubim, with their flaming swords: of the story of the Deluge: of the story of the Tower of Babel: of the story of the Ten Commandments written on stone by the finger of God: of the story of the magic rod of Moses and the ten plagues of Egypt: of the story of Joshua arresting the motion of the sun, and of Jonah's three days' sojourn in the interior of a whale. Speaking of miracles which are often blazoned forth as conclusive and irrefragible proofs of the Divine origin of Christianity; Mr. Rao says:

Can any one who is ever so little of this age regard thaumaturgic displays as evidence of a Divine mission? If, indeed, the law of conser-

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vation of energy be true—and who can doubt it?— we must all allow that miracles ,in the theological sense of the word do not happen..... Of the miracles attributed to Christ by the earliest biographer whom we call St. Mark, the greater number may, with much probability, be resolved into faithhealing...Legend is writ large on the pages of the evangelists—even of the comparitively sober and unadorned St. Mark—with their dreams and their demoniacs, their variations from history, their incompatibility with physical science; with the glaring inconsistencies exhibited in their birth stories, their geneologies, and their accounts of the Reserruction, to say nothing about the Ascension—which, indeed, is vouched for by one of them—a journey on a cloud without any intelligible goal.

Regarding the journey on a cloud the writer points out in a foot note that a celebrated Irish mathematician, Sir William Rovan Hamilton, addressing himself to calculate how far Christ could proceed into space in a certain time, if rising at the rate apprently contemplatd by the evangelist, arrived at the conclusion that He would not as yet have reached the nearest of the fixed stars. Coming to the claim put forward on behalf of the Christian scriptures that they are revealed—"the word of God Himself, the Supreme Truth," the learned writer says that those who hold this belief look at things through a haze of religious platitudes. Says he:—

And if we consider the history of the Christian sacred books, surely the orthodox thesis about them becomes, if possible, more incredible still. The Bible is not a unity. It is an exceedingly composite structure. To speak first of the Old Testament. The Hebrews were quite a young race compared with the Babylonians from whom they borrowed many of their legends—such as the creation story, the Garden of Eden story, the Deluge story, and most of their laws (notably the Ten Commandments) and usages.

He might have added that the oldest book in which the story of the Deluge is found, albeit as a beautiful allegory symbolising profound metaphysical truths, is the Sat Path Brahman. It has now been established beyond

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the least shade of a shadow of a doubt that this story was originally derived from Indian sources.

The writer then discusses at great length and with considerable force of logic the solution of the world's enigma presented by Christianity which is based upon the story of the fall of man, attributed in Genesis to the temptation of Eve by a speaking serpent and to Adam's eating of "the fruit of that forbidden tree, whose mortal taste brought death into the world and all our woe." Says Mr. Rao:—

But we are told—of course we are told by some excellent men—that this is an allegory of the childhood of the human race, veiling a moral fact? A *moral* fact! Consider what a picture it presents—take it how you will—of the creative Deity, who foreseeing, or rather, seeing—"in Him is no before"—that man would fail in the trial of obedience, would fall from original righteousness, as the phrase is, deliberately subjected the work of his own hands to that trial. Nor is this all. According to the teaching of Catholic theologians and, as I suppose, of the more orthodox varieties of Protestants the original creative act has been in effect, ever repeated since man fell under the primeval curse, and is being repeated now, all over the world, daily, hourly, nay, every minute, every second. This is what is called the Creationist doctrine that whenever any man chances to beget a child, the Divine power is in attendance, and immediately creates a soul to inhabit the body so called into existence, a soul the miserable destiny of which, during life, the unspeakably awful fate of which, in the vast majority of cases, after death, is of course, well known to the creation. I can call to mind nothing in our Hindu legends so gross, so grotesque, so gruesome. "God is God", says Cudurth, summing up, as I understand, the teaching of Christian theologians, "because He is the highest and most perfect good." But can we ascribe goodness to a Being who acts thus? And, remember, this doctrine of the Fall, of the consequent curse, of the conception and birth of all men in sin, is the very foundation of Christianity. Without Paradise Lost, Paradise Regained has no meaning. It was the fall of man in the first Adam, as St. Paul teaches, which necessitated the Redemption of man by the second. The Pauline doctrine is not indeed in the Gospels at all. But it received universal acceptance by the church.

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All the fathers, all the theologians of Catholicisn—and the orthodox Protestant divines do but follow in their wake *hand possibus aquis*—regard as fundamental dogmas of their religion, the Fall, the ensuing curse, and the promise of the Redeemer, fulfilled so late in the world's history, when Christ died for the sins and rose again for the justification of all the countless myriads of mankind, of whom a mere handful have ever heard of Him, while even of these few profit by His work. Now, what am I to say to all this? "Reason", Bishop Butler tells us, "is the only faculty we have wherewith to judge concerning anything—even revelation itself." Is such a revelation, such an explanation of "the riddle of this painful earth" reasonable? Was Pliny wrong in accounting it "*Superstitio prava et imuodica.*" A book by a recent writer who, as I understand, is much esteemed by the British public, contains a judgment, differently expressed, but to the same effect. "The purpose the older theologians saw in the world" writes Mr. Wells in his *anticipations*, "was no more than the revenge—accentuated by the special sentiment of a favoured minority—of a mysteriously incompetent Deity, exasperated by an unsatisfactory creation." That the adventures of one Adam, supposing that he ever existed—a most improbable supposition—should have involved the whole human race in such terrible consequences, that the "plan of salvation," as the phrase is, should have been incubating in the Divine mind for some thousands of years— the expedient of purification by a Universal Deluge having been tried in vain— that the tragedy of Calvary should really have been—when no one supposed it to be when it was enacted—"a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world", and that, after all, it should prove fruitless for the overwhelming majority of the human race—the countless millions born during tho myriads of years before Christ, and the countless millions born after him who never heard of him or never believed on him—is this credible? I should be sorry to write anything which might shock Christian readers, but they must bear with me if I say that in all the sacred books of my own country I find nothing more irrational".

Speaking of the inherent incredibility of the Christian creed, Mr. Rao says that there is no evidence to believe in the existence of an all-wise, all-powerful and all-good Being. The Christian conception of Godhead is indeed full of contradictions, inconsistencies, incompatibilities and mons-

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trous incongruities. God is infallible and omniscient and yet He could not foresee that His chief subject—the Devil— would refuse point-blank to offer allegiance to His handiwork and that He would be handicapped at every step and would have frequently to repent of what He had done. He devised measure after measure to crush His powerful, insidious and elusive adversary but He was checkmated and baffled at every point. He is omnipotent and yet He is helpless, though every child created in His image is seduced from the path of rectitude as soon as he is born. He is incorporeal and yet He talked to Moses in audible tones and did many things which a man possessed of a perfect physical organism could have done with greater skill and greater despatch. He is omnipresent and yet His son has to go up to the starry Heavens to see Him. He presides over Nature and administers its eternal laws and yet He can create countless universes out of nothing and otherwise act in contradiction of His own laws. This conception is so revolting that wiser and abler men than Mr. Rao—Bradlaugh for instance—have been driven to the devious paths of Atheism and philosophic Nihilism by a contemplation of it. It is a pity that he has not studied his own religion so deeply as he has done Christianity. If he had he would have found out that Theism is an inadequate explanation of the eternal problem of the universe if not supplemented by the doctrine of the co-eternity of God, soul, and matter and the doctrine of metampsychosis or the Law of Karma and Compensation. But when the theistic position is thus fortified it becomes unassailable and impregnable and Mill, Andrew Lang &c. admit this much, albeit reluctantly and in circumlocutory terms. Even David Hume acknowledges in his posthumous dissertation on "The Immortability of the Soul" that metampsychosis is the only theory of its kind seriously deserving the attention of philosophy. Nature ceases to be unmoral and unethical a d the

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terrible indictment of Mill that "she acts with the most supercillious disregard both of mercy and of justice, emptying her shafts upon the best and noblest indifferently with the meanest and the worst" when her workings are studied in the light of this metaphysical principle, loses all its inherent force. As Lessing says.

"Why should I not at one time have taken those steps towards perfection which can bring but temporal rewards and punishments to men? Why, again, should I not have made at another time that progress to which our vision of eternal reward is so great a help? Why should I not return as often as I am capable of acquiring fresh knowledge and further power? Do I achieve so much in one sojourning as to make it not worth my while to return? Never! Or, is it that I forget my former sojourn? Well for me that I forget. The recollection of my former state would enable me to turn my present condition to but poor account. And have I forgotten for ever what I must forget for the time being? Or is it that I should lose so much time? Lost time! What need have I for haste? Is not, the whole of eternity mine?

Again Mr. Rao clearly says that he subscribes to Kant's teaching about the Categorical Imperative of Duty. But every law implies a sanction. It cannot be summed up in the word Karma as Mr. Rao idly fancies it can be. Karma means moral government and there cannot be a perfectly organised and unerringhy administered moral government unless there be a supreme, omnicient, omnipotent and omnipresent Moral Governor. The learned writer shows a lamentable lack of an insight into Vedic philosophy and history and a regrettable ignorance of Aryan institutions when he says "Hinduism is much more a matter of social intercourse and domestic life than of religion *in the proper sense of the word.* It is bound up with our family rites and observances.....A man's speculative opinions on religion, whatever they may be, do not exclude him from caste, nor does his ordering of his private and individual life". This is, unfortunately, true, to some extent, of modern

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Hinduism, but it is certainly not true of Vedicism properly so called. All Vedic rites, observances and *sanskars* are based on a belief in Ishwar and Vedic Revelation. Whoever performs them without consciously yielding assent to this belief is guilty of outward conformity between which and hypocrisy or "moral bribery and subornation of the understanding" there is but a distinction without a difference. Hereditary caste system is the bane of modern India—a canker which is eating into the vitals of Hindu society. He has most unjustly fathered it upon the Vedic Dharm. Mark what Apastambh says.

धर्म्मचर्य्यया जघन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जातिपरिवृत्तौ ॥
अधर्म्मचर्य्यया पूर्वो वर्णो जघन्यं जघन्यं वर्णमापद्यते जातिपरिवृत्तौ ॥

आपस्तंब ॥ २ ॥

A low caste man may, by leading a virtuous life be promoted to a higher caste. In like manner a high caste man may by leading a sinful life be degraded to a lower caste.

If Mr. Rao were to take the trouble of developing the line of thought suggested by us and to devote a few years to the study of Aryan scriptures we are sure he would be able to tell us in as convicing, genial and scholarly a manner as to why he is a follower of Veda as he has told us why he is not a Christian.

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Literary and Educational Topics.

"Any man is educated who is so developed and trained that, drop him where you will in the world, he is able to master his circumstances and deal with the facts of life so as to build up in himself a noble manhood and be of service to those that are about him. That is what education means; that is what it is for. Knowledge of foreign tongues, a list of historic facts concerning the past, information poured into a man's brain—these things are not education. These are learned fools."—Rev. M. J. Savage.

"Steady, continuous progress has been the only true progress in the history of the world and the path of steady progress lies open in all direction. Foremost among our present needs is an improvement in the condition of the masses of the millions of cultivators and labourers who live in villages and towns. Some of the young students that I see before me may decide perhaps to settle down in the country as farmers, to adopt improved methods of agriculture, to start co-operative credit societies and to introduce in villages something of the civilisation of the age. Your example will leaven the cultivating classes, will introduce among them improved ideas of health and sanitation, and help them to take an interest in the management of their own village concerns. The education of the masses will also be placed on a better footing. More than this there is need for the subordination of individual interest to the interest of the community. I would rather say that it is of the utmost importance to realise that in order to further and safeguard one's individual interests—in order to make them stable and and progressive in character—the object can in no way be better accomplished than by furthering the public welfare. It is a mistake to suppose that corporate life must be at the expense of the individual. The welfare of the community as a whole is consistent with, nay more, it is dependent on the well-being and development of

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smaller bodies of sects and castes and guilds and of the full realisation of individual capacities. If you can realise this principle, if you can achieve these results even in a limited extent in your life time, if you can inspire the village population with the utility of common aims and endeavours, you will have gone a considerable way towards curing that social disintegration from which our country and our people have so grievously suffered."

(*The Gaekwar to the students of the Baroda College*).

"An honest study of law consists not merely in mastering the principles of different branches of Law prescribed for the examination but also acquiring the true as distinguished from the false legal habit of mind. Over—subtlety and over—technicality based upon our prejudices and preconceived notions of colour, race or creed or caste are not true legal habits of mind. They do not constitute a legally-minded man. The lawyer who is our-subtle and over-technical and regardless of truth, may be a clever lawyer but, as Sir Henry Maine has said, a clever lawyer is but a poor third rate lawyer. He may flourish but his prosperity means poverty of the profession. He may prey upon his kind and suffer no loss, but he may, even as he does, often prosper, but the profession, and through it the community of which it is part, cannot. It is only in fiction that villain comes to end. In real life he not seldom dies in odour of sanctum but for sins of the society. The lawyer is meant to help the society in protecting its rights and redressing its wrongs. The lawyer's profession is a noble one, divine in its dignity and its duty. When you are engaged in the study of law, bear this in mind and learn to acquire scientist's love of truth and literary artist's intellectual temperance in his habit of restraint and reticence and form saintly spirit of charity, and the study of law will be a power for good high ideal. Some will say yes, "it is high." But if he falls below it, the lawyer becomes not a protector of the rights and redresser of the wrongs but a canker and curse of the community."

(*Justice Chandravarkar to the students of the Government Law College Bombay*).

"Pandit Manohar Lal Zutshi, in the course of an article in the current number of the *Hindustan Review* on the Central Hindu

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College at Benares, complains of the ultraorthodox principles which that institution encourages. "The authorities of the Hindu College", he writes, "have been no doubt disillusioned by this time but they are loath to give up the illusion which they have cherished so long. Hence it is that even to-day we see the trail of this mistake all over the institution. The section of the community to which the Hindu College appeals is no doubt rich, but it is played out and the sooner this unpleasant fact is realised the better it will be for the Hindu community and the Hindu College. The only two classes which can be roused to activity are the English—Educated, who have been re-vitalized by the New Light, and the Sudras, who still possess a vast fund of latent energy which is waiting for the appearance of the master who will know how to utilise it. These are plain words but not plainer than were called for by the circumstances of the time. Mrs. Besant's view of the object of the college has shown a tendency to vary according to the character of the audiences she has been addressing. Now it was to revive the pristine glories of Hinduism, and, at another time, to help the formation of sound opinions on secular subjects. While we think that there is need for the spread of sound views on religious, social and political subjects, we think it is undesirable to mix up these questions as is often done now-a-days."

(*The Educational Review*).

"I am requested by the Hon'ble Vice-Chancellor and the Syndicate of the University to invite your attention to the desirability, or more precisely, the necessity, of your making the fullest use of all legitimate means within your power to prevent the boys of your school from joining in political agitation or demonstration of any kind. The disastrous effects which premature meddling with politics is sure to have on the minds and characters of young people, and how seriously it must interfere with the formation of habits of steady work and discipline, need not be dealt with at length; and it is known to all of us how sadly the prospects in life of many a promising Indian youth have been marred by such early misdirection of his thoughts and energies. There however, is another aspect of the question on which a word may be said. The time evidently has come for teachers to make energetic effects to check in every possible way, such conduct on the part of the youths

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entrusted to their charge as might tend further to alienate valuable sympathies from the course of higher education. There can be no doubt that the rackless rushing of school boys and college students into politics constitutes at the present moment a grave danger to the advance of culture and prosperity in this country."

(*Circular Letter of the Registrar of the Calcutta University to Principals and Head Masters in Bengal*).

"A class for teaching Sanskrit and Hindi to Mahomedans has been opened at the Dar-ul-ulum of the Nadvat-ul-uluma at Lucknow. Several Muslims desirous of acquiring a first hand knowledge of Hindi and particularly the Arya Samajic Scriptures have already joined the class, which is expected to fill rapidly. The popularity of the Nadwa has grown to such an extent that the state of Kolhapur has sent one of its Mahomedan subjects to Dar-ul-ulum to complete his studies in Arabic and Persian. The student has been sent at state expense and will receive a stipend from Kolhapur."

(*Madras Educational Review*).

Prof. Rein of Jena lays down the following principles for the conduct of religious and moral instruction in schools:—(1) "Religious instruction in the school should be put entirely on a historical basis; (2) the teaching of the catechism has no place in the scheme of study for the school, it is a matter solely for the church; (3) neither the amount of matter which is presented nor the number of hours alloted to the instruction is of any great moment. Little in this case may mean much; it is in excess that the greatest danger to religious instruction lies, (4) the school of true education should tolerate no examinations in religious instruction; least of all ought religion to be made a subject of the Leaving Examination. (5) If religious instruction is governed by these rules, opposition between home and school is abolished, and the teacher gets pleasure, not pain, from his work; he is free to cultivate the religious interest of the child and the constraint of a prescribed belief is abolished".

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The Mysore Durbar have instituted an examination in Practical Agriculture, to be held annually in November at the Normal School at Mysore, beginning with the current year. The Durbar take a very great interest in the practical instruction of their subjects, and the institution of examinations in practical arts and sciences is a move in the right direction.

M. Andrew Carnegie is one of the greatest friends of education in America and has given away many millions of dollars for the advance of literary and scientific education in the country of his adoption. Not long ago. the great millionaire published a pamphlet entitled "What shall I do with my Forty Millions?" and invited the opinion of the general public as to the disposal of his immense fortune. He, of course, received innumerable replies to his query, each differing from the other, but chose education as "the panacea for all ilis" and he is spending his money like water to promote its cause by all means.

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NOTES AND COMMENTS.

Mrs. Besant professes to bring ' divine wisdom ' to this country. But is not this ' divine wisdom ' likely to be more serviceable nearer home ? Will it not do more good to the wild and unmanageable suffragettes who are dragging the fair name of England in the mire ? Will it not be more useful to the white barbarians of the self-governing colonies who, by their hatred of " the black man ", are rendering themselves blacker in the eyes of all right-thinking men in the East and West. Or to the Europeans in general whose land-grab and worship of the Golden Calf are devastating the fairest portions of the globe ?

Mr. Percival Wren M. A., describing the system of education in the " Islands of the Blest, " in the September No. of the East and West, observes: " The really peculiar thing about education in the Islands of the Blest is that its sole object is the complete and harmonious development of the powers, faculties and abilities of the mind, body and soul of the individual. Should one stop a pedagague in the midst of his labours and ask: " With what objects are you giving this lesson, lecture or demonstration " ? he would at once reply: " For the mental and moral training of the minds and characters of my pupils " and he would have absolutely no ulterior motive, no *arriere pensee* of " passes ", no visions of himself as the proud maker of an examination-list record. Can this be said of the system of education in this Land of the humblest when all public instruction tends to injure the health of the body, destroy the originality of the mind, and degrade the soul by giving the youth an over dose *of secular* knowledge ?

Rev. J. A. Sharrock, in the course of a well-written article, published in a recent issue of the " Nineteenth Cen-

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tury and After ", suggests a curious remedy for the present unrest. He says :— " The curse of India is caste. The roots dive down to the depths of the country. We cannot adopt any manner of compulsion, but we can show to India that it is simply impossible to grant anything like self-government and the franchise except on the basis of an absolute civic equality of man with man ".

Well and good ! But how is the Reverend gentleman going to deal with " the white Brahmans" ? What about civic equality between the black and the white ?

The Review of Religions offers Islam for the acceptance of mankind on the ground that the Quran is the only existing book written in living language. It says :— " A remarkable proof of the holy Quran being now the only book for the guidence of the world is to be found in the fact that the languages in which all other scriptures are said to have been revealed are now dead, and the only revealed book whose language is still living language is the Holy Quran. The revealed book whose languages God has caused to die are dead books now and are not meant by God to be followed, while the book whose language is a living language is now the only book which the world has to follow ".

Wah ! what a fine logic this. A Daniel come to judgement ! But if 'a living language' is the only *criterion* of the holiness of a book, why not substitute the 'Tale of Timbuctoo' for the Holy Quran, written as the former is in a better and more modern style ?

The Indian Mirror of Calcutta, describing the nature of the true Yoga, observes : " Had we kept the light of true Hinduism undimmed, we should not be a suffering nation. Suffering follows sin, and God knows what sins we have not to account for. Year in and year out, we have been endeavouring, to the best of our power, to impress this truth upon our countrymen. But how many of our people now-a-days consider it worth while to bestow even a passing thought on this subject ? Go wherever you like, you have nothing but politics. It has become the staple food of the mature and the immature. Let us say again that politics alone cannot effect the regeneration of a race. Those who wish well of the country should therefore turn their first attention to the moral and spiritual elevation of the people ".

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A sound and well-meant advice, to be sure. But is our moral and spiritual elevation possible unless and until we boycott all state and missionary schools and colleges where a Godless education is imparted to our young hopefuls to the utter neglect of religious and moral instruction ?

"From the Theosophical Society as it is now, and as it will be in the centuries te come, the Manu and the High Priest of the Coming Race will select such people as are thoroughly in earnest and devoted to their service, and offer to them the opportunities of becoming their assistants in this great work of organising the new race". So says Mr. C. W. Leadbeater, the Lieutenant of Annie Besant, the High Priestess of Theosophy, in an article published in the October No. of the "Theosophist".

Now here is a good chance for the Hindu to go up. But we are afraid his black skin will stand in his way. And as the Manu of the Sixth Root-Race will be born in the Dominion of Canada, according to Mr. Leadbeater, the poor Hindu is sure to be excluded under the provision of the Anti-Asiatic legislation of these days.

"We want men physically robust and intellectually alert, men with courage to seek the truth, and to proclaim it when they have found it, men who will not shrink from bearing the pain of new ideas, and who will dare to throw themselves sword in the hand on the edge of an argument. And we want ideals of strenuous endeavour, of discipline, of self-sacrifice, informed with a passionate patriotism. Will the Central Hindu College undertake to produce such men and cultivate such ideals"?

Such is the pertinent and searching question put by Mr. Manohar Lal Zutshi in the September No. of the Hindustan Review. Let Mrs. Besant and her dreamy diciples reply.

His Excellency Wu Ting Fang, a living Chinese statesman of wide repute, speaks thus of vegetarianism :— "I abstain from all flesh food, my diet being rice; or, when 1 go out to dinner, wholemeal bread, fresh vegetables, milk, fruits and nuts. I avoid all coffee, cocoa, tea, liqueurs, condiments and all rich foods. I mas-

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ticate every mouthful thoroughly before swallowing. I drink simple water, not at meals but between meals. I practise deep breathing. I take moderate exercise ".

And he is of opinion that man could live a couple of centuries if he only led a simple and regulated life. Let those that have made their bellies " tombs of animals living or dead " read and ponder.

Mr. G. S. Arundale of the Central Hindu College Benares proposes to hold an educational conference in the holy city of the Hindus in December next with a view to promote ' educational activity on the part of Indian Lodges : In other words, our friends, the Theosophists, seek to widen their educational area by founding more schools and colleges and to work them up under the influence of Theosophy. But has not the country passed the verdict of " non possumos " on their labours in connection with the C. H. C ? And have not the disgraceful and disastrous University results of the year made abject confession of the defeat of their purpose ? So the Theosophists had better open their eyes and see which way the wind blows.

Babu Sarada Charan Mitra, late Judge of the Calcutta High Court, sets the following unifying ideal before his countrymen :—

" Narrow nationalistic conceptions— Bengal for Bengalis, Assam for Assamese, Behar for Beharees, and Orissa for Uriyas— are opposed to the growth of the Indian people as a nation. Any act or omission which may tend to divide the Indian people into so many peoples, which would perpetuate the stigma of India being the home of a large number of different nationalities and which would retard national progress as a united whole, is extremely unwholesome. There should be one national feeling pervading the length and breadth of India, Bengal in the East, the Punjab and Bombay on the West and Madras on the South with the United and Central Provinces. Whether the people be Hindus, Musulmans, Christians, Sikhs or Parsis, they should feel that they all belong to one nation, that they are the subjects of the King of England and the Emperor of India, that they have the same civic rights, and their loyalty should have one direction, the throne of England ".

A noble and sublime ideal !

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H. H. The Gaekwar of Baroda is the wisest and most enlightend ruling chief in India at the present day. On the occasion of distributing prizes to the successful students of the Baroda College and High School, the Maharaja made the following significant remark : " India has need ", said His Highness, " of active citizens to-day. We could profitably exchange much of our meditation for Western activity. Metaphysical contemplation may be admirable *per se*. But what we require is more of the study of the actual conditions of this life than of the future existence, if we are to hold a place in the van of civilisation ".

His remarks on the present unrest are equally wise. He says :- " That there should be discontent is not necessarily an evil, for, as education broadens new ideas and as educated men will necessarily form high aspirations, which they will strive to realise, there will be a discontent with present conditions ". Discontent shows life.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Kasauli Trip

Mahatma Munshi Ram took the senior students of the Academy to Kasauli and Simla about the middle of the last month (September). The students enjoyed the holidays to their hearts' content and have now come back from the trip renovated and refreshed. The junior students were also sent to Dehra Dun, Mussoorie and other sanitariums and hill stations; and some of the Brahmacharis were invited and entertained by H. H. The Raja of Tehri.

Summar Vacation.

As announced in our last issue, the Mahavidyalaya and the Vidyalaya were closed for the Annual vacation for two months and a half and two months respectively. The vacation come to end on the 31st instant and both departments of the Academy reopen and resume work on the 1st of November next.

The Season.

The rains are over. The sky is without a speck. The silvery moon shines free from gloom and bathes the whole face of creation with her lovely light.

"Lakes are sweet with opening flowers,
Gardens gay with jasmine bowers;

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While the woods to charm the sight,
Show their bloom of purest white."

And the clear, free-flowing Ganges gladdens the heart of man.

The health of the Brahmacharis. The Brahmacharis are hale and hearty. The general health of the *Kula* has been good this year and the cases of malaria have been few and far between.

A Distinguished Visitor. Mr. Krishnamachari M. A., Officer in charge of Sanskrit Schools in the Madras Presidency, paid us a visit in the first week of this month (October). Principal Munshi Ram took him round, and he was highly pleased with what he saw. He also examined some of our senior students and talked with them in English and Sanskrit. He left the following remarks in our Visitors' book:—"I had the pleasure of visiting this splendid institution this morning. It is a pity that I could not see the advanced classes in working order. The students have picked up fairly good knowledge of Sanskrit literature and grammar coupled with rudimentary knowledge of the other Darshanas. English and modern sciences are also taught by eminent Professors with whom teaching in this institution is more or less a labour of love. The chief characteristic feature that I noticed is that the students possess a good grasp of Vedic religion as propounded by Yaska and Swami Dayanand Saraswati. They also cultivate conversational powers in Sanskrit. I would suggest that a few lectures should be instituted to teach History of the Sanskirt language and literature as also the general principles of comparative Philology and Mythology according to Western Savants. The authorities bestow more than parental care in the case of all the students seeking admission in the Academy. The manager deserves to be congratulated for having founded this excellent institution and maintaining the same in efficient condition.

Kangri
Dated 3-10-09.

(*Sd*).
R. KRISHNAMACHARI
Officer in charge of Sanskrit Schools,
Madras Presidency

Selection Of new Brahmacharis. It has already been announced that the selection of new Brahmacharis will take place on the 31st of December 1909 and 1st and 2nd of January 1910. So gentlemen desirous of

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getting their sons admitted in the Gurukula Academy should send their applications to the Principal by the 30th of November next. Due intimation will be given to those who apply in time and according to regulations, so that they may be able to arrive at the Gurukula with the boys at the right time.

Edward Vansha. Pandit Urvidatta Shastri Head Pandit State High School, Tehri, has presented to the Gurukula Library a copy of his recent publication, entitled the Edward Vansha. It is a poem in fifteen cantos somewhat on the model of Kalidasas' Raghuvansha and gives a connected account of the history of the Kings of England from the earliest times to the coronation of His Imperial Majesty Edward VII. The attempt is a bold one and the auther has struck out an altogether new line for himself. As such he deserves congralulation and encouragement at the hands of the literary public throughout the country.

As regards the merits and defects of the composition, we leave it for a subsequent issue.

*** The Editor of this Review does not undertake to return any manuscripts ; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*

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Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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In Dushyanta, the great Indian dramatist pictures his *ideal* king and invests him with all the attributes of a good and great ruler of men. Dushyanta is our author's *ideal* man as Shakuntala is his *ideal* woman. He is the favourite character of Kalidasa as Henry V. is the favourite character of the great Shakespeare. There is perhaps no figure in the entire range of our dramatic literature, so noble, so grand, so majestic, and yet so intensely human as Dushyanta. In the play, he appears as the protec-

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tor of the world, the preserver of law and order. His are the large hands that sustain the earth, and the rod of chastisement, which he holds as emblem of imperial dominion, brings back the renegade to the path of duty and righteousness. The king labours day and night for the world's weal, forgetful of his own. His subjects are his children and like a fond father, he toils incessantly for them and supplies their daily wants. He is their earthly providence. He protects them from all harm. " At his voice the rebel spirit cowers; his grateful subjects acknowledge him their guardian; and the rich and poor alike hail him a faithful friend and loving kinsman. And he is the benefactor of all—

> " Like some tall tree that with its stately head
> Endures the solar beam, while underneath
> It yields refreshing shelter to the weary."

Dushyanta, a grand ideal figure, is to be studied as our poet's conception of the heroic man of action like Hercules, Theseus, Jason, Achilles or Hector of the western fable. Or he may be compared to king Arthur of the Round Table.

But he is not a man given over to " vain thought and airy notling " like Hamlet or one given over to fine sentiment " like Richard II. He is a mighty man of action, a warrior prince, possessed of heroic strength and moral excellence of a high order.

He is also our poet's ideal of highest manhood. In him is exhibited the noblest elevation of human life and human character; and all the elements of his moral constitution are finely and harmoniously balanced. He is not like Richard III., " an embodiment of a fierce elemental force raging through the world ", or timid and saintlike Henry VI. He is the practical man of action who knows and understands his duty and is strong enough to dis-

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charge it. In short, he is a champion of justice, a moral governor who controls everything that tends to go astray.

He is dauntless besides, but his courage is under the control of his judgment. He is stern but only to those who wilfully swerve from the path of duty and righteousness. And he is a true lover. His love for Shakuntala is a pure and holy love. It is not a brute animal passion like that of Antony for Cleopatria but a passion with limitation, serviceable for useful ends of marriage, for the producing of childre,n and the continuation of the race.

" In the supremacy of self-control ", says Herbert Spencer, "consists one of the perfections of the ideal man". Dushyanta possesses this virtue of self-control in a remarkable degree. He is a supreme master of all his passions and affections and never casts a longing look on another man's wife. In fact, self-government is the distinguishing characteristic of our hero who knows how to hold the reins of his mind and control and govern himself. And he never loses his hold over his passions and emotions except on one occasion. That occasion is, of course, the discovery of the lost ring and the termination of the curse that clouded his memory. At this time the emotion is too powerful; it is simply overwhelming. And he is unable to stand it and is therefore carried away by it " like a feather on the stream ". And he feels miserable beyond measure. The prospect before him is gloomy and cheerless.

For him—

> " No children run to lisp their sire's return
> Or climb his knees the envied kiss to share ".

And there is none to look after his vast dominions after he is gone; and what is of greater moment to take care of his soul in the next world. And he is full of grief; for—

> On some fond breast the parting soul relies,
> Some pious drops the closing eye requires;

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Ev'n from the tomb the voice of nature cries
Ev'n in our ashes live their wonted fires ".

Dushyanta with his royal majesty, his heroic strength his boundless benevolence, his never-failing courtesy, his rigid self-restraint, his impartiality, and his affectionate disposition is one of the sublimest visions that ever appeared before the eye of fancy and the portrait presented to us by the great Indian dramatist is surpassingly grand and sublime

Like the majestic elephant that roams
O'er mountain wilds, so does the king display
A stalwart frame, instinct with vigorous life.
His brawny arms and manly chest are scored
By frequent passage of the sounding string;
Unharmed he bears the mid-day sun; no toil
His mighty spirit daunts; his sturdy limbs,
Stripped of redundant flesh, relinquish nought
Of their robust proportions, but appear
In muscle, nerve, and sinewy fibre cased ".

What a picture of exalted majesty we have here !

II PURURAVAS.

The character of Pururavas, the hero of the play of Vikram and Urvasi, is admirably delineated. He is represented as young, handsome, graceful, liberal, valiant, amiable, chivalric, accomplished and well-born and although a mortal, he is invested with attributes peculiar to gods and divine beings. He is gay, thoughtless and good-humoured besides; high-spirited, ardent and full of noble ambition. But there is one great defect in the moral constitution of the man. He is not patient. " Even a momentary separation from his love upsets him "

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At times of separation he loses all strength, all steadiness, all self-restraint. The absence of his beloved destroys the equilibrium of his mind. Such is not the case with Dushyanta or Agnimitra. They hold their passions and affections under full control. They feel the pangs of separation as all lovers must feel, but they are never upset; they never lose their mental and moral equipoise. But Pururavas pines away during the separation, loses self-control, " and wanders over hill and dale and gloomy forest " like a mad man, in quest of his love utterly unmindful of the duties he owes to his subjects. And frantic with grief, he addresses birds and beasts, trees and rocks, animate and inanimate creation, and makes pathetic appeals to them to tell him where " the loved one of his heart " is to be found. This is hardly consistent with the character of a high-born prince and a great ruler of mankind.

And yet there is not the slightest tinge of unnaturalness in the manner in which he conducts himself; and he invariably excites our piety and touches a sympathetic chord in our heart of hearts in his tottering condition. For, he is a human being after all, a creature of flesh and blood; and if he is not proof against the pangs born of separation, there is nothing strange, nothing extraordinary in the matter.

अभितप्तमयोऽपि मार्दवं ।
भजते कैव कथा शरीरिषु ॥

And what living being can bear the pangs of long separation from a beloved object? Even birds and beasts suffer from it.

"The swans along the stream that sail
A fond companion's loss bewail;
With murmuring songs they sooth their grief
Or find from tender tears relief."

Pururavas, who is a majestic soul, is majestic even in

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his frenzy. His eloquent grief, his wild lamentations, his pathetic appeals, burst forth clothed in the grandest and most poetical imagery and not only melt our heart but absolutely electrify our whole being. What, for instance, can be more pathetic than the following appeals of the frantic and disconsolate wanderer ?

"Ye clouds whose ceaseless torrents shed
New glories through the gloomy air.
A while your angry showers forbear
Nor burst upon this humbled head.
Give me to find my love, and then fulfil
Your wrath—content, I bow me to your will."

Or again,

"Lord of the bounding herds, say, hast thou seen
My fair, whose large and languid eye resembles
That of thy tender mate? He heeds me not,
But springs to meet his doe. Be happy both
Though fate still adverse frown on my desires"

What a pathos we have here!

अपिग्रावारोदित्यपि दलतिवज्रस्यहृदयम् ।

The fourth Act of the play of Vikram and Urvasi, which describes the wanderings of the hero in quest of the lost heroine, is full of deep and solemn pathos. The loving heart of Pururavas lies in fragments before us—a pitiful spectacle! His wild, rambling fancies; his aimless, broken speeches; quick transitions from gaiety to sadness and from sadness to gaiety; his pathetic appeals to the birds and beasts of the forest—all these are so true to life and to nature that we forget to criticise and can only weep and sympathise with the poor, distracted soul that longs for peace but finds it not, and

"Scorched by pangs of solitude, explores,
In search of his lost love, the hill and dale
Till absent bride is once again restored
To soothe her sorrowing and demented lord."

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The end, however, is happy.

"The ardent swan his mate recovers
And all his spirit is delight:
With her aloft in air he hovers,
And homeward wings his joyous flight."

There is no one single character in the plays of Shakespeare in any way resembling the Pururavas of Kalidasa. The hero of "the bard of Avanti" is Romeo and Antony rolled into one. His love of Urvasi is as intense as the love of Romeo for Juliet, while his impatience in times of separation resembles that of the great Roman who follows Cleopatra wheresoever she goes and who is never happy except in the presence of "the loved one of his heart."

AGNIMITRA.

Kalidasa depicts in Agnimitra a ruler of men, essentially noble in character and every inch a king. He perhaps lacks the divine majesty of Dushyanta or the pathetic eloquence of Pururavas, but he is equally benevolent, equally pure-souled and equally magnanimous, and perfectly in touch with the passions and interests of average humanity. But Agnimitra is a comparatively simple character. There are but few elements in his composition. He has nothing of the Stoic self-restraint of Dushyanta who places duty before every other consideration, nor the singular sensitiveness of Pururavas who wanders broken-hearted and disconsolate over hill and dale, over field and forest, in quest of "the loved one of his heart". He is a lover indeed, but love with him is a gentle flame that rarefies and expands his whole being but never consumes. He is prudent besides, and his dignified manner bespeaks a man who can control his passions and affections and pre-

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serve the equilibrium of his mind. It is true that be feels the pangs of love and is at times impatient, but he never loses self-restraint, never pines, "never wanders disconsolate in tottering condition" like the demented Pururavas who exhibits a sorry spectacle when separated from his love. It is also true that he falls over head and ears in love with Malavika at the very first sight of her picture in the picture-gallery and longs for a speedy union with her but he never betrays symptions of madness nor that pathetic tenderness which is the distinguishing characteristic of the King of Pratishthana.

Agnimitra is a practical-minded and matter-of-fact lover with little romantic sentiment in his nature; and he goes straight to the object of his desire as a warrior rides on to the field of battle. And he has no moral compunctions. To him all is fair in love as in war. So, anxious to see "the far-famed Malavika," he hits upon a contrivance which eminently succeeds. He foments a quarrel between Gangadasa and Haradatta, professors of music and dancing, who train court damsels; and Gangadasa stakes his credit on the performance of Malavika whom he has taught. The king thus compels the presence of the maid, who appears and sings; and satisfies his desire, avoiding at the same time an open rupture with the queen, whose growing jealousy threatens to become a serious obstruction in his way.

But Agnimitra is not a man devoid of insight into the affairs of man. He bides his time and hits at the right moment. And he succeeds. His act is thus a "Comedy of Success" and the lovers meet at last and secure happiness.

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MILTON AS AN EDUCATOR.

It seems desirable to briefly review the leading events of the life of Milton up to the year 1644 when he wrote the Tractate on Education which is the real subject of the paper.

Milton was born on the 9th of December 1608. His father though not very rich, was in enjoyment of decent means. He was a shrewd man of business and a composer of new tunes. He was a mute but by no means an inglorious Milton. He exerted a great influence over his son. Milton inherited his love of learning as well as his taste for music from his father who discerned from the first the greatness latent in his son and allowed him full indulgence in his studies and always provided him with money necessary for his literary pursuits.

After receiving elementary education at a Grammar School, Milton was sent to the Public School of St. Paul. In addition to the ordinary School instruction his father engaged masters at home to instruct the boy daily. Fortunately both the school master and the tutor were men of mark. Alexander Gill the Head Master of St. Paul's was known to possess an excellent way of training up youth. The private tutor was Thomas Young a noted Presbyterian of his time. Milton remained at St. Paul's till he was sixteen. During this period he formed his tenderest friendship with Charles Diodati an Italian naturalised in London.

In 1625 Milton was admitted into Christ College Cambridge. He did not get the fellowship which fell

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vacant in his College in 1630. But fellowships in those days were conferred by royal mandate and not in virtue of merit or College election. This incident however left the poet free to devote himself heart and soul to the heaven—inspired mission of his life, to hand down to posterity the greatest epic poem in the English language. In July 1632 Milton completed his career at the University by taking his M. A. degree. A biographer says that he performed Collegiate and Academical exercises to the admiration of all, and was esteemed to be a virtuous and sober person yet not one ignorant of his own parts. Of his studies he himself tells us " I seized them with such eagerness that from the twelfth year of my age, I scarce ever went to bed before midnight."

At the age of 24 he returned to his father's country house at Horton. He had no profession, not even a nominal one, to follow, but he was qualifying himself for some great deed hitherto unformed and unshaped. He was aware of his being late but he knew full well that it was in order to be more fit. He says."

My hasting days fly on with full career,
But my late spring no bud or blosom showeth,

He writes " In the heart of my hearts I feel an inward prompting which grows daily upon me that by labour and intent study which I take to be my portion in this life I might perhaps leave something so written to after times as they should not willingly let it die." In short this was the period of preparation and not of production.

Actuated by a desire to converse with the living poets and men of taste Milton had long set his heart on a visit to Italy. His father considering the foreign tour a necessary equipment for that elaborate education which Milton was giving himself agreed to the proposal. He set out on his literary pilgrimage in May 1638. On his way he visited Paris, Nice, Geneo, and Florence where he frequented the

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academies or literary clubs and took part in their proceedings. Thence he went to the eternal city of Rome where he stayed for two months seeing the antiquities and cultivating the acquaintance of natives and foreigners.

German influence.—Germany the pioneer of technical education in the 20th century and the home of Froebel, the prince of educationists, had much to do even in the 17th century with the introduction and popularising of education in other countries of Europe.

It was at the instance of a German that in 1641 Comenins was invited to England by the Parliament to assist in reforming the system of public instruction. It was again at the earnest entreaties of Mr. Hartilib, a German philanthrophist, that Milton undertook to write out that voluntary idea which had long in silence appealed to him of an education in extent and comprehension far more large and yet of time far shorter and of attainment far more certain than had been yet in practice. Mr. Hartilib had himself studied with peculiar diligence the science of education. Milton thus speaks of him:--"So reputed, and so valued as you are."

Actual experience in teaching.—Milton was yet in Italy when he heard of the serious complications at home and considered it dishonourable to be enjoying himself in foreign lands while his country was in the throes of a civil war. On his return he took his lodgings in a pretty garden house outside the city walls. It was a genteel though not a fashionable quarter. The street was free from noise and resembled an Italian street more than any other in London. Here he took in hand the education of his two nephews, John and Edward Philip, sons of his only sister Anne. It was perhaps affection for his sister which first moved him to undertake the education of her sons. He, how-

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ever, soon developed a taste for the occupation. In 1643 he began to receive in his house other pupils but "only" says his nephew and pupil Edward, (who was anxious that his uncle should not be thought to have kept a school) "the sons of some gentlemen who were his intimate friends". He threw into the work the same energy which he carried into everything else. Dr. Johnson says that Milton laboured with great diligence. No account of Milton's method of teaching has been preserved, but this defect is more than supplemented for us by Milton's theory contained in his Treatise on Education. Milton was thus no mere theorist. He had the advantage of experience, having been engaged in the actual instruction of youth. His opinions are therefore entitled to our respect.

The loftiest conception of the aim of education.—Milton speaks of true education thus: "Laborious indeed at the first ascent but else so smooth, so green, so full of goodly prospect and melodious sound on every side that the harp of Orpheus was not half so charming".

> A perpetual feast of nectared sweets,
> Where no crude surfeit reigns.

Milton says that if education were imparted in the right spirit, he doubt not that we shall have more ado to drive our dullest and laziest youth, our stocks and stubs from the infinite desire of such a happy nature than we have now to drag our choicest and hopefullest wits to that asinine feast of sowthistles and brambles which is set before them as all the feast and entertainment of their tenderest and most docile age. "*A complete and generous education is that which fits a man to perform justly, skillfully and magnanimously all the offices both private and public of peace and war.*"

It is very difficult to improve upon this definition. This is the true Milton.

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Classical languages. Milton a Utilitarian.

Of the study of classical languages as intellectual discipline Milton has nothing to say. To him the knowledge of a classical language is but as an instrument with which you can unlock ancient treasures of thought. Thus the charge of utilitarianism may be laid at his door as his whole classical instruction is dominated by the desire of imparting useful knowledge. He says "A linguist may pride himself to have all the tongues that Babel clift into, yet if he has not studied the solid things in them, he were not to be esteemed as much a learned man as any yoeman completely wise in his mother dialect only."

Reading

He did not like desultory reading, a bit here and a bit there. He says "When I take up a thing, I never pause or break it off, nor am I drawn away from it by any other interest, till I have arrived at the goal I proposed to myself. The principle laid down by him about reading is contained in the following oft-quoted lines from the Paradise Lost :—Who reads.

> Incessantly and to his reading brings not
> A spirit of judgment equal or superior
> Uncertain and unsettled still remains,
> Deep versed in books and shallow in himself.

He always laid special stress upon pronunciation. His advice on this subject, is "The speech is to be fashioned to a distinct and clear pronunciation as near as may be to the best standard especially in the vowels."

Arts.

Milton's guiding principles expressed in the modern language of pedagogy would run somewhat like the following:—

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From the simple to the complex: sense training to be the foundation of all education.
From the Concrete to the Abstract.

Milton deemed it to be an old error of the universities that instead of beginning with the easiest arts (and they are such as are most obvious to the sense) they present their young undergraduates with the most intellectual abstractions of logic and metaphysics with the consequence that for the most part they grow into hatred and contempt of learning.

Nature study.

Though Milton was born and bred in the city, natural scenery did not appeal to him in vain. He says "It were an injury and sullenness against nature, not to go out and see her riches and partake in her rejoicing in those vernal seasons of the year when the hour is calm and pleasant. Dr. Johnson failed to understand the educational maxim that the concrete object should precede an abstract notion. The following quotation will give you an idea as to the error under which the Doctor was labouring in this respect, "Knowledge of external nature is not the great or the frequent business of the human mind. I oppose those who are turning off their attention from life to nature. They seem to think that we are placed here to watch the growth of plants or the motions of the stars."

Teaching of Geography.

Milton says :-"It will be seasonable for them to learn in any modern author the use of the globes and all the maps first with the old names and then with the new." He did not confine himself exclusively to any existing hand book on the subject. They were all dry. Exact enough with their latitudes and longitudes but omitted such interesting information as the manners of the people, the religion they professed, and the form of the Government to

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which they were subject. Milton would attempt a better system. He actually commenced the work. But all that he ever executed was Russia taking pains to lay under contribution all the best travels in the country. This fragment appears in his works as a brief history of Moscovia.

The system of cram or the information fallacy.— Milton's scheme overloads the young mind with more information than it could possibly digest. He included principles of Arithmetic, Geometry, Astronomy and Geography with a general information on Physics, the instrumental science of Trigonometry, Fortification, Architecture, Engineering, Navigation etc. etc. In his opinion all this will give the students such a real knowledge of nature as they shall never forget but daily increase with pleasure. His scheme is further marred by the indiscriminate reverence for the classical writers even as regards subjects in which they were but children compared with the moderns. He referred his students to Pliny for instructions in Physical Science and for agriculture to Cato !

No Holidays.

There was to be no recreation, recess or holiday in his system. No sabbath or sunday was to be observed as a day of rest. He thought that much time was wasted in too frequent holidays given both in schools and Universities. In his system Sundays were to be spent in the highest matters of Theology and Church History.

Milton did not leave out of consideration, the diet of children. In his opinion the diet should be plain, healthful and moderate. His teaching of religion was in perfect accord with his life. Dr. Johnson says "One part of his method deserves general imitation *i. e.*, he was careful to instruct his pupils in religion."

We may mention in conclusion that his scheme was

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not meant for the masses, poor students, but was intended to train the youth of ampler leasure and fortune to be able and accomplished judges, senators and generals.

The whole tract marks him out as an idealist whose mission it was rather to animate mankind by the greatness of his thoughts than to devise practicable schemes for human improvement and no man's aims are so high or his thoughts so generous that he might not be further profited and stimulated by the study of the tract.

To sum up, two great lessons may be learnt from the life of this teacher of humanity.

(i) In Education in particular and in other walks of life in general "always aim high, though you may fall short of the ideal set before you for.

I must be measured by my soul
The mind's the standard of the man".

(ii) In private life follow the Miltonic mottos :—

Mortals that would follow me
Love Virtue : She alone is free.
She can teach ye how to climb
Higher than the sphery chime,
Or, if Virtue feeble were,
Heaven itself would stoop to her.

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THOUGHTS FOR THE MONTH.

Oratorical triumphs are prized and coveted by youngmen in this age. "The gift of the gab" and the power of adorning an utterance with rhetorical flourishes and flashes of wit pass current for true and sterling worth and genuine merit. In fact the easiest and the shortest path to the temple of fame is a successful speech which tickles the fancy of the audience and elicits thunderous and roaring applause. A man may be learned, virtuous, public-spirited, gentle, sincere, and earnest and yet he may not be popular—may possibly be the victim of misunderstandings and calumnies and be hated and loathed. His friends may try their utmost to dispel the cloud of misconceptions and to secure a recognition of what is justly due to him but all in vain. The moment, however, he becomes a "fine" speaker and gains a command of "catchwords", "party war-cries," and "words of honeyed sweetness and vitriolic sarcasm" he becomes the hero of the hour and a leader sprung from nobody knows where. He at once emerges from obscurity and becomes the cynosure of all eyes, the centre of the circle, and the observed of all observers.

How is this miracle wrought? What is the psychological basis for this sudden and abrupt change of attitude? This is the question which exercises the ingenuity of all who take a peculiar delight in the study of man and regard the dissection of the mind more important than physiological experiments upon that which derives all its dignity merely from being the tabernacle of the psychosis. A little reflection coupled with an introspective retrospect and prospect will reveal to the inner vision of the observer the fact that

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the popular speaker, the demagogue, and the stump-orator cater for coarse sensuous delight as surely as do those that sell pictures daubed with loud colors, ballet-singers, actresses, acrobats, gladiators and prize-fighters, and sellers of condiments, pickles, preserves, hot minced meat spits, and liquor.

All these people minister to morbid and diseased tastes. So do the orators. This explains why the speeches of these worthies though pitched in a high key and interspersed with flamboyant phraseology, emphasised by wild gesticulations and made impressive by violent thuds on the table, artistically constructed and highly finished periods breathing fire and slaughter and pouring forth burning lava and scalding sulphur; fail to set the Thames on fire or to produce momentous changes in national policy or revolutionise national modes of thought. The religious preacher talks loudly, makes graceful and strictly decorous evolutions on the platform, utters sentences which display literary workmanship of the highest order, smiles blandly and looks daggers by turns, shrugs his shoulders and rolls about his head, cuts capers and plays with his handkerchief, crushes the pieces of paper on the table and sips lemonade, is cheered, applauded and feted; but the hearers though looking solemn at church time resume the even tenor of the life of worldly and frivolous people as soon they leave the prayer-hall—talk scandal, ruin characters and blast reputations, lose themselves in a round of dissipation and beguile time by indiscriminate indulgence in silly amusements and puerile diversions.

The fun of it is that, in this respect also, the flock follows whither the pastor leads. Why is it that the speech which drew tears when delivered leaves no permanent effect on the mind? This question can be answered by means of a string of collateral questions. Why is it that condiments and highly seasoned delicacies

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while appearing to gratify and whet the appetite serve only to set up an artificial stimulation in the stomach and the alimentary canal and to put the digestive machinery out of gear? Why is it that strong alcoholic drinks while appearing to give a tone to the nervous system and to increase the capacity for mental work invariably tend to enfeeble the body, debilitate the brain and deprive the nervous system of all directive and regulative power? Why is it that devotional songs and soul-stirring hymns sung on the stage by a charming young "angel" in a dulcet, sweet, and heavenly tone while appearing to enrapture the soul and captivate the intellect leave behind no mementos except echoes of sweet sounds, mental pictures of the ravishing expression, the soul-entrancing posture, the glowing and soul-penetrating look, and the bewitching smile. You look in vain for tranquillised passions, altered habits of thought, and regeneated and purified modes of feeling. So long as "oratory" will be cultivated as an "art," people will flock to lecture-halls for sensuous delight, will applaud if they get it and hiss and shout if they fail to get it. Soothing words will no more induce mental calm than iced water can give a cooling sensation to the man who is suffering from fever. Angry words from the lips of a practised speaker will lead to no rebellions against sacerdotal tyranny, no social cataclysms, no bloodless revolutions, just as a publican cannot lead an army of drunkards to victory. Speeches have dynamic force and words become more effective than bomb-shells and canon balls only when "out of the abundance of heart the mouth speaketh." The outpourings of an earnest mind though couched in rustic, homely, and ungrammatical words and unembellished with tropes of rhetoric willcarry conviction, set the soul on fire, and transform the lives of thousands. Like a healing balm an earnest speech will cure psychic wounds and like an anodyne beloved of the gods relieve agonising pain and change heart-rending groans and piteous moans into hymns of thanks-

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giving and prayer and exclamations expressive of pure delicious heavenly relief. Like a revivifying elixir it will lift up sinking souls heavenwords and transform hearts laden with sin and iniquity and turned leprous on account of wickedness and dissolute conduct into centres of spiritual and moral influence and batteries of electric radiation.

Nanak was not a polished literary artist—he was a plain blunt man—and yet he gained the homage and allegiance of thousands of devoted adherents who would have counted it a privilege to die rather than to let a hair of his head be injured. Christ was not a scholar nor had he passed the honors examination in elocution and yet his words all but pushed the tottering Roman Empire into the bottomless pit of oblivion, Dyananda had never cultivated the "art" of oratory or, for the matter of that, any "art"—he was the living embodiment of naturalness and spontaneity and the uncompromising foe of all bunkum, humbug, and the creed of Pharisees and Scribes—and yet he has created a bloodless revolution which has staggered humanity and produced a flutter in sacerdotal devecots, kindled a huge fire which is fast enveloping in its flames the entire civilized world, set on foot a movement which has been hailed as a redeeming agency by the weak, the appressed and the down trodden—the despired outcasts of society—but is the terror and scourge of tyrants with vested interests who have been selfishly shutting out the proletariant from the light of divine knowledge, founded a church which will some day advance triumphantly to London, Washington and Berlin and plant the standard of Om. Youngmen of India! Learn to despise intellectual prostitution, follow in the footsteps of these departed worthies, hunt not after elusive, delusive, and ephemeral fame; try to realise the awful responsibilities which the command of the platform involves, and take a solemn vow that you will never mount it unless you *have* a message to deliver—it does not matter whether it is new or as old as the hills the essential point

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being that you feel it and are resolved to live it—and have a call from Heaven to do so. Yes! God speaks to us every minute of our lives. Only we are spiritually dumb and cannot hear His voice. He reveals Himself to us every moment in all His splendour and glory. Only our inner vision is blurred. Live a godly life, try to further His purpose and fix your thoughts on eternal joys that are in store for all seekers after *The Absolute*, *The Infinite* and *The Unconditioned*.

A Literary Recluse.

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THE SOCIAL ORGANISM.

(AN EXPOSITION OF ब्राह्मणस्य मुखमासीत &c.)

IV.

THE SUDRAS

———:-o-:———

Next the Veda declares that the Sudras in the body politic may be compared to the feet in the human organism. It is a well known psychological fact that the feet are the least intellectual of bodily organs. They impart us little or no knowledge about the qualities of things unless they be of such a character as to be obtruded on our notice with a violent shock. The sole of the foot cannot even distinguish between a rope and a snake. We remember full well that on one occasion while we were sitting on a chair working out a problem our feet accidently touched a snake. The touch did not give us any warning of the danger. If we had not known before hand that the snake and the rope could be confounded together the peril would not have been warded off and possibly there lines would not have been written. The foot gives notice of approaching or actually existent danger only when a sharp nail gets into it or it is hurt by some unhewn stone having sharp edges. Just as the feet are the least intellectual of bodily organs so only those members of the state should be condemned to a life of servitude who cannot, by their very mental constitution, do any work involving a frequent use of the thinking faculty and intellectual power. Hence it is that Swami Dyananda distinctly lays down that he alone should be assigned the duties of a Sudra who is so deficient

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in mental power that the exertions of competent teachers have failed to unfold his faculties and develop his powers.

Poverty is no sign of deficient mental power. On the contrary some of the greatest men of the world have been picked up from the street. John Burns, the distinguished cabinet minister of England, was once a newsboy. Abraham Lincoln, one of the most eminent of American presidents, spent his childhoold and boyhood in a log cabin. Kabir, the celebrated Indian reformer, was the son of a weaver. Thomas Carlyle, the sage of Chelsea,, was the son of a farmer. Examples could be multiplied *ad infinitum*. Intellect must reign supreme in the world. To try to relagate intellect to a servile position is like endeavouring to defy the Law of Gravitation. Equal opportunities for advancement must be afforded to all and sundry—to the children of millionares as well as to those of the veriest ragamuffin wandering in the street—and only those whose utter unfitness and absolute ineptitude for work requiring mental calibre of a higher order have been demonstrated should be required to do servile offices. It is the neglect of this natural principle inculcated in the Veda that is responsible for much of the social unrest which has perplexed and bewildered first-rate philosophers in Europe for the last two decades. The feet perform servile offices simply because the *Mukha, Bahu, and Uru* are intellectually superior to them and cannot but command obedience. If a foolish person were to walk on his head or his finger-tips he would find the task difficult and troublesome. Thousands of things contact with which produces no impression on the thick sole of the foot would hurt the finger tips and the head so grievously that the eyes would sound the alarm bell by profusely shedding tears and the cries of the sufferer would proclaim aloud the folly of the person infringing natural laws. The condition of the body-politic in these days is no better. In fact the non-recognition of this wholesome principle has wrought such havoc in society and produced such incalculable misery that pro-

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fessor Huxley would hail the advent of an avenging comet to sweep away this world.

All who are condemned to a life of servitude are not Sudras. Those among them that feel that they are fitted for a higher kind of work but are denied opportunities of social advancement on account of inequitable adjustment of economic forces and unjust distribution of advantages chafe under the yoke and in their attempts to sunder the chains which keep them down make the machinery of society squeak and creak. They resent the assumption of superiority on the part of those whom nature designed to be their inferiors and sometimes goaded by despair are apt to think that perhaps bomb-shells may prove more effective than arguments, remonstrances, expostulations and exhortations.

Again as the feet are least sensitive to pain or rough contact so the real Sudras are so obtuse that admonitory language which would sound harsh when addressed to a Brahman would hardly serve to rouse them to a sense of their duty. They possess no delicacy of sentiment. Sometimes the master has to "thou" and "thee" them and to remonstate with them in a tone of affectionate banter. What would be unjustifiably abusive and vituperative language if spoken to a Brahman might be regarded merely as a mild rebuke by the Sudra whose sluggish intellect perhaps requires a quickening by the employment of such means. But if you walk along a path bestrewn with thorns and rough stones without boots and thus tax the patience of the feet beyond the limits of endurance down you fall. The feet are, no doubt, injured most; but then the dominant organs are also rendered useless. Their behests cannot be obeyed. Their needs cannot be supplied and they have to work together to cure the injured organ. Similarly if in the body politic the labouring classes are oppressed and ground to dust the devil in them is roused and there are

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strikes. Widespread misery results. Trade is paralysed, commerce comes to a standstill and society is sometimes so completely disorganised that the oppressed become oppressors in their turn and dictate their own terms. We shall revert to this subject in our next article.

Again the feet carry the burden of the whole body and the functions of no important organ can be discharged but through their instrumentality. If the head feels a whirling sensation and it is necessary to go to the doctor the feet are requisitioned into service. If a blow is to be struck at the enemy with the fist or with a weapon held in the hand the feet must move a few steps forwards or backwords. If food is to be digested and the lungs are to be filled with air a walk is essential. Similarly in the body politic no important work can be carried on efficiently without the voluntary assistance of Sudras rendered cheerfully, unhesitatingly, uncomplainingly, and without a murmur. If a scientist has to carry on research work the Sudra must help him in his own humble way by cleaning instruments, putting them in order, washing tubes and tumblers and doing a hundred and one other works like this. If a general organises an expedition or a compaign he would be hampered at every step if he has not got camp-followers with him. Of course it goes without saying that big and small landowners and captains of industry cannot do without Sudras.

Again if the feet are not washed they begin to ache, and the hand is stretched forward to scratch them and becomes dirty. If the foot gives forth stench the nose is adversely affected, retching and sometimes vomiting sets in, and the whole system is thrown out of gear.

Similarly if Sudras are not well looked after and properly fed and live amidst insanitary and filthy surroundings; plague, cholera and other epidemics break out and the entire community suffers. The Black Death which was due to the insanitary habits of the Chinese poor

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and which swept off millions of poor people in Europe also carried off some members of the Royal Family of England and thousands of Lords and Clergymen. Its ultimate economic effects affected all alike. The Plague in India though due to insanitation and the low vitality of the masses has cost the Government millions of rupees, dislocated trade in many places and in a thousand direct and indirect ways brought woe and misery to many a rich home. It is, therefore, the duty of society to see that the labouring classes get plenty of fresh air to breathe, nourishing food to eat, pure water to drink, and that they live in decent and airy houses where sunlight can enter—not in gloomy and darksome squaws and wigwams situated in congested centres where hardly a straggling sun ray can penetrate. Again when the foot is bitten by some poisonous creature or hurt in some way or other, the hand administers relief by soft touch, the brain thinks out remedies and other organs also contribute their share to the beneficent work of care. Similarly in a well-regulated state, conducted on sound economic lines, the legislature, the executive, and the employers of labour all take concerted measures to improve the lot of the servile classes, remove their legitimate grievances, and afford them opportunities for the improvement of their minds and the elevation of their morals. How this can be effected will be discussed in the next article.

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THE GURUKULA & ITS DETRACTORS.

A REJOINDER.

———:-o-:———

Some kind friends from the Central Hindu College Boarding House handed over the issue of your Magazine for Kuar 1966 (and afterwards I found you had sent to me personally a copy also) in which an attack is printed on the article about 'Gurukula' in the C. H. C. Magazine for August 1909—the article which claims my unfortunate self as its writer.

The tone of lofty scorn and the language of vulger vituperation in which Lala Aristides indulges puts him somewhat out of the pale of decent controversy (1). But I shall try hard to be humble and make an effort to conciliate him, because I am an admirer of such portion of the work of the Arya Samaj as is distinctly good and am desirous that the other portion of the work (which many people think not good viz. the work of quarrelling with others aggressively(2)) may also give place to some more useful forms of expending energy.

Lala Aristides has assumed that my only motive in writing that unfortunate little article, which has roused him to such fury of scornful wrath, was malice pure and simple (3) against the Gurukula.

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(1) We wonder if this is a proof of humility and decency

(2) This is a gratuitous fling which only shows that the writer has lost his temper at the very outset.

(3) The perusal of the article led many others besides "Aristides"

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I wish to assure him, if that is of any use, that I went to the Gurukula with a perfectly unbiassed mind, or rather prepared to admire (4) than otherwise and, indeed, I was not wholly disappointed in this respect. But some things struck me as capable of improvement, and these I mentioned in my article. I did not foresee the effects this would have on the mind of Lala Aristides, otherwise I might have worded my criticisms, less casually and more 'apologetically' and 'humbly'. However it is never too late to mend.

I had heard about the Gurukula very often, and often did I wish to see it in my previous visits to Hardwar, but this June a friend of mine—a member of the Arya Samaj —came down, after his visit to Simla, to Hardwar while I was there; and he told me he had specially come to see the Gurukula as it was a sort of "*Tirath*" for the members of the Samaj. The other people--myself included—who were there thought they would also go to see the far-famed place. And so we went. When I returned to Benares, the Sub-editor of the C. H. College Magazine asked me

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to take this view. If Mr. Sri Prakash has been misjudged he has himself to thank for it. He ought to have made enquires before rushing into print. Whoever publishes charges without having reasonable grounds for believing them to be true is liable to be regarded malicious. Let our friend remember the famous sarcasm of the Cambridge tutor:— "We are none of us infallible, not even the youngest".

(4) If the writer came to the Gurukula with an unbiassed mind it is difficult to understand why he readily believed whatever was said against the institution. The Principal was accessible. He could have enquired from him before rushing into print. It appears that he jotted down whatever he heard or fancied he heard in the course of half an hour and did not even take the trouble of looking up the Report. If he had, he would not have fallen into the stupendous error of believing that science is not taught in the Gurukula. We teach more of science to students preparing for our Matriculation Examination than is taught in any high school

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to write an account of the place. (5) Thus it was that the article was written in perfect good faith and with an unmalicious heart! I am afraid my friend, the writer of the attack, will not agree with me when I say all this; he will certainly think I am incapable of an unbiassed mind! However!! But I should, at least try to write something to induce my friend to think it is possible I may be speaking just a little of 'Truth'!

(1) When I wrote that we waited for 3 or 4 hours and had to go without shoes, I fail to understand how my words conveyed the idea that "an unnecessary hardship was imposed upon us." I simply mentioned a fact. The Arya Samajist friend of ours whom I have mentioned before, and who happened to be personally acquainted with Lala Munshi Ram Ji, had gone to him and he came back to tell us that we could not be shown round before 3 P. M. This is a fact which can be verified by writing to that friend of mine, whose name and address I can give, if desired. I do not at all complain against this waiting, if it was contrary to the rules to shew the visiters round before that time. There was no 'bad treatment' accorded to us, and if any such idea was or could have been conveyed by that article I hereby disclaim it. We were hospitably treated. We are blamed for 'not seeing our way to avail ourselves of the offer of sandals.' I very much regret that no such offer was made to us. (6) I, personally, am now glad to learn that such arrangements are made, though we were unfortunately not given the neces-

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affiliated to the Allahabad University. In the College Department Science is an elective subject and it is a mere chance that none of the three students at present reading in it has taken up either Physics or Chemistry.

(5) So it was in response to an importunate demand that the article was written. No wonder that Mr. Sri Prakash repents at leisure what he wrote out in haste.

(6) The institution has suffered a good deal on account of the carelessness of the guide. Who will say now that the

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sary information at the time. I would have glady accepted the offer as I am used to wearing *sandals* at home and I would have saved myself all the scorching of the feet. A question has been asked which I am to answer. I am not a boarder of the C. H. College, but on enquiry I have found that no shoes are allowed in the Puja Room, nor the kitchen rooms of the Boarding House, nor in the Saraswati temple. This is only by way of answer. I fail to understand how a simple fact that "shoes are not allowed' is refuted by the statement that there are certain places in the C. H. C. also where shoes are not allowed. I never meant that shoes should be allowed where they are not, at present, in the Gurukula, and never intended to make any comparison between the C. H. C. and the Gurukula or to suggest that the Gurukula should copy the C. H. C. But since Lala Aristides insists on the comparison it may be worth while to note that while shoes are excluded in the C. H. C. Boarding House from only a few *rooms*, in the Gurukula they are excluded from acres and acres of the sanday ground (7) But we need not quarrel over this trifle! *Sandals* of wood are excellent, better and more sanitary than shoes, and worthy of introduction in the C. H. C. Boarding House; the only objection against them is the clatter and noise they make! I assure Lala Aristides that I respect the opinions of others and as there is a '*Havan-Kunda*' in every room in the Gurukula, I clearly see that it would be inadvisable, from his standpoint, to allow shoes even in the Brahmacharis' dwelling rooms. I was only thinking of the visitors and am glad, I repeat, that *sandals* are placed at the disposal of visitors. That is all I have to say on this point.

Theory of Vicarious Punishments has been exploded?

(7) It appears that our friend's guide was an incarnation of Ariel on mischief bent. He, it seems, misled him on more points than one. There is not a single square foot of sandy ground on which shoes are not allowed unless

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(2) The second objection is about my reference to the Science Apparatus. It so happened that one of our companions was the professor of Science in a College in an Indian State. He was greatly pleased at the delicate and beautiful apparatus. He regretted that they were laden with dust and never used. I myself have been an "Arts Course" student, and know nothing about Science and its Appratus. The professor and another companion who was a B. Sc. of the Allahabad University regretted that the apparatus—so costly and so good--was lying in that condition. As to the relation between the English language and Science, I may perhaps be permitted to say that the difference is not so great as that between "myself and the man in the Moon' : one of the crying wants of the Hindi language is that Scientific books should be written therein. The Nagari Pracharani Sabha of Benares is, I believe, making earnest efforts in this matter. All the books on Science, (so for as I know, from a very inadequate knowledge of the subject) are in English and other European languages; and so I thought without English no Science could be taught, all technical words etc being in that language; and unless Science was taught the apparatus was useless! But I am open to conviction, and am not given to be angry at the opposition I might encounter, as my friend the writer in the *Gurukula Samachar* is! I shall be glad to know the Science Course of the Gurukula. I am writing all this in a purely enquiring spirit, if Lala Aristides can believe me. I am sorry to find that my college has been unnecessarily dragged into his article and maligned. I fail to understand the argument of the person who says it would be better not to teach Science at all rather than teach a little, in other words not to accept half a loaf to stave off starvation when the whole loaf is not available. A little of scientific education might be

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sand be spread for some special purpose in the kitchen or some *Asrama* room.

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begun now, I think, so that when the arrangements are complete the Brahmacharis could get more. Even when the arrangements are complete they shall have to begin at the very first rung of the ladder and will not able to understand immediately the higher developments of the subject.(8) However this is by the way. The writer seems to have understood that by writing the article I condemned the Gurukula in entirety and indirectly contrasted the methods of my own college with its ways. I do not know how this could have followed from what I wrote, and why our poor college—built by the labours of self sacrificing people as much as the Gurukula itself—has been dragged irrelevently in the dispute. The authorities of the Gurukula have, of course, no fear of cutting a sadfigure in University Examinations, because they do not send their students for examinations by the university (9). In this respect they are, with enviable good fortune, perfectly self-sufficient. But what figure their alumni will cut in the much more important examinations of life in the large world—remains yet to be seen; as I have said elsewhere. If they cut a good figure and pass high—then indeed they will have justified the Gurukula and set a noble example which others will make haste to follow.

(3) I am rather amused to find that the writer took pains to ascertain the class in which I read. I never mentioned that I was a student of the 2nd Year Class, in the article, though I went actually to the Academy after appearing in the F. A., Examination, and when the article was written I was a class higher. That means, according to the statement of the writer, that the 2nd Year students of the Gurukula Academy 'know at least as much English

(8) We would refer M. Sri Prakash to the Quinquennial Report. We have already said something on the subject in a previous footnote.

(9) We should like to know if this is a fling at the University or at the Gurukula. The writer either means tnat university

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and can speak and write it as fluently as an average 3rd Year student of that C. H. C. I am sincerely glad to read this and feel greatly flattered at the indirect compliment to myself, and yet it never occured to me that I could speak or write English fluently at all! I am only sorry that the guide that accompained us gave us wrong information as regards the teaching of English, for, as I have written, the information was all gathered from the guide.(10) I also mentioned that we saw the two students who were going out after two or three years as the first batch of Gurukul. They told us themselves that they did not know much of English but knew Sanskrit very well. (11) This is what they told us and that is what I wrote down.

(4) Speaking about the reference to the medical establishment I regret that the C. H. C. has again been dragged in in that connection. Yes, there is an allopathic medical establishment in the College Boarding House.

Examinations are conducted in such a way that a college that sends up boys for them cannot but cut a sorry figure or that the system of having teachers as examiners is defective. We find it hard to believe that a student of the Central Hindu College which is presided over by a European Principal can have the heart to sneer at a system of which the head of his college is a worthy product. The fling, therefore, seems to be at the examiners appointed by the Allahabad University. Alas for the University!

(10) Poor guide! He has been dragged in the article so often that we are almost inclined to pity him. We wonder what demon possessed that hot day in June for no complaints have been received against him before or after that date. Was it the sweltering heat of the June sun that affected his brain and made him delirious? It is a problem form edical men and psychologists to solve.

(11) We think the boys were right. English is so difficult a language that no 2nd Year student of an Indian College

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Does it follow that there is none at Gurukula or that it is good? The Gurukula—an essentially Hindu institution–(12) based on ancient Hindu lines-may very well have an indigenous method of medication, as our College Sanskrit Pathshala has got, instead of the wholly European method, which is new falling in disrepute even in Europe, where the people are finding other methods of curing bodily ailments than drugging. That is exactly what I meant by the word 'unfortunately' in my article. I never meant there should be hosts of medical establishments of all sorts, as the writer seems to infer. I am however glad to learn from the article that a good Vaidya is sought after by the institution.

(5) Now about the library! We enquired of the librarian himself and his own words were that all boys were not allowed to take books from the library. The writer should know that a library is not only composed of 'Shakespear's Plays and Encyclopaedia Britannica' and that there are hundreds upon hundreds of books that can be read and safely entrusted to the hands of the smallest child. I may be allowed to say that little boys do visit our College and Boarding House Libraries, and read papers and books there freely, childrens' and boys' books having been specially separated off for such general use. (13) I

—unless he be a prodigy or a windbag fond of indulging in vain boasts— can claim that he knows *much of it*.

(12) Does our friend, then, acknowledge that the C. H. C. is not an essentially Hindu institution. If so, so far so good. But will Mrs. Besant endorse this estimate of her college?

(13) The writer appears to be a young man of an extremely impulsive nature given to the habit of forming hasty conclusions and this brings him into trouble. The Gurukula has also got a small library where books suitable for the study of young boys are kept. A student is in charge of that library and books are freely issued to all boys. If our friend had only inquired of some responsible person if such a library

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am simply answering Lala Aristides' question and do not say whether it is right or wrong. The Gurukula writer with his violent ways of thinking must, of course, form his own opinions on this point too. I do not grasp the utility of calling a simple statement of fact, 'childish' as he does. And then he should have more carefully read, before he wrote what he did, the words written by me in brackets 'there might be reasons which I cannot follow,' and spared these remarks, on seeing that I had confessed my ignorance beforehand!

(6) I quite agree with my friend when he speaks about my "poor wits and unimaginative character." The words that call forth the writer's wrath were written only as an exclamation indicating a wish to know. I wondered at the future of the Gurukula students and expressed it. The taunts of Lala Aristides about Government service are beneath notice. Yet, it is desirable to point out, since there are many blind leaders of the blind, and simple minded folk are often easily impressed and led astray by such taunts, that India would be in very poor case indeed if all good and worthy Indians *(14) eschewed Government

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was in existence he would not have been cornered and driven to the necessity of expending powder and shot. Experience is a sure teacher and we hope that Mr. Sri Prakash is now a wiser man. But what cannot be forgiven a young man with generous impulses, which, we at least have no doubt, our critic certainly is.

(14) But our friend will readily concede that no great harm will be done if *a few* good and worthy Indians devote their lives to the service of the motherland and to the work of metaphysical, philosophic and antiquarian research. The Gurukula has been started with the purpose of turning out these few and the scheme of studies has been framed with a view to the attainment of that result. Of course the organisers of the movement recognise that it is in the very nature of things impossible for all the alumni of the Gurukula to develop into

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service and left it all to be filled only by unworthy Indians or by non-Indians. I do not know what Lala Aristides' views on Indian administration are, but unless I am very much mistaken, he would be one of the very first to shout, in a different situation, that all places in the Government service, from highest to lowest, should be occupied by Indians alone! But people of 'fine scorn' are seldom consistent! Lala Aristides wishes me not to feel concerned about the Brahmacharis of the Gurukula. I hope I have not offended him by daring to feel concern about them—for are they not my countrymen? I should be *happy* if he and they would take a little of the same kind of interest in us of the C. H. C. Perhaps they do, and perhaps Lala Aristides only wishes to give me friendly relief from my concern in his own way. I would be glad to know from time to time what the students that go out from the Gurukula actually do in life. A reference to my article will tell the writer that I wrote the following—which he seems to have overlooked—after my remarks which form the subject of his critique—'But not till a few batches have gone out and not till we have seen what they do and can do, not till then shall we be in a position to judge the merits and demerits of an institution like this.' I fear the writer overlooked these phrases of proviso when he wrote his vehement denunciations. I am glad that it is hoped that the Brahmacharis will be able to 'shift' for themselves, but I earnestly hope the Gurukula, after its very special course of instruction, will not leave the Brahmacharis all at once to 'shift' for themselves, but will help them in their shiftings. Is the public to which the Gurukula specially appeals,

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research scholars and for this reason they have made provision in the scheme for the teaching of Ayurveda, Commerce and Agriculture in the College Department. If none of the present students of the college has elected to take up any of these subjects, the authorities can hardly be blamed for it.

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satisfied with the 'prospects' thus held out? Does that public know and realise that the end of the Gurukula course of education is as described by Lala Aristides and does it approve of that end?

(7) Then come the denunciations of Lala Aristides (as he was going outside the Gurukula and the Sanskrit literature for a name, why did he not choose 'Alcibiades'—it was so much more in keeping with his style?!) against the Central Hindu College. Simply because I have been a student and grown up within the walls of the College for almost 10 years now, and have a fond attachment for my loved college,* (15) and because I happened to write "A C. H. C. Student" after my name in the article therefore Lala Aristides vents his wrath against it! If I could demean myself by using the Billingsgate methods of thought and of language that Lala Aristides believes in, I ask him what particular breed of-well birds of a certain kind–he is transforming the Gurukula Brahmacharis into.(16) But I do not see why third parties, the students of either institution should be abused, when the controversy, if any, lies between him and me. The Gurukula has been in existence for a long time but the quality of its products is yet to see; we all earnestly and sincerely hope it will be good. As to the C. H. C. it has always professed a middle course, never advocated a radical change like the Gurukula and never threatened to astonish the world with extraordinary products. Therefore it has done nothing dazzlingly brilliant yet. Only three or four of its students have been to Japan,

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(15) It is a commendable feeling, though attachment to one's *alma mater* does not necessarily imply a tendency to judge other institutions hastily and uncharitably.

(16) If this is not billingsgate we must confess we do not know the meaning of the word. Perhaps the writer desires to demonstrate practically that though an adept in the art of "vulgar vituperation" he is resolved for once to take

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England, America &c., and have brought back or are bringing back knowledge which may be of use to the country and to themselves. Others have taken up humble trades and industries, and some have taken to the 'despised' Government Service—all with promise, or at least instruction, to do their work in life righteously. In comparing the two institutions, one fundamental difference should not be lost sight of. While the Gurukula has students in its charge from infancy to youth, our College claims the students, (and of these too only the boarders strictly speaking) only for a few years, many of them staying no more than just 2 or 3 years. Our college therefore cannot be responsible for the moulding of the lives of the students to the same extent as the Gurukula. One strange fact has struck me throghout the attack of Lala Aristides and that is that although the college is so sneered at, still, all along, the Gurukula has been supported and justified by references to our college as doing the same thing! "Does not the C. H. C. also do this and do that? Is not this or that done in the C. H. C. too? etc."—(17). But for the astonishing manner in which the article is written —sometimes attacking me personally and sometimes referring to the C. H, Colloge,—one might have understood that the Gurukul authorities intended to carry on the Academy on the lines of the C. H. C. which, of course is an idea which the authorities will scout at.

Not content with sneering at the C. H. C., Lala

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pity on his "brothers", the Brahmcharies of the Gurukula. We are thankful for even small mercies. It is a pity that such uncommon talents in the art should find no scope for exercise.

(17) We disagree with our friend "Aristides". We are sure Mr. Sri Prakash can read hidden aud occult neanings in other people's writings of which even the poor authors themselves never dream. Can a man of poor wits and imagination do this? What says "Aristides"?

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Aristides goes on to attack the Theosophical Society. The Society can take care of itself, and as I know nothing of Theosophy, I cannot speak on the point, but when the writer goes on to say that Christianity is taught in my college under the garb of Hinduism, I can only say that he must have taken leave of his senses. His false aspersions and insinuations can easily be ascertained to be such by any one who cares, by simply glancing at the Religious Text Books published by and taught in the C. H. C. (18). I can only hope that what he has said is based on hasty hearsay and is not deliberate misrepresentation. I cannot write the words he uses for I think they lower the moral tone that respectable journalism should aim at. But I strongly recommend to him to look at the Religious Text Books of the C. H. C. before he commits himself again to writing. I also wish to remind him that calm deliberation is of much more importance than giving way to anger and passion which satisfy no party and only incense the opponent instead of convincing him—if 'opponent' I may be called who have simply written down facts as I saw them (19) in an impartial manner. I would also remind him that it is always best to imagine that others who are working in other institutions are moved by at least as good motives as oneself, and moved by an equal degree of patriortic (20) fervour and

(18) We hold no brief for "Aristides;" but, in fairness to him, it must be stated that even he does not deny that the garb is Hinduistic. Personally we have no knowledge of the matter. "Aristides" must be possessed of wonderful analytic powers to be able to assert positively that the remarkable lady whose chief title to fame is the claim that she understands every religion better than the originators and apostles of it ever knew really belongs to a certain church.

(19) Not as you saw them, Mr. critic, but as you fancy *your guide* had seen them.

(20) Only we fail to understand how an Englishwoman who has not renounced her national name, dress, manners or traditions can be expected to be an Indian patriot.

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thought of public good. Blind railing at other institutions which may happen to differ in their methods from one's own, neither forwards the cause one has at one's own heart, nor harms the other institutions. If defects are pointed out they can be remedied; if random insults are uttered the public (21) can but judge that they come from a malignant pen.

(8). I fail to grasp the significance of the words that say ' Home associations (22) are pernicious' and imply that the warmth and sunshine of parents' love is a curse. I think it may be supposed to be commonly true that parents love their children more than any one else in the world. Still the Gurukula authorities claim for themselves greater love (23) for the children than the parents could show, and not satisfied with this the writer actually calls 'home associations' pernicious and undesirable! My poor wit and unimaginative character cannot follow the working of Lala Aristides' mind!

Of course all noble-hearted and-self sacrificing Englishwomen and Englishmen serving in the C. H. C. are patriotic in so far as they are promoting in a foreign land the study of their language, their history, *their philosophy*, their etiquette and pushing forward the cause of the civilization of which they are such worthy representatives.

(21) The public is an ugly customer. We happen to know how uncharitably it has judged Mr. Sri Praksha. Of course we cannot be expected to report here all the rubbish that we have heard about his motives which, we for our part, see no reason to question.

(22) We wonder if the English language has really changed so much since the time that we were taught the meanings of words at college that "home associations" and "parental love" have come to mean the same thing. If it has, we feel genuinely surprised for we are not even 30 yet.

(23) Horror of horrors! The Science of Psychology is also progressing by strides. Perhaps the latest dictum of

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(9). It is true that the Academy has 250 students and is a large family, but will a life confined to its after all uniform routine have the same educative effect that the occasional experience of the larger life of the outer world has? Students of ordinary colleges can see more of the actual misery of the world, of the starvation, of cruelty, and also of its brighter sides, and of work for the amelioration of the sorrows of mankind than the students who for fifteen years are kept away altogether from the busy world and know nothing of what misery and trouble there is in it, and who will be suddenly flung in the face of all this when they come out. (24) But I am glad to know that some Gurukula students visit distant places of interest in India.

(10). What I meant when I spoke about the begging in ancient days on the part of Brahmacharis was not that it was possible to revive the ancient methods in the modern world, but only that the idea followed by the Gurukula and taken from Manu was incomplete without that other part, and therefore, as a mere question of fact, ineffective at the present day. (25) I personally do not think

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psychologists is that parental affection and fitness to guide the development and unfoldment of the juvenile mind stand in direct ratio to each other. The deeper and the more intense the affection the greater the capability to educate the mind and train the faculties.

(24) Why is Mr. Sri Prakash silent about the innumerable temptations and allurements which confront the young lad with an undeveloped character and an impressionable and plastic mind and oftener than not absolutely ruin him? What would our friend think of a general who advances to the battle field at the head of untrained and undisciplined recruits to fight an army of stalwart men armed with deadly weapons? What would he think of a father who delegates to the youngest members of his family the duty of attending plague and cholera cases?

(25) This comes of confounding essentials and details. Mr. Sri Prakash seems to think that begging was the pivot on

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—I may be mistaken—that boys and youngmen should be so scrupulously kept apart from the bad specimens of humanity. I think studying them is also an important factor of education the knowledge of which may help the students to protect themselves, which would be impossible when they knew nothing of the world and its ways.

(11). About the physique and health of the Brahmcharies I would ask the writer to carefully see the qualifying phrase I used—'*as we saw them*'—saw them on the particular day in June that we went. I was not responsible for all the other days. That day certainly there were many ill in bed, and many with sickly faces—it may have been due to the terrible heat of these days, I do not deny. I am glad to read the statements of others—in the dozen quotations given in the article–that they found the boys in good and robust health. But the quotations belong to 1906, 1907, or 1908. If any quotation could be given for the day (26) we ourselves went then indeed might Lala Aristides fitly dance a war dance of victory over me and triumphantly proclaim to the world that I was one who, 'wilfully twists and tortures truth'! I assure him that it gave me no pleasure to write that many of my brothers were ill and sick. But Lala Aristides has presupposed me to be an enemy of the Gurukula. I was very glad indeed to find that so many other people had the pleasure to see the boys in good, robust health, and I feel that it was our

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which moved the entire system of juvenile training in ancient times. Begging has its uses as we have shown is the Introduction to the Quinquennial Report, but the beneficent results with which it is attended can be produced in other ways which are almost equally effective.

(26) Misfortunes never come single. Not only was Mr. Prakash's guide a funny chap but it happened that the day he visited the Gurukula there was no other eminent man there and thus our claim about the health of our students cannot be substaniated in that way.

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misfortune that we went on a day that so many were ill, and that we had the unhappiness of seeing so many sickly faces looking up from beds on that particular day! The enviably excellent location of the Gurukula should indeed secure good health to its inmates.

(12) I must repeat that I was sorry to see that day so many boys in only strips of cloth forming their lower garments, and I am pleased to find that such was the case only because of the hot weather. Still hot weather requires looser clothes and not the light strips used by the boys. There was no word about the 'deliberate wishes of the Gurukula to keep its boys naked' in my article. If I am "unimaginative," clearly Lala Aristides suffers from the opposite extreme!

(13) But the saddest part of the whole affair is the effrontery with which the gentleman calls me a liar and you, Mr Editor, at least might have endevoured to keep the tone of the journal for which you are responsible, at a somewhat higher level. But it is no wonder that you have failed in this, for are you not included amongst the 'crude products' of an Indian university referred to by Lala Aristides! I find after your name there is a 'B. A.' on the wrapper of the Magazine, and I assume that the degree is of an Indian University! It is just possible that it may be an European degree; if so, I must request to excuse me; but then I would like to ask the writer whether the products' of European Universities are equally 'crude' or not, and also whether the other great and good, self sacrificing workers of the Arya Samaj, like Lala Lajpat Rai and Lala Hansraj, are also crude products or not. Does Lala Aristides really and honestly believe and mean that I purposely invented the story about the 'disconsolate father.'? or is it the pricks of concience that drive him into this furious repudiation. (27) Let him not deceive

(27) This is queer logic! Mr. Sri Prakash while accusing

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himself and so injure his institution. It is the literal fact that while we were waiting from 12 to 3 P. M.—the appointed time for us to see the Gurukula—in an outhouse, a gentleman came there and he began to talk by asking a few questions about us. And as the talk proceeded we learnt he was the father of a certain Brahmachari, and had come to see his son. I quoted his own words in my article. He said in Hindi exactly as follows :—

"To put one's son in there was to hang oneself (*Apane Larke ko yahan rakhna apne gale men phansi lagana hai*) ; and that he had been there for 2 days and nights and had seen his son for just a few minutes. Unfortunately I did not ask him for his name and address, not anticipating such impermeability of mind on the part of Lala Aristides. But surely Lala Aristides will be easily able to discover from the Gurukula registers the name of the fathers of Brahmacharies that visited the Gurukula from the 7th to 9th June 1909—(we ourselves went on the 9th and the father I have referred to had been there for the preceding two days)—and let him write to each one if any said the words I quote, and if any say he did, then let him take steps to make sure that such a thing does not happen again—for obviously, from the instensity of his repudiation, he himself does not wish that such a thing should happen, and as a secondary consequence, let him then also reverse his opinion of me and say so, if his gentlemanliness will permit, in his paper, as publicly as he has uttered the vulgar insult. In the meanwhile if he wishes to ascertain facts in the interests of his own institution, and believes that a member of his Samaj is less likely to be a liar, I can give him a reference to my friend above referred to for confirmation of the occurence. But that

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"Aristides" of questioning his motives does not feel the least compunction in indulging in unworthy insinuations. Physician, heal thyself!

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friend and all others who know me know that I am less likely to deviate deliberately from the truth than any Lala Aristides. (28) Why did he not cap his critique by saying that I wrote down an account of the Gurukula without ever having been there at all? It would be better for him to be a little more calm and tolerant towards others' religious beliefs and ideas and to have a little trust in others' goodness, truth, and honesty and not only in his own infallibility.

(14) I would add that I never imagined the Gurukula authorities to be responsible for the inconvenience we suffered on our way back and I fail to understand how from my article Lala Aristides inferred that I was blaming them for it! It was an interesting and novel experience of an accidental kind, and I thought the readers of the Magazine might be interested in reading about it, and also be warned to take proper care and make proper arrangements for themselves in similar circumstances. The spirit of Lala Aristides may be very well judged from his statement that my "painful experience" was only a foretaste of "that unerring retributive justice" which must wait on &c.'! He is probably repeating Mantras that I should be annihilated! But one interesting problem I would thank him to solve for me before his *mantras* take effect! If 'justice' came to me why did my poor companions suffer that inconvenience—two of them little boys who had gone simply for the sake of going with us—another a member of the Arya Samaj itself who went there with the most sincere conviction that he was making a pilgrimage, and who, on behalf of the party, gave a good substantial cash donation to the institution as we were coming away?! This gentleman, indeed, suffered more than any one else! Perhaps he failed to sing peans of praise in honour of

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(28) We admire this feeling of legitimate pride. Only sometimes it degenerates into vanity. We hope such is not the case in the present instance.

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Lala Aristides! Lala Aristides wants absolute praise but it is good sometimes to see ourselves as others see us! And indeed I see much good also, let me assure the "self insufficient Lala" Aristides (—as he calls me 'the self sufficient Lala" presumably he will rejoice in a title which ascribes him the virtue that is the opposite of my vice!) in the Gurukula and only some defects—such as there must be in all human works—and when I wrote about them, if I had any thought of future consequences at all, it was only that the attention of the Gurukula authorities be drawn to them and they be remedied. (29)

I hope, Mr. Editor, you will kindly see your way to give this letter a place in your paper, with that open tolerance that should be the characteristic of all Editors. But if you cannot see your way to give it room in your pages, you will please, at least, send this over to Lala Aristides for his persual, and return to me. I cannot send this to him directly as I donot know him, and as he has taken care to hide his identily under a famous name! I would request him to very kindly disclose his identity so that all may know him, instead of thus hiding himself, which takes away half of the value of the article, and perhaps shows a little of weakness on his part in the eyes of the General Public.

SEVASHRAM:
Benares.

SRI PRAKASH.

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(29) Mr. Sri Prakash will excuse us if we remark that his power of self—analysis cannot be very great. He is too young to be able to dissect his own states of mind. Human motives are so complex—so many factors enter into the formation of a resolve—that one generally assigns an action of his to that motive which appears to him to be the highest. If his only object was to have certain real or fancied defects removed he could very well gained it by having a long talk with the Principal or if he had no time for that writing to him a long letter. On reflection he will agree with us that airing hasty conclusions in the pages of the organ of a sister institution is a very roundabout way of having doubts resolved and defects remedied.

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THE SACRED BOOKS OF THE HINDUS.

This exceedingly useful series has just completed its Volume I; it deals with the Upanishads and contains translations of the text and of Madhva's commentary as interpreted by his disciple and commentator Krishnacharya. The translator and the publisher have done a real service to the cause of Sanskrit scholarship in general, and to Upanishad scholarship in particular, by showing to the world that the Advaita philosophy of Shankaracharya is not the only one deducible from the more ancient Upanishads.

In view of all this, one's attention is naturally attracted by anything that may be found to be said against the work; specially when this appears in the pages of the "Theosophist," which has always been known to be partial to its devotees; and we understand that the translator is one of these. When I found a review of the work in the "Theosophist" for September 1909, I could not, for the moment, resist the temptation of looking into the work a little more carefully, in order to discover, if there was just cause for the treatment that it has received, which can, at best, be only described as "killing with faint praise." The work must be possessed of sturdy vitality, if it can survive the operation that detects no less than 8 or 10 mistakes or or mis-translations in a single page and a part.

This criticism may be divided into three parts; 1st, criticism of punctuation, specially of brackets; 2nd, verbal criticism; 3rd, pointing out of the mistakes. As regards the use of brackets, there can be no hard and fast rule I

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have my own views with regard to the proper function of brackets in a translation: but I will not quarrel either with the translator or with his Reviewer over this point; every one is welcome to his own opinion; the dictum that the Reviewer lays down, does not seem to have been always strictly followed even by Professor Max Muller whom he evidently regards as a great scholar.*

We now come to the other two points of the review. Apart from minor points, the chief fault that the Reviewer finds with the translation of the *commentary*, (the translation of the Upanishad itself does not appear to have invited the attention of the Reviewer), is that "it is no translation at all, but a paraphrase." With due deference to F. O. S., I beg to point out that it is this craze for a translation that should not be a paraphrase that has deprived most of our translations of their usefulness. It is a patent fact, that if you make your translation very literal (this is what F. O. S. apparently means by a true translation), however much it may prove your own knowledge of the text, it conveys practically no idea of the subject-matter to one who does not know the original. The real purpose of the translation lies in making the subject matter comprehended by one who is unable to read the original. In order to make the translation intelligible, you must try to render the thoughts or ideas, and not the words, into another language. This is all the more so in the case of the translating of commentaries; where a literal translation is almost entirely useless. That this is so, was brought home to me very forcibly when I was translating Kumarila's Shlokavartika, where I found that a literal translation turned out absolutely

*See, for example, Max Muller's translation of Katha Upanishad 1. 2. 15, where he has insterted the word "men" which is not in the original and *not* put it within brackets, nor has he inserted the words "Yama said" within brackets. This is Max Muller's translation of the whole:—

Yama said: 'That word (or place) which all the Vedas record, which all penances proclaim, which men desire when they live as religious students, that word I tell thee briefly, it is Om.'

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meaningless. That I am not alone in holding this opinion, I was glad to find from doctor Thibaut's remarks in his translation of Ramanuja's Sribhashya :—

"The present translation of the Sribhashya claims to be faithful on the whole, although I must acknowledge that I have aimed rather at making it intelligible and, in a certain sense, readable than scrupulously accurate. If I had to rewrite it, I should feel inclined to go even further in the same direction. Indian Philosophy would, in my opinion, be more readily and widely appreciated than it is at present, if the translators of philosophical works had been somewhat more concerned to throw their versions into a form less strange and repellent to the western reader than literal renderings from technical Sanskrit must needs be in many passages. I am not unaware of the peculiar dangers of the plan now advocated, among which the most obvious is the temptation it offers to the translator of deviating from the text more widely than regard for clearness would absolutely require. And I am conscious of having failed in this respect in more than one instance. In other cases I have no doubt gone astray through an imperfect understanding of the author's meaning. The fact is, that as yet the time has hardly come for fully adequate translations of comprehensive works of the type like the Sribhashya, the authors of which wrote with reference, in many cases tacit, to an immense and highly technical philosophical literature which is only just beginning to be studied, and comprehended in part, by European scholars."

In my own case the holding of this opinion may be attributed to my inherent want of the true "scholarly spirit" which is almost totally absent in us Indians; the same could not be said of Doctor Thibaut, or of Mr. R. Y. Tyrell, a critic in the *Academy*, March 3, 1906, who says:—

"A translator who aims only at reproducing the literal meaning of the words may quite fail to reproduce the

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spirit, and may not bring the reader at all near to the original.....hence paraphrase (the very thing, by the way, that F. O. S. condemns), expansion, compression, even to some slight extent, omission and interpolation are some times requisite to give a more real and faithful impression of a great original than could be obtained from literal reproduction of the very words, clause by clause, and line by line.'

This rendering of the spirit, I confess, cannot be done except by means of what has been called a paraphrase; specially in the case of works that do not profess to have an "esoteric meaning" which cannot be expressed except by the very words used by the "highly advanced initiate."

If then Mr. Vasu has given to the world a "paraphrase" of Madhva's commentary, he deserves the thanks of that wide circle of readers which could not read the original, however much it might detract from his own fame as a "scholar" in the eyes of F. O. S. and such other *savants*. I understand that all contributors to the Sacred Books of the Hindus have been requested to make their translations accurate and at the same time readable by themselves; and not literal and repellent and incomprehensible without the text.

We now proceed to consider the details of the ciriticism of F. O. S. on the translation.

(1) Translation of Mr. Vasu.	Suggested improvement by F. O. S.
They who do not consider any *one* to be equal to Visnu.	They who do not consider any *thing* to be equal to Visnu.

The suggested improvement does not appear to be much of an improvement. Though it is true that "any thing" is the correct translation of the word Kinchit. But perhaps what made the translator use the expression "any

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one" was the idea that if he used the word "thing," it would perhaps imply that it is only *things*—which in its primary connotation implies unconsciousness—that are not equal to Visnu; who may have his equals among conscious beings. This misunderstanding is avoided by using the more general form "any one." "Any entity" would be perhaps a happier expression.

(2) Translation of Mr. Vasu.	F. O. S.'s improvement.
Who know Him to be the Best of All are verily the best of the *devotees* and *Bhagavatas*.	Who know Him to be the Best of All are verily the best of the Bhàgavatas (or *devotees*)

The change of "and" for "or" would certainly be more accurate.

(3) Translation of Mr. Vasu.	F. O. S.'s improvement.
Visnu *has been* sung everywhere.	Visnu *is* sung everywhere.

There is not much difference here. The Vedas, etc., in which Visnu is praised were composed in the past, and so *has been* is true to the sense. Specially as the text does not refer to any 'singing' in the present.

(4) Mr. Vasu's translation :—

"Those who know that the Brahman alone has been taught in the beginning, middle and the end of these books get the grace of the Sabda-Brahman."

F. O. S. suggests no better translation for what has been translated as "get the grace of." The Commentator Krishnacharya explains it "Puritakanksam bhavati." From what the Commentator says the sense appears to be as follows :—

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"The Sabda-Brahman–Brahman in the form of words —appearing as it does in the five forms of the Rig Veda, Yajur Veda, etc., etc., becomes wholly intelligible, to only those persons, who realize that Brahman alone has been taught in the beginning, etc."

This is how I have understood the commentary; but if Mr. Vasu renders "Prashamyati" or "Puritakansam Bhavati" as "being propitiated"—which is what is meant by people "getting the grace of"—we cannot quarrel with nim.

(To be continued).

GANGA NATH JHA.

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NOTES.

INDIAN ASPIRATIONS AND EUROPEANS.

It has become the fashion now a days to denounce Europeans resident in India as inimical to the legitimate aspirations of educated Indians. It is even argued in some quarters that every Englishman must needs be our enemy and must place obstacles in the way of our advancement for the simple reason that he belongs to the ruling caste. Practical experience, however, demonstrates effectively the folly of indulging in sweeping generalisations and indiscriminately condemning whole communities. In November 1907 we received a letter from a European educationist. An excerpt from that letter will show that many members of the ruling race are our sincere well-wishers and that it is almost a sin to keep up an attitude of unnatural suspicion and sullen hostility. Suspicion breeds suspicion and sometimes the most generous hearts grow cold if they are surrounded by the chilly atmosphere of unreasoning suspicion and stupid haughtiness. Wrote our friend :—

"*Placed as I am amid educational problems and activities, it is a pleasure to me to be in touch with one, like yourself, who represents high educational ideals. I fancy that your work must be, in a way, pleasanter and more stimulating than mine in Government service, as you and your colleagues are the architects of your own success and failure, whereas everything in a Government College is ordered according to official rules and regulations.* But still there is a great deal to be done, and there is no kind of educational work in which ideals have not a place. Sometimes, in one's despondent moods, one feels that it is no use having ideals and that the humdrum, careless existence is after all simple and less worrying. But I am glad to say that this is never a permanent mood. Although the more one hopes to achieve, the greater and more frequent one's disappointments are likely to be, yet

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human nature cannot get on without aiming, in some way, at what is difficult or even impossible. Coleridge once said "if I believe a thing and find another man to share my belief, the strength of my belief is not doubled but increased a thousand fold." *In the same way, when I write to you, I feel that you have the same sort of ideals about young India as myself, and consequently my belief in the possibility of achieving some of those ideals becomes vastly stronger than if I were left to myself.*

"I find that in India the air is full of ideals, especially among young men. There is no need to try and excite aspirations in most students, because they are there already. All that remains is to try and find practical outlets for these ideals and to organize what we must all consider to be a very powerful and healthy force. When that spirit is unrecognised or suppressed, it turns into wrong channels. * I think, of course, that the time is soon coming when great changes will have to be made. But these changes will only immediately concern the elder men and the leaders of the community. Youngmen in no country can hope to take a personal part in governing. That must be left to their elders. The question which concerns those of us who have to do with education is—what can we do for the boys and youngmen? They are just as full of aspirations as the others and the eagerness and enthusiasm of youth is a most precious force which ought surely to be utilized. At present it is utilized only in a negative way. *To be in perpetual opposition is often to waste chances of useful action. To want everything is to court disappointment. Especially to make fundamental political changes the only condition of being active is to ignore the fact that political changes are the slowest of all changes to arrive and of all the most grudgingly given. It seems to me at present that there is a tendency to do nothing until political changes arrive. It amounts practically to saying "give us this and that, and then we will do something."*

"Now, in my opinion, a great deal can be done *now* which would immensely increase the respect in which Indians are held, and help them to the attainment of their more remote aspirations, if they would look about them now and start doing things on their own account. There is a great deal to be done and if we could only instil into the minds of students and young men that here is a chance of showing what they are made of and of proving their worth, I am quite sure

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that all this splendid spirit, which certainly exists amongst them, would produce astonishing results. There is nothing in this world which cannot be achieved by enthusiasm; and in India we have the enthusiasm all ready and only waiting to be used.

"My idea, which I can only give you in broad outline at present, as much consultation will be needed in order to fill in details, is that it would be possible to organise a gigantic "Servants of India" Society among the Schools and Colleges of the country. The object of it would be to bind all the young and enthusiastic spirits, who were willing to make some sacrifice of self, together in the service of the country. They would pledge themselves to do their utmost to help on all worthy causes and to give themselves up, as far as circumstances allowed, to every kind of enlightened and philanthropic work. To give only an instance or two, during the vacations, or even during term time, supposing there were famine or an outbreak of plague, it would be possible for students in the district to do a lot in the way of collecting money and relieving the suffering. They could be organized into bands and sent out to do what they could. Then again a movement of this sort would soon make larger ideas of National Education feasible, if graduates belonging to the society would give up some of their time to teaching or taking steps to raise money and in general ways to set the thing going. Again, there is much talk about giving elementary education to the lower classes. At present every one is waiting for Government to take the initiative. I should like to see every student, during his vacations, teaching for a couple of hours a day in his own village. An organization of this sort could also make it part of its work to fight against social vices, to educate people up to higher ideas and to do their utmost to get rid of centres of vice. It could start a campaign, for example, against the drinking which is becoming so prevalent all over India. *Then again it could encourage the spread of the study of Hindu religion and philosophy. It could organize lectures and enlist the services of learned and saintly men as instructors—and so forth.*

"In the middle ages in Europe knight-hood constituted a kind of caste, the object of which was to live "without fear and without reproach" and "to go forth over the world redressing grievances." In those days there was a strong spirit of adventure and romance, coupled with high ideals, and the ideal of knighthood, at its best, was an exceedingly lofty one. In India we have, in thousands of boys

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and young men of high character and ambitions, the same kind of spirit, which shows itself all round us. There is becoming less and less of that slavish spirit which puts up with the inevitable and does not strive to rise above the present. In other words, circumstances favour the institution of an order amongst young Indians, corresponding to that of knighthood, by which they would be pledged to lead pure and a upright lives, to be willing to sacrifice themselves, and "to go forth over the world redressing greivances." This would add a new stimulus to education, it would kindle the ardent spirits to do their utmost and would give those, who at present have little opening in life, an opportunity of splendid activity. It would also give them experience of the world and would open their eyes to many things of which they are at present unconscious.

"At present, as we all know, the Indian student has little to look forward to form a worldly point of view. Professions are over crowded and, at the most, he can only hope for a dull and uninspiring career in some office or at the Bar. This produces a feeling of pessimism and pessimism leads to inertia. Instead of sitting still and bewailing the lack of opportunities, it would be a glorious thing if the young men of India were to take things into their own hands and embark on a career which would have in it all the charm and romance of past times.

"I have no doubt that there are countless youngmen who would not mind a little self sacrifice. In fact, for a person inspired by ideals, self-sacrifice is an additional incentive. In the case of those, whose circumstances made it imperative for them to earn some kind of a living and to take up a profession, there would still be opportunities of useful work in their spare time. I look forward to a time, if my ideas can only be realized, when every educated young man will be doing something, however small, for his country. *In no country is there more to be done than in India. In no country is there a truer spirit of idealism or a greater anxiety to do something useful. Finally, looking at the thing from the external point of view, we must remember that the chief enemies of Indian progress are those who consider that Indians are a servile, useless race, without any power of initiative, who will never do things for themselves, but who always require Government or other external agencies to do them fou them.* You have no idea how much a noble and spontaneous movement of this sort would affect public opinion in Europe. After all, human nature

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is the same all the world over, and every one is bound to feel admiration for philanthropy patriotism and self sacrifice.

"What I wish to propose to you, therefore, is that those who are interested in Indian education and have faith in the possibilities of young Indians should help me to organize something of this kind. Each school and college would be a centre, under its own officer; and subordinate officers could be selected from the students themselves. In case suspicion should rest on any thing suggested by an Englishman, it would be better to leave my name out of the thing altogether. But there are enough men of ideas and enthusiasm among Indian teachers to set the thing going.

"What I should like to see is an organistion of this sort spread all over India. *It would do a vast deal to revive the ancient ideals of education and to encourage true patriotism. One thing is essential: that it should be put on a religious basis. The boy who joined the society would be taking a very solemn pledge, in fact offering himself to the divine service. He must not be allowed to enter in a light spirit with a view to excitement or any thing of that sort. He must be prepared to undertake willingly any duties which may be imposed upon him by the superior officer, and also to live a blameless life himself.*

"The objects of such a society, which might very soon become a great force, would be, according to my conception:—

(1) To organize and turn to useful purposes the high spirit and unselfish enthusiasm of young Indians.
(2) To find work for them in any direction in which philanthropy and education are needed.
(3) To bind the whole of young India together in a common cause.
(4) To give a definite ideal and meaning to college life, which should be looked upon as a preparation for service of one's country; also to start such service *while at college*.

"Among the necessary rules would be:—
(1) To live the kind of life which would be a stimulating example to those less favourably placed.
(2) To consider oneself as given up to the unselfish service of of a divine cause.
(3) To give implicit obedience to one's superior officers.

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(4) To do one's utmost to promote every intellectual, social and religious movement which would tend to benefit and uplift India ".

We have not heard from our friend since a long time, but we have reasons to believe that he has done something to give his scheme a practical shape. If there were many Englishmen like him and if hauteur and insular uppishness were less in evidence among our rulers the present estrangement between the rulers and the ruled would be diminished considerably. Competent observers are of opinion that the problem which is, at the present moment, taxing the resources of British statesmanship is more racial than political. Who can deny that there is an element of truth in this contention?

The Punjab Hindu Conference.

The Punjab Hindu Conference— which with its fancy constituencies, delegates elected by anybody or nobody, and resolutions which must be carried unanimously and by acclamation is but a sorry caricature of the Indian National Congress—held its first session during the Dussehra holidays. An *outward appearance* of unanimity had to be kept up for it is an admitted fact that there is no real unanimity on social, religious, and political questions among the Hindus. Hindu society can hardly be called a social unit—an organic growth possessing mutual adaptability of constituent parts and the capacity to work as one distinct existence. It is a conglomeration of warring, jarring and mutually antagonistic elements. Take the questions of religion. Atheists, pantheists, polytheists, animists, fetish-worshippers, Vami epicures and Vaishnawite puritans all sail under the cosmopolitan flag of Hinduism. As regards social questions the anarchy is still more bewildering. The Brahmo who marries wherever he pleases and dines with whomsoever he likes is as good a Hindu as the person who is excommunicated if he marries outside the limits of caste or eats food cooked by his own sister. The organisers of the Conference bent as they were on a show of unanimity had no alternative but to draft resolutions couched in ambiguous language which could mean anything or

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nothing. The extinction of the Hindu race was to be averted not by the abolition of early marriage—that was too sensible a suggestion to have been swallowed by orthodox delegates whose creed consists of only one article of faith which is "negation of all progress and reform"—but by taking wholesome food. The question as to what wholesome food meant was to be decided by every delegate according to the dictates of his own conscience or the demands of his fancy, for any attempt at specific recommendations would have brought about a fight between teetotallers, moderate drinkers, devotees of Bachhus, and sellers of wine; as also between fleshists, vegetarians, and Jainis. The depressed classes were to be treated better, but all references to the modes in which their condition was to be improved were wisely omitted—for then the Aryas, the Snatanists and the extreme Snatanists, who regard the touch of some of their "Hindu" brethren as pollution of a worse type than contact with a beef-eating Christian, would have quarrelled among themselves and thus marred the absolute unanimity for which the leaders had labored so hard. The lot of Hindu widows was to be improved is some miraculous fashion—"How" was a thorny question and whoever dared talk even with bated breath of the education or remarriage of child-widows was a marplot who observed only superficially and lacked imagination, intellect, philosophic grasp, historic sense, and analytic power and knew not how to pile high without digging deep. But the fun of it is that even these colorless resolutions were dropped on the ostensible and convenient ground of "want of time" but really because a stump-orater threatened that if these resolutions were carried he, perched on the parapet of the fortified castle of "Sanatan" Dharam, would throw a stone with such fatal aim that the glass house constructed with so much care amidst a flourish of trumpets and so much booming by those that had attended the "birth pangs" and "parturition agonies" of a reincarnated race would be shattered to pieces and the "adolescent consciousness" of the Hindu race would die out. Regarded as a counterblast to the mischievous activities of the Moslen League the conference may serve an admirable purpose in the opinion of a school of Hindu political thought. But then it should confine itself to the thrice-blessed task of sending up memorials and petitions, presenting addresses to incoming and outgoing Viceroys, organising All India Deputations and, last, though by no means the least, sending wires to Anglo-Indian papers. When will our people understand that nations cannot be raised by "flamboyant" eloquence, and 'resolutions' carried *conamore* but only by educating the conscience of the people and building up their character, and that

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Religion alone can furnish driving power and motive-force for the onward march of communities and countries.

THE PATIALA ARRESTS.

The event which has convulsed educated Punjab with commotion and set the tongues of innumerable quidnuncs in the province wagging is the sudden arrest of about 100 respectable men—most of whom are Arya Samajists—at Patiala under section 124 A. The arrests were effected in a most dramatic manner probably with a view to the production of fine artistic effect. Among those arrested are such universally—respected and saintly men as Rai Jowala Prasad Executive Engineer President Arya Samaj Patiala, Lala Nand Lal Accountant Vice President, Lala Lachhman Dass Headmaster Secratary. Their co-religionists refuse to believe that they can have been guilty of sedition. They are men who, all their lives, have never dabbled in politics. Their sole ambition has been the devoted service of the church to which they belong. It appears that the trial will end in a fiasco like the Midnapur imbroglio and the Etawah Forgery Case. Mr. Warburton who, it seems, is Inspector General of Police and District Magistrate rolled into one is carrying matters with a high hand. He has disobeyed the express orders of the High Court in the matter of releasing one of the accused on bail. This leads some people to suspect that there is a skeleton in the cupboard. We hope that the youthful Maharaja who has a reputation to lose and a character to maintain will see that absolute justice is done in the case and that *if*, as Dame Rumor says, an infernal plot has been hatched by an intriguing and designing clique with a view to obtain laurels for some prominent official; the tangled skein will be unravelled and the offenders brought to book. By the way, we may remark that the irregularities that are being tolerated and condoned at Patiala would have ended in the ignominious dismissal of the offending persons in British territory even under the Fullerian *regime*. This is *swaraja* with a vengeance.

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THE ANTIQUITY OF VEDIC CIVILIZATION.

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It is claimed by the Arya Samaj that the Veda is eternal. European scholars pooh-pooh this belief. Mr. Tilak in his epoch-making work the "Orion" demonstrated with the help of astronomical-evidence that some of the ancient classical works which declared the Veda to be eternal could not have been composed later than 8000 B. C. Antiquity was also claimed for Vedic Civilization. The following from the *Subodh Patrika* will show that further confirmation of Mr. Tilak's theory has been furnished by excavations in Asia-Minor:—

"About the same time as Mr. B. G. Tilak was writing his famous book "The Orion," in which he claimed great antiquity for Vedic culture, Prof. Hermann Jacobi who is now Professor of Sanskrit at the University of Bonn and is one of the most eminent Sanskrit scholars now living, claimed from certain astronomical argument a similar age for the civilsation of the Vedas. His views were strongly defended by Buehler in the Indian Antiquary of 1894 and are even now accepted by great scholars like Barth and Winternitz. But several others among whom Oldenerg mnd Whitney were prominent, attacked Jacobi's arguments with great vehemence, but without much reasoning simply saying that the power of astronomical observation in India could not then have been particularly reliable. Mr. Tilak who naturally sided with Jacobi, wished to enter upon a compaign against all their opponents; but Mr. Jacobi told him that the discussion would have no definite result unless some unmistakable evidence, as e. g. by excavations in ancient sites in India, was forthcoming showing the great antiquity of the Indian civilization. As yet such evidence has not been supplied by the Archæological Department of India, but it has come from a quite unexpected quarter. The excavations in Asia Minor at Bhogazkoi during 1907 have brought to light a document of the time about 1400 B. C. It mentions the gods worshipped by the people of Matani (Northern Mesopotamia) among whom we find the names of Mitra, Varuna, Indra and the Nasatyas (Asvin). These gods not only occur in the Rigveda, but they are grouped together precisely as we find them grouped in that book. It appears therefore, quite clearly that in the 14th century B. C. and earlier, Vedic gods were worshipped in Northern Mesopotamia. The tribes who worshipped them must have come there originally from some province near India under the influeuce of the Vedic civilization (Prof. Jacobi think it to be eastern Persia.) and they must have migrated to the West only after this civilization had reached its perfeetion."

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Dewali and Rishi Utsav.

The combined festival of Dewali and Rishi Utsav fell on the 12th November. It was celebrated in the Gurukula in a befitting style. On the 11th an extraordinary meeting of the Sahitya Parishad as held in which papers dealing with the manifold aspects of the life of Bhagwan Dyanand were read by Professor Ramdeva, Mr. Mukhram B. A., Br. Harishchandra, Br. Indarchandra, Br. Brahmdatta and others. All these papers have been printed in the Satya Dharam Pracharak—an Aryabhasha weekly edited by Principal Munshi Ram. On the 12th a meeting was held in the evening. The offg. Principal, Professor Balkrishna M. A., was in the chair. Songs in praise of Mahrishi Dyanand were sung and Professor Ram Deva and the chairman delivered short speeches suited to the occasion. Some Sanskrit verses composed by students of the highest class were, also, recited.

The meeting came to a close with the singing of *arti* and the recitation of *Shanthi Path.* At night time the buildings were illuminated and there was a feast.

The Winter Session.

The college and the school opened on the 2nd of November for the winter session. We are glad to note that almost all our colleagues and most of the Brahmacharies are in the enjoyment of excellent health. Professor Gupta and Mr. Govardhan, our energatic

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headmaster, are pernaps the only exceptions. Professor Gupta though an athlete having the thews of a wrestler had had an attack of remittent fever which has considerably reduced him. Mr. Govardhan came back to us with the remnants of fever caught elsewhere. Both of them have, however, completely recovered now. The work of the college and the school has commenced in right earnest and it is expected that our boys will now make up for all past deficiencies and that the institution will show excellent results on the occasion of the next annual examination.

Principal Munshi Ram.

It pains us extremely to have to annunce that Principal Munshi Ram's health has again been seriously affected by the drain on his physical and mental energies. He is so overworked and the work that he has to do is of so manifold a character that only a man of his iron-clad constitution and strong will could have borne the excessive strain for a period of two decades. The heart felt sympathies of his loving brahmcharies and humble colleagues are with him in his hour of trial. Tender and sweet memories were awakened when his commanding figure was missed on the happy occasion of Dewali and Rishi Utsav festivities. May the Divine Father restore him to health and strength and spare him for many a year to protect the infant institution founded by him—which is an imperishable monument of his strenuous labours in the cause of the Holy Church—from dangers from within as well as from attacks from without.

Some Distinguished Visitors.

Lala Ghasi Ram M. A. LL. B., Pdt. Ganga Prasad M. A., Babu Braj Nath B. A., LL. B., Mr. Radhika Narain Executive Engineer, Rai Shiv Nath Executive Engineer and many others visited the Gurukula during the past month and were much pleased with what they saw. The following extracts from the Log Book speak for themselves.

(1) "We had the pleasure of visiting the Gurukula Academy and the chief superintendent very kindly allowed us to put a few questions to the students of the 10th, 11th & 12th classes. A few questions were put to them in Psychology, History, Political Economy, Logic, Chemistry and English. The answers which they gave were very intelligent and showed that the Brahmcharis knew their subjects very well and took an intelligent interest in their work.

....

....

We may here distinctly say that when we requested the Chief Supdt.

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to allow us to examine the students our request was gladly and readily granted and it was solely due to the short time at our disposal that we were not able to examine the students more thoroughly

GHASI RAM M. A., LL. B.,
VAKIL MEERUT CITY,
21st October 1909.

PIARE LAL B. A., LL. B.,
MUNSIFF OF ABBARPUR,
Dist. Cawnpore.

BRAJ NATH B. A., LL. B.,
VAKIL MORADABAD,
21st October 1909.

(2) The arrangements for the accomodation of students, the care taken to impart a sound physical intellectual and moral education to them, and above all, the novel system on which all this is based interested us greatly and all that we can say is that this is a model institution and we wish there were more institutions like this to train up our boys in this fashion.

PROVASH CHANDRA DE M. A.
SATISH CHANDRA MUKERJEE M. A., B. SC.,
DEMONSTRATOR OF CHEMISTRY,
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SUPPLEMENT.

Mahatma Munshiram on "The Present Situation and our Duty".

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SELECT OPINIONS.

Sir Roper Lethbridge, K. C. I. E., K. B.

in a recent issue of the London *Times* refers to the *Wednesday Review* as "perhaps, the ablest of all the Reviews edited by Indian born writers." And again in a letter to the Editor says:—

"Every week lately I have read with the greatest interest the *Wednesday Review* which you have been so good as to send me, and I can assure you I am full of admiration of its quality, both in style and matter. The high standard of literary excellence which it maintains is really remarkable; and I am particularly glad to observe that it is singularly free from those excesses of harsh personal criticism or of violent political animosity to which less serious and thoughtful journals are sometimes prone."

Francis Henry Skrine Esq., F.R.H.S., F.S.S., (I.C.S. retd.)

in a letter dated 2nd October 1908 writes:—I regularly Receive the Wednesday Review and never read a number without learning something new. It is incomparably the best and the most intellectual weekly in India. The quality which is most conspicuous in the Wednesday Review is impartiality. I think that you are rendering great service to your Country and the Empire.

J. M. Maclean Esq., (Ex. M. P.)

I am much obliged to you for sending me copies of your brightly written *Wednesday Review* which I have read with interest. There is the true spirit of independence in it and this is the only thing which keeps a newspaper alive.....I admire your excellent paper for its excellent English.

The Hon. Mr. G. K. Gokhale, B. A., C.I.E.

Your Review seems to be a journal of striking excellent and I heartily congratulate you upon it. I wish we had more journals of this kind in this country.

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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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SOME CHARACTERISTICS OF KALIDASA'S POETRY.

7 Human interest.

Kalidasa is a great painter of human passions and human affections. But he shines best in depicting the soul of man in its tenderest aspects. Love, for instance in the poetry of Kalidasa, is chaste and human and purifies the affections through the influence of pity and sympathy.

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Besides this, in our poet's descriptions of nature, the lovliest passages are those in which nature is linked up with human feeling and human affection. In fact, humanity shines through every line of his poetry, and there is hardly an episode in his epics, a sentiment in his lyrics, or a scene in his dramas, which is not touched by a heart-rending pathos or an abiding human interest.

In other words, all the beauty which the poet saw in nature is associated with men and women; and human interest everywhere dominates nature-painting. In his *Ritusamhara*, for instance, he sings of the common love and life of man as influenced by nature and her varied scenes. In his *Meghaduta* he weaves nature's heart with the heart of man. In the *Kumarsambhava* nature is used to illustrate human feelings and human emotions; while in the play of *Vikram and Urvasi* nature mixes herself with the thought of man and his passion. The best illustration of this manner of painting is, however, afforded by the play of *Shakuntala* and the *Raghuvamsha* which are full of a sweet and gentle humanity and contain some of the most pathetic sentiments the poet has given expression to.

We will make a few quotations :—

(*a*) सोन्मादहंससमिथुनैः रुपशोभितानि
स्वच्छानि फुल्लकमलोत्पलभूषितानि ।
मन्दप्रचारपवनोद्गतवीचिमाला-
न्युत्कण्ठयन्ति हृदयं सहसा सरांसि ॥

(ऋतुसंहारम्)

(*b*) तां जनीथाः परिमित कथां जीवितं मे द्वितीयं
दूरीभूते मयि सहचरे चक्रवाकीमिवैकाम् ।
गाढोत्कण्ठां गुरुषु दिवसेष्वेषु गच्छत्सु बालां
जातां मन्ये शिशिरमथितां पद्मिनीवान्यरूपाम् ॥

(उत्तरमेघः)

(*c*) पुनर्ग्रहीतुं नियमस्थया तया
द्वयेऽपि निक्षेप इवार्पितं द्वयम् ।

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लतासु तन्वीषु विलासचेष्टितं
विलोलदृष्टं हरिणाङ्गनासुच ॥

(कुमारसम्भवम्)

(*d*) यदि हंस गता न ते ननभ्रूः
सरसो रोधसि दृक्पथं प्रिया मे ।
मदखेलपदं कथं नु तस्याः
सकलं चोरगतं त्वया गृहीतम् ॥

(विक्रमोर्वशीयम्)

(*e*) कथंनु तं बन्धुरकोमलाङ्गुलिं
करं विहायासि निमग्नमम्भसि ।
अचेतनं नाम गुणं न लक्षये
न्मयैव कस्माद वधीरिता प्रिया ॥

(अभिज्ञान शाकुन्तलम्)

(*f*) अत्राविधुक्तानि रथाङ्गनाम्ना
मन्योन्यदत्तोत्पलकेसराणि ।
द्वन्द्वानि दूरान्तरवर्त्तिना ते
मया प्रिये सस्पृह मीक्षितानि ॥

(रघुवंशम्)

8 Originality of conception.

Kalidasa is an inventive genius of the highest order. He, of course, borrows the stories of his plays and poems from the *Ramayana*, the *Mahabharata* and the *Puranas*, but he also invents several plots and characters which find no mention in those great store-houses of history and philosophy. And here he shows much fertility of invention and originality of conception. Our author's *Meghaduta* for instance, is a purely imaginative work and the outcome of the poet's own " Oceanic mind ". So also the characters of *Priyamvada* and *Anusuiya* in the play of *Shakuntala*, those of *Sahajanya* and *Chitralekha* in the drama of *Vikram und Urvasi*, and those of *Hardatta* and *Ganadasa* in *Malavikagnimitra* are the pure inventions of the great poet. It will thus appear that Kalidasa borrows "the merest skeleton of a story from other sources, and then clothes it with flesh and blood and gives it a charm and

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an interest which endure for ever. And this is the mark of a genius of the highest order.

9 Command of language.

Kalidasa has a wonderful command over the instrument of language. " It is impossible ", says Wilson, " to conceive language so beautifully musical or so magnificently grand as that of the many of the verses of Bhavabhuti and Kalidasa ". " Kalidasa's poetry " says another critic, " yields a noble and various harmony and is unmatched in this respect in any other literature of the world ". The language of Kalidasa is, in general, simple, flowing, graceful and melodious. In his earlier works, notably the *Nalodaya*, " the diction is still occasionally awkward, obscure and unequal, first too rapid, then too slow and stagnating, more frequently exaggerated into bombast, but never feeble or empty ". In the works belonging to " the middle period" of his authorship, namely, the *Vikramorvasi* and the *Kumarsambhava*, the poet seems to have gained a firm footing in the domain of poetic art and the diction becomes fuller and smoother, clearer and more harmonious. " It also gains considerably in external richness and internal wealth, without losing the power of its cadences or the force of its flow ". In the productions of his maturity; particularly in the *Meghaduta*, *Shakuntala* and *Raghuvansha*, the style and sentiment become more and more beautiful and sublime, " the waves become mightier and ever mightier, and in hastening with vehement rapidity towards their goal, dash against the coast in foaming breakers and sweep everything before them ". Prof. Wilson, describing the fulness and melodiousness of the *Meghaduta* observes :—

"The metre combines melody and dignity in a very extraordinary manner, and will bear an advantageous comparison in both respects with the best specimens of uniform verse in the poetry of any language living or dead".

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Our author's mastery of language best appears from the great variety of his verses. Thus the first thirty-four stanzas of *Shakuntala* exhibit no fewer than eleven different metres. And although the *Meghaduta* is composed in one and the same metre throughout and is a wonderful specimen of *uniform* poetry, the *Raghuvansha*, the *Kumarsambhava* and the dramas exhibit a richness and variety of diction which are rarely to be found in any other language or literature.

Some of our critics might say that the music of Kalidasa's verse is inseparable from the melodiousness of the Sanskrit language itself and that the poet can claim no special credit therefore. True. But it should not be forgotten that language can shine only in the hands of a great writer. There have been poets and prose-writers in Sanskrit who have written trash and produced tinsel and who have therefore passed away leaving no foot-prints on the sands of time. But authors like Kalidasa and Bhavabhuti survive because in their hands language rose to be a power and a medium of communication between nature and man.

We will now make a few quotations, illustrating the stateliness and beauty of Kalidasa's language.

(*a*) शरदि कुमुदसङ्गा द्वायवो वान्ति शीता
विगत जलदवृन्दा दिग्विभागा मनोज्ञाः ।
विगतकलुषमम्भः शालिपक्वा धरित्री
विमलकिरणचन्द्रं व्योम ताराविचित्रम् ॥

(ऋतुसंहारम्)

(*b*) अथ स ललितयोषिद्भ्रूलताचारुशृङ्गं
रतिवलयपदाङ्के चापमासज्य कण्ठे ।
सहचरमधुहस्तन्यस्तचूताङ्कुरास्त्रः
शतमखमुपतस्थे प्राञ्जलिः पुष्पधन्वा ॥

(कुमारसम्भवम्)

(*c*) संतप्तानां त्वमसि शरणं तत्पयोद प्रियायाः
संदेशं मे हर धनपतिक्रोधविश्लेषितस्य ।

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गन्तव्या ते वसतिरलका नाम यक्षेश्वराणां
वाह्योद्यानस्थितहरशिरश्चन्द्रिकाधौतहर्म्या ॥

(मेघदूतम्)

(*d*) सरसिजमनुविद्धं शैवलेनापि रम्यं
मलिनमपि हिमांशोर्लक्ष्म लक्ष्मी तनोति ।
इयमधिकमनोज्ञा वल्कलेनापि तन्वी ।
किमिव हि मधुराणां मण्डनं नाकृतीनाम्

(अभिज्ञान शाकुन्तलम्)

(*e*) एषा प्रसन्नस्तिमितप्रवाहा
सरिद्विदूरान्तरभावतन्वी ।
मन्दाकिनी भाति नगोपकण्ठे
मुक्तावली कण्ठगतेव भूमेः ॥

(रघुवंशम्)

Is not our author's language as limpid and serene as the current of the holy Mandakini itself which he so beautifully describes in the 13th. canto of the " Chronicles of the Kings" (Raghuvansha) ?

10 Knowledge of the human heart.

" Kalidasa ", says a great German art-critic, " is a masterly describer of the influence which nature exercises upon the minds of lovers. His knowledge of the human heart is profound; he is familiar with the feelings and sentiments of man in all the varied situations in which he can be placed; and the emotions of love, pity and sympathy find their complete fulfilment at his hands ".

The fourth Act of *Shakuntala* may be cited as an illustration. Here the poet displays to the full the richness of his fancy, his abundant sympathy with nature, his profound knowledge of the human heart and his familiarity with its deepest feelings and emotions.

Prof. Monier Williams is a great admirer of this fourth Act of the drama of *Shakuntala*. He observes :— " The poetical merit of Kalidasa's *Shakuntala* is so universally admitted that any remarks on this head would be

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superfluous. I will merely observe that, in the opinion of learned natives, the Fourth Act, which describes the departure of *Shakuntala* from the hermitage, contains the most obvious beauties; and that no one can read this act, nor indeed any part of the play, without being struck with the richness and elevation of its author's genius, the exuberance and glow of his fancy, his ardent love of the beautiful, his deep sympathy with nature and nature's loveliest scenes, his profound knowledge of the human heart, his delicate appreciation of its most refined feelings, his familiarity with its conflicting sentiments and emotions. But in proportion to the ackowledged excellence of Kalidasa's composition, and in proportion to my own increasing admiration of its beauties, is the diffidence I feel lest I may have failed to infuse any of the poetry of the original into the present version. Translation of poetry must, at the best, resemble the process of pouring a highly volatile and evanescent spirit from one receptacle into another. The original fluid will always suffer a certain amount of waste and evaporation ".

Here is an illustration :—

यास्यत्यद्य शकुन्तलेति हृदय संस्पृष्ट मुत्कण्ठया
कण्ठः स्तम्भितवाष्पवृत्तिकलुषश्चिन्ताजडं दर्शनम् ।
वैक्लव्यं मम तावदीदृशमिदं स्नेहादरण्यौकसः
पीड्यन्ते गृहिणः कथं न तनयाविश्लेषदुःखैर्नवैः ॥

What a profound knowledge of the human heart is revealed in the passage quoted above ! Surely the conflicting sentiments and emotions of the heart of man were never more fully or more tenderly expressed than in these lines of touching pathos and sublime simplicity !

11 Range of Imagination.

Kalidasa's range is wide and extensive. " Now like a sky-ranging lark, he warbles among the flowers,—now like a swan, half-rowing, half-sailing, he flies adown the

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rich stream of celestial melody,— now like an eagle afloat in the blue ocean of heaven, he rises to the highest firmament of song and shoots sunward, invisible in excess of light, bidding farewell to the earth and its humble shadows".

Our author's range of imagination is fully exhibited by the great variety of descriptions which form the characteristic feature of his plays and poems. From the commonest things of this earth which he makes lovely and interesting by his magic touch, he rises to "the highest empyreal of superphysical images" at which the brain reels and the intellect flaps her wings in vain. The *Meghaduta* and the *Kumarsambhava* may be cited as illustrations of this highest kind of imaginative poetry.

12 Beauty and appropriateness of similes.

उपमा कालिदासस्य भारवेरर्थगौरवम् ।
दण्डिनः पदलालित्यं माघे सन्ति त्रयोगुणाः ॥

The main charm of Kalidas's compositions lies in the beauty, appropriateness and granduer of his similes, and no poet, either ancient or modern, can come near him in the originality, freshness and opulence of his imagery. It is this which forms, in a large measure, the exquisite charm and surpassing beauty of his poetry; "it is in this that much of his finest idealising consists."

And there are *single* similes, *double* similes and even *triple* similes in one and the same *shloka*, as well as a few *chains* of *similes*, notably the one in the 13th Canto of the *Raghuvansha* where Shri Ram Chandra, returning from Lanka, describes to his loving spouse, in glowing and majestic language, the confluence of the holy Ganga with the river Yamuna, at Prayag, the modern Allahabad. But it is the *range* and *variety* of his similitudes which is all the more amazing. He derives his similes from all conceivable objects, natural and supernatural, mundane and ultramundane, earthly and heavenly

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real and imaginary, subjective and objective, concrete and abstract. Even language, philosophy, science, Vyakarana, Shruti and Smriti are drawn upon for this purpose. In fact, "similes spring up like flowers before his tread, come out like singing birds from the thicket or grow like clouds upon the sky."

Here are a few illustrations:—

(*a*) *Single similes.*

दृष्टा विचिन्वता तेन लङ्कायां राक्षसीवृता ।
जानकी विषवल्लीभिः परीतेव महौषधिः ॥

स सेनां महतीं कर्षन् पूर्वसागरगामिनीम् ।
बभौ हरजटाभ्रष्टां गंगामिव भगीरथः ॥

(रघुवंशम्)

(*b*) *Double similes.*

तां हंसमालाः शरदीव गङ्गां महौषधिं नक्त मिवात्मभासः ।
स्थिरोपदेशामुपदेशकाले प्रपेदिरे प्राक्तनजन्मविद्या ॥
उन्मीलितं तूलिकयेव चित्रं सूर्यांशुभिर्भिन्नमिवारविन्दम् ।
बभूव तस्याश्चतुरस्रशोभि वपुर्विभक्तं नवयौवनेन ॥

(कुमारसम्भवम्)

(*c*) *Triple similes.*

विभावसुः सारथिनेव वायुना घनव्यपायेन गभस्तिमानिव ।
बभूव तेनातितरां सुदुःसहः कटप्रभेदेन करीव पार्थिवः ॥

(रघुवंशम्)

अवृष्टिसंरम्भमिवाम्बुवाह मपामिवाधार मनुत्तरङ्गम् ।
अन्तश्चराणां मरुतां निरोधान्निवातनिष्कम्पमिवप्रदीपम् ॥

(कुमारसम्भवम्)

(*d*) *Chain of similes.*

क्वचित्प्रभालेपिभिरिन्द्रनीलैर्मुक्तामयी यष्टिरिवानुविद्धा ।
अन्यत्र माला सितपङ्कजानां मिन्दीवरैरुत्खचितान्तरेव ॥
क्वचित्खगानां प्रियमानसानां कादम्बसंसर्गवतीव पंक्तिः ।
अन्यत्र कालागुरुदत्तपत्रा भक्तिर्भुवश्चन्दनकल्पितेव ॥
क्वचित्प्रभा चान्द्रमसी तमोभिश्छायाविलीनैः शबलीकृतेव ।
अन्यत्र शुभ्रा शरदभ्रलेखा रन्ध्रेष्विवालक्ष्य नभः प्रदेशा ॥

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क्वचिच्चकृष्णोरगभूषणेव भस्माङ्गरागा तनुरीश्वरस्य ।
पश्यानवद्याङ्गि विभाति गङ्गा भिन्न प्रवाहा यमुनातरङ्गैः ॥

(रघुवंशम्)

(e) *Similes drawn from Language, Grammer, Shruti and Smriti. &c.*

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये ।
जगतः पितरौवन्दे पार्वतीपरमेश्वरौ ॥
स हत्वा बालिन वीरः तत्पदे चिरकांक्षिते ।
धातोः स्थानइवादेशं सुग्रीवं सन्यवेशयत् ॥
तस्याः खुरन्यासपवित्रपांशुम अपांशुलानां धुरिकीर्त्तनीया ।
मार्गं मनुष्येश्वरधर्मपत्नी श्रुतेरिवार्थं स्मृतिरन्वगच्छत् ॥
विधेः सायन्तनस्यान्ते स ददर्श तपोनिधिम् ।
अन्वासितमरुन्धत्या स्वाहयेव हविर्भुजम् ॥
वैवस्वतो मनुर्नाम माननीयो मनीषिणाम् ।
आसीन्महीक्षितामाद्यः प्रणवश्छन्दसामिव ॥

13 Celestial rosy hue of his pictures.

Kalidasa, with his fine artistic feeling, his warm humanism, his profound sense of the beautiful and sublime, his inborn passion for colour, proportion and harmony and his marvellous force of imagination, "remain the foremost artistic genius of the world and the pictures drawn by him are surpassingly vivid and life-like. What other painter, for instance, could paint as he has painted, what other poet could give us such entrancing visions of beauty and sublimity as Shakuntala, Sita and Parvati; what other artist could "dip his pictures in such celestial rosy hues as he has done". Describing the personal charms of the daughter of the mountain King, he says:—

दिने दिने सा परिवर्द्धमाना लब्धोदया चान्द्रमसीव लेखा ।
पुपोष लावण्यमयान् विशेषान् ज्योत्स्नान्तराणीव कलान्तराणि ॥

What beauty, what symmetry, what splendour, we have here !!

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14 Pathos.

" Bhavabhuti", says Elphinstone, "is the foremost poet of India in point of pathos and tenderness. His honeyed sweetness and buoyancy, and the mainfold harmony of his diction fitly entitle him to be called *Shrikanth* by which name he is known in the land of *Aryavarta.*

There is no other poet, either ancient or modern, who can come up to his level in point of sweet sadness and tender sentiment."

This remark of the prince of Anglo Indian critics fails to do justice to the author of *Raghuvansha* and *Shakuntala* who is at least as tender and pathetic as the author of *Uttra Charitra.* What, for instance, can equal the sweet sadness of the *Ajavilapa* in *Raghuvansha* or the pathetic tenderness of the *Rativilapa* in the *Kumarsambhava.*

"The sweetest songs," says Emerson, "are those that tell of saddest thought." Judged by this standard Kalidas's *Meghaduta* must remain one of the tenderest creations of human imagination and like Milton's *It Penseroso* continue to strike a sympathetic chord in the heart of man.

15. *Fulfilment of poetic intentions.*

"The poet's speech," says Manumata, the great Indian rhetorician, "creates a world which is not fettered by the laws of Destiny, which is of the very essence of joy, which is self-existent and not dependent on anything else, and which is made beautiful by the nine *Rasas* or sentiments."

Defining Kavya (Poetry) Dandin says:—" It is a grouping of words which embodies a charming sense." "Kavya" says Vamana, "denotes words and their meaning which are rendered beautiful by poetic qualities and embellishments and which afford pleasure." "The style" says Bacon, "is the soul of poetry," "The aim of poetry," says Coleridge, "is to give pleasure." "The best poetry ," says

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Ruskin, "is that in which the suggested beauty transcends the expressed beauty". "Poetry" says Gaethe, "must be pleasurable in its total effect and should be judged by its own laws." Now Kalidasa's compositions fulfil all these conditions and aesthetic criticism can hardly detect a flaw in the works of the great master.

Verily, Kalidasa's poetry is like the opening of the gates, of heaven or

"A feast of nectar'd sweets
Where no crude surfeit reigns."

An Admirer of Kalidasa.

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THE MUNDUK-OPNISHAD.

I

The Upnishads are works that teach us to be nearer God(उप + नि + सद्)to live and move and have our being in Him. They are works the study of which is ennobling and elevating and makes one feel that he is at least for the time being in a purer atmosphere than he ordinarily breathes, away from the turmoils, bothers, spites and jealousies of this world.

The Munduk-opnishad that relates to the Atharva Veda is one of these Upnishads. At the very commencement the author places before himself the question, which in substance amounts to saying, "what is the summum bonum of man's life on earth? what is the end and aim of his existence?" or in the words of the Upnishad itself, "what is that a knowledge of which includes a knowledge of all this universe, or what is that the attainment of which is tantamount to a knowledge of this whole world of matter and spirit?"

The Rishi to whom this question was put by Shaunak sets himself to answer it and begins by classfiying all knowedge into two classes. *Para* and *Apara*. A study of the knowledge relating to the material universe, which is necessary for a proper existence on this earth, which teaches man the arts and sciences that make his existence in this world most successful is *Apara*. The Rig Veda, Yajur Veda, Sam Veda and Athrava Veda are full of such teachings. The knowledge of Phonetics (शिक्षा), ritual law (कल्प)

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grammer (व्याकरण), philology (निरुक्त), Prosody (छन्द) and Astronomy (ज्योतिष) falls under this head. The *Para* knowledge is that which leads to a realization of the Immortal Supreme Spirit (अक्षर) who is invisible, incomprehensible, eternal, all pervading, subtle and imperishable, who has no hands, no feet, no ears, no eyes.

It may not be out of place to clear up at this place a doubt which a literal rendering of the original text is apt to raise, viz that the Rig Veda and other Vedas are themselves *Apara* Vidya only. But that could not be the meaning of the Rishi, for the Yajur Veda itself treats of Brahma Vidya. What the Rishi means is that the major portion of the Vedas is devoted to matters relating to existence on the face of this globe. The Mantras that treat of the various principlesof Telegraphy, Electricity, Medicine and Sociology are in stances in point. The meaning of the Rishi is that to know God is to know this whole universe. If you attain the whole world it is nothing if you have not attempted to walk in the path that leads to Brahma. Such a life inspite of all the apparant successes which it may attain is still unsuccessful To know the Supreme Being is therefore the end and aim of all existence. Before, however, telling us how we can attain the state of beatitude the Rishi who lives and moves in the Supreme Being is lost in adoration of that Being when he contemplates the greatness and omnipotense of that Spirit. If you want to breed in your heart feelings of love or hatred towards any particular being you must first take the trouble of sufficiently acquainting yourself with the nature and qualities of that being. If you hear that such and such a man is the very model of self sacrifice, you are naturally attracted towards him. If you are told of the wonderful achievements of a man of science or a soldier you feel adoration for his qualities of head and the power of his arms. Similarly with the Supreme Spirit. The same principle of attraction works here as in the case of human beings,

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To generate a desire in man to know the *Akshara* (the immortal spirit) the Rishi has to tell us that God is omnipresent, He is omnicient, He is all powerful, He has made this universe and it is He that controlls it though not possessed of any physical senses like man.

If, then, such qualities when they exist in an ordinary degree in a human being irresistably draw us on to him, why should we not feel attracted towards Him who possesses all the qualities good and great in an infinite degree and whose greatness is such that though we can apprehend Him, we can never hope with our limited faculties to comprehend Him. The only condition for the natural law to work in the case of the Supreme Spirit is that we must try to know what that Spirit is. The Rishi therefore goes on to describe the evolution of the universe out of the state of *Pralaya*, when all is like chaos and all sentient beings lie dormant except the Supreme Spirit who alone remains in the condition of consciousness or as the *Manduk-opnishad* puts it

नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यम लक्षणमचिन्त्यमव्यपदेश्य मेकात्मप्रत्ययसारं
प्रपञ्चोपशमंशान्तंशिवमद्वैतं चतुर्थं मन्यन्ते, स आत्मा, स विज्ञेयः ॥

which is translated by Pt. Gurudutta as follows:—

"View Him neither as designing internally, nor as diffused throughout external nature, nor in the transitional mood between both, neither embodiment of intelligence, nor fraught with volitional consciousness, but as the Invincible, Unimpressible, Incomprehensible, Undefinable Unthinkable, Unknowable Being, only conscious of self in self *i. e.* the absolute and the unconditioned, with no trace of the relative or conditioned world about Him, all calm, all bliss, one and only. This is the fourth or the essential mode of existence. This is the Atma, (आत्मा), the universal spirit. He should be known.

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The Rishi then goes on to describe the evolution of this universe by Brahma. The universe is evolved out of the Indestructible (अक्षर) the Supreme Spirit, in the same way as a spider throws out cobeweb or plants spring out of the earth or hair comes out of a living body.

This smacks of Pantheism or *Vedant* and the Mantra containing the above statement is relied on by Vedantists as supporting the theory that the universe is not a distinct entity from Brahma, in as much as it has come out of Brahma, is the own substance of Brahma and represents a particular phase of Brahma's existence.

But this position arises out of a wrong interpretation of the illustrations given in the Mantra. The Mantra nowhere refers to the *substance* out of which this universe comes into existence but only speaks of the *mode* of its coming into existence as shown by the use of the words यथा and तथा. Just as the substance of the cobweb exists in the spider, the seed of plants exists in the earth, and that of the hair exists in the living body, just in the same way the matter out of which the universe comes into existence already exists in Brahma in atomic form before its evolution by Him. The anology should, therefore, be confined only to the *mode* of evolution, viz coming out of a place where it has already existed. This explanation is supported by the following quotations from the Ishopnishad:—

" तदन्तरस्य सर्व्वस्य तदु सर्व्वस्यास्य बाह्यतः "

He pervades all this universe but He also exists outside this universe. In other words, this universe exists in Him and He is not restricted by any bounds. In as much as He cannot be limited by space, the Prakriti out of which this universe has been manufactured also existed in Him. He was in the Prakriti and outside it too. It is therefore perfectly correct to interpret the Rishi to mean that the universe existed in the Supreme Spirit in some other form

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before evolution and after Pralaya it was Brahma that evolved it out of Himself.

The Rishi does not leave us to mere conjectures to find out his true meaning. But in the first part of the third Manduk he clearly tells us.

"द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति" ॥

"There are two conscious entities possessing divine qualities, coeval companions, embracing each other and residing in one and the same univercelum. One of them enjoys the fruits of his actions and the other looks on the same, unaffected by consequences.

(*Lala Durga Prasad's transtation contained in Gurudatta's works*).

The above is a free translation. The Rishi, however, puts the same thing more graphically.

"There are two birds with similar feathers (also having similar qualities), they are closely united, are great friends and rest on a common tree. One of them eats of the fruit of the tree whilst the other merely looks on". That is to say, the Supreme and the human spirit (or preferably speaking Jiva atma) are compared to two birds. The common tree on which they rest is Prakriti. They have similar wings in as much as they have several things in common. Both are without beginning and without an end. And both are conscious entities(चैतन्य). They are closely united as the Supreme Spirit pervades even the *Jivatma*. But the main point of difference between the two is that the *Jivatma* enjoys the fruits of his actions, which he does after having been gifted with the body (representative of the Prakriti) while God leaves us free agents to do or not to do a thing, remaining a mere witness.

This clearly recognises the separate existence of God,

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Soul and Prakriti and occurring as it does in the same *Upnishad* should leave no doubt as to the Rishi's meaning.

After this little degresson, which was necessary, we may now continue the Rishi's account of the evolution of theuniverse.

तपसा चीयति ब्रह्म ततोऽन्नमभिजायते, अन्नात् प्राणो मनः सत्यं लोकाः कर्मसुचामृतम् ॥

When the great Being contemplates evolution there is evolved out of Him (अन्नम्) (matter); and out of matter comes into being प्राणः (life; according to Shanker, *the universe considered as a whole*) मनः (mind or intelligence) सत्यम् (truth; according to Shanker, the *five elements*), लोकाः (the worlds) and कर्मसु अमृतम् (immortality in actions, that is to say, the principle that every being in this universe must reap the fruit of his actions and cannot by any means avert the same).

Bansi Dhar Sharma.

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THE SACRED BOOKS OF THE HINDUS.

(*Concluded*)

———:-o-:———

(5) With reference to the following verse यं वाकेष्वनुवाकेषु &c., the literal rendering of which is :—

"Whom in the Vakas, in the Anuvakas, in the Nishads, and in the Upanishads they praise the doer of the True, the true, in the True, in the Samans."

We note the following :—

Mr. Vasu's translation "That True: whom the workers of the True praise in the true Vakas and Anuvakas (two topics of the Yajur Veda), in the true Nisads and the Upanisads (two topics of the Atharva Veda), in the Satyas (the Rik?) and in the Samans is the Lord Visnu alone."

On this F. O. S. remarks :—Both the 'true' have to be cancelled, while 'in the Satyas (the Rik?) and in the Samans' must become 'in the true Samans' the bracketed reference to Yajur and Atharva Veda having to disappear as misleading.

In this connection we would invite the attention of interested students to Krishnacharyas' Commentary:—"The Vakas and Anuvakas are two particular topics of Yajur Veda and Nishads and Upanishads are two particular topics of the Atharvan Veda."

In face of this traditional, authoritative and at the same time rational, interpretation, I fail to see how the

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translator could be justified in making to disappear the references to the Yajur and Atharva Vedas.

As regards the words "Satyeshu Samasu" I am sure Mr. Vasu knew that "Sateyshu" could be taken as qualifying "Samasu." But I suppose he took it as standing for the Rig Veda for the following reasons. The author is mentioning here the Vedas; he has referred to the Yajur Veda by the words "Vakas and Anuvakas," to the Atharva Veda by the words "Nishads and Upanishads," to the Sama Veda by the word "Saman" itself. There appears no reason why the Rig Veda should be omitted; the most rational explanation suggested itself to the translator, and he inclined to the view that "Sateyshu" stands for the Rig Veda. I believe the translaror to be perfectly within his rights in this. Even so, not having any authority save his own common sense, for this interpretation, he has put forward his interpretation purely tentatively; and has on that account, put the word Rig Veda within brackets, and with query. This method of interpretation is not without precedence. In the following passage we find Professor Deussen explaining the word "Kshatram" by the Atharva Veda.

"The question arises, what is the teaching of the Upanishads themselves with regard to the sources from which the knowledge of Brahman is to be derived?

"The very oldest Upanishad texts take for granted a rich store of literary works (transmitted, of course, only orally). In Brih. II. 4.10, for example, it is said:—

"Just as, when a fire is laid with damp wood, clouds of smoke spread all around, so in truth from this great Being have been breathed forth the Rig Veda, the Yajur Veda the Sama Veda, the (hymns) of the Atharvans and the Angirases, the narratives, the histories, the sciences, the mystical doctrines (upanishads), the poems, the proverbs, the par-

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able, (anuvyakhyana) and expositions,—all these have been breathed forth from him."

"This passage is in many respects instructive. In the first place, we infer from it that there are only three Vedas, and that the hymns of the Atharvans and Angirases are not yet recognised as Veda. The first trace of such recognition is perhaps Brih. 5. 13, where together with uktham, yajus and saman, a fourth kshatram is named. This may denote the Atharva Veda, which stands in a closer relation to the warrior caste, and serves especislly to ward off misfortune (trayate kshanitos, as kshatram is etymologically explained)."

This method of interpretation has the support of the well established laws of interpretation laid down in the "Mimansa;" according to it the *context* is one of the principal means of getting at the real meaning of words and sentences.

Lastly, F. O. S. says that in this translation both the "true" have to be cancelled. Here also the emendation suggested appears to be opposed to Krishnacharya's Commentary. We read therein in this connection :—

"The word 'in the true' is an epithet, giving the reason, and applies to all the words Vakas (and Anuvakas) and the rest." Both the true, therefore far from being cancelled, should be *retained* because they qualify the words Vakas, etc. In accepting the Riviewer's emendation we are faced by the further question as to why the Sama alone of all the Vedas should be called "true."

The next point taken by F. O. S. is the translation of the well known verse of the Kath Up. 1. 2. 15, Gita VIII-II.

The verse is :—

(6). Mr. Vasu's translation. F. O. S.

That goal which all the Vedas And which they declare

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declare, for whose sake they lay down austerities, desiring whom Great ones perform Brahmacharya, that path I will declare to thee with brevity. (Kath Up. 1. 2. 15. Gita VIII. 11).

(the goal or essence of) all austerities.

(*a*) The whole difference here turns upon the meanings of the phrase "for whose sake;" if this phrase means "for the sake of whom" which is equivalent to "for the purpose of attaining whom." I suppose there would be no difference between this and the emendation proposed. I admit that "for whose sake" gives the further sense of "for the porpose of pleasing or propitiating whom." But even so the original translation has an advantage over the proposed emendation, as it is more in keeping with the commentary, which says "In order to propitiate him Vedas declare all austerities, that is, sacrificial work or Karmas."

The translation proposed by F. O. S. would be contrary to the Madhwa spirit.

(*b*) F. O. S. says "great ones perform" should be "people perform." The original, however, does not contain either the "great ones" or "the people." We have to find out an appropriate subject to the verb *perform*. It may be conceded that under similar circumstances the natural subject would be "the people" in the indefinite; but Mr. Vasu has put "great ones" as subject, on the authority of Raghavendra Yati's commentary which says—"Yad Ichchhantah mahantah Brahmcharyam, etc." As the translator had to place before the public the Madhva interpretation, he could not but give preference to Raghavendra's comment, as against Shankra's, according to which latter "the people" (or "men" as Max Muller puts it) would be a happier rendering.

This verse appears in the Bhaghwat Gita also; and we find many commentators, for example, Baladeva,

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Madhusudna &c., taking either Sannyasins, or Yatis or Naishthika Brahmcharies, as nominative to the verb "perform." Then again the verse of the Gita itself, which may be regarded as a running comment on the older text of the Upnishads, mentions "Vitaragah." From all this it appears clear what the verse refers to, is not "the people" but the select few. The great ones "(Mahantah according to Raghvendra), or the controlled and passion-free (Vitaragah according to Ramanuja) or the renunciates, Sannyasinah (according to Shankra and his school).

As regards the phrase "so also in the Bharta" though perhaps it would be more "accurate" to insert it, its insertion was perhaps considered by the translator to be superfluous, when he gave the reference to the exact passage of the Mahabharta quoted by Madhva, namely, Gita, Chap. XV. 15.

(7) The "Horse-faced" has been intentionally omitted.

On this point we quote Revd. Mr. Greaves as to the propriety of the literal translation of proper names:—"In English it is reserved to a comic journal to designate Mr. Gladstone as Mr. Merry Pebble."

"Turaganana" is not epithet; it is a proper name and as such, cannot and should not be translated. If the translation of proper names be considered a necessity, Mr. Vasu should be asked to translate his own name on the title page.

(8) As regards "love" ought to be "respect" that depends on one's choice.

Mr. Vasus translation.	F. O. S.
The Deva like Brahma, &c., called also Manu were worshipped with love.	The Devas like Brahma, &c., called (also) Manu were worshipped with respect.

The word in the original is âdarat, "with âdara" and

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we cannot blame the translator who chooses to render "adara" by "love" rather than by "respect." In fact, for a "Bhakta," respect would appear to be a very colourless feeling at its best.

(9) We now turn to the last paragraph of the review :—

Mr. Vasu's translation.	F. O. S.
Thus there is nothing else in the Vedas but the highest truth. There is realy no such thing in it as a higher or a lower vidya because all the Vedas beginning with the Rig Veda and ending with Anuvyakhya have come out of the Lord.	Therefore, there is in the Veda not such a thing as earlier or later (higher or lower) because from Hari the Horse faced all (religious literature) from the Rig Veda down to Sri Madhva's) Anuvyakhya has sprung.

F. O. S. takes Anuvyakhya as the name of the commentary of Madhva on the Vedanta Sutras On turning to the Upnishads we find that the word Anuvyakhya occurs in Brihadaranyak II 4-10, where it stands for glosses upon the Vedas, presumably the Brahmanas.

"Just as, when a fire is laid with damp wood. clouds of smoke spread all around, so in truth from this great Being have been breathed forth the Righ Veda, the Yajur Veda, the Sama Veda, the (hymus) of the Atharvans and the Angirases, the narratives, the histories, the sciences, the mystical doctrines (upnishads), the poems, the proverbs, the parable (anuvyakhana) and expositions, all these have been breathed forth from him."

This passage of the Brihadaranyak has been explained by Madhva's followers :—

"Vyakhyanas are the commentary on the Vedas, and Anuvyakhyanas are the further elaborate commentaries on these Vyakhanas."

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According to Vidyaranya, Anuvyakhana has also been thus explained in his commentary on the Taittireya Upanishad. On referring to the commentary of Krishnacharya Suri on Mundaka Upanishad we find the words (Rigadya Anuvyakhyanantah) explained as "the verse mentioned in the Shruti passage, the Vedas, etc., are His breath, etc." Certainly no work of Madhva could be regarded as mentioned in the Shruti passage. Then again however infallible Madhva might have regarded himself, he could not speak of his own work in the same category as the Vedas.

The Reviewer opens with the sentence "the translation before us is in prose; while Madhava's commentary is in verse. This ought to have been mentioned in the preface." On referring to the original, however, we find that though the bulk of the commentary is in verse, it is not unfrequenty interspersed with words in prose, and it is believed by many that many of the verses are only quotations from older authors, as is shown by many of these ending with such references as "Iti Brahmande" and so forth.

GANGANATH JHA.

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A Brief Sketch of the Life of Raja Ram Mohan Roy.

———:-o-:———

Miss. Sophia Dobson Collet, who is one of the sincere admirers of Raja Ram Mohon Roy, once wrote in a dignified style an appreciative estimate of his personality in the course of which she felicitously remarked— "He presents a most instructive and inspiring study for the new India of which he was the type and pioneer".

Lives of great men ought to be studied by youths, so that they may get an idea of the way in which they passed their lives, the ideals which they had in view and the inspiration which always stimulated them to attain those ideals. Ram Mohon's life has been dealt with by many writers of eminence. In many important as well as unimportant cities the anniversary of his death is celebrated every year, and the people are reminded of his activities in different channels. But as his life is really an "inspiring study", I deem it profitable to present to the readers of this magazine a sketch of his life in a brief form. The subject is not a new one, but there is a value in dealing with it frequently.

Raja Ram Mohon Roy was a whole hearted apostle of progress and reform that Bengal has good reasons to boast of. Nay: the recognition of his immortal services in the cause of social and religious reform should not be regarded as the exclusive privilege of Bengalees alone. The recognition should find, as it has already found, a wider field. A benefactor and a practical reformer, setting

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up before the world a practical example of self sacrifice for the good of his countrymen, rightly deserves a tribute of homage and reverence not from the Bengalees alone but from Indians as a whole. And I would not be far wrong if I say that the greatness of that man commands the respect not of one race, of one nation, but of the whole of humanity.

It was in the year 1774 that Ram Mohon Roy, the future reformer was born. When he reached the age of 9 years, he was sent to *Patna* to receive an elementary education in Arabic and Persian. When he was 12 years old he was sent to *Benares* to take lessons in Sanskrit. On completing his 16th year, he returned to his home. What an edifying contrast between the early career of this would be great man and the career of our present day students who *cannot* pass their matriculation examination before the completion of their 16th. year. But great men must have singular careers. While at home he quarrelled with his father and at last the disagreement between them grew so serious that on a certain night he left his home and proceeded towards Thibet. After a period of 4 years—suffering all sorts of troubles and privations in the course of his journey—he came back to his home and began to live peaceably with his father. Let me dwell for a moment upon this episode in his life. Those who have read or at least have seen the first few pages of the biography of another great man, I mean, Swami Dyananda Sarswati; will remember that he too was forced by his innerself to leave home after a disagreement with his father on a question of the most vital concern to him. Of course there *is* some difference between the two. Ram Mohon Roy came back to his home: Swami Dyananda did not. Both, however, had been, in the language of school boys, " runaways from home ". The fact of both having been " runaways " may serve to adorn the tale of their lives but it hardly serves to point a moral. There is no inherent virtue in running away from

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one's home. The qualities which make a great men are the qualities of *character*. Yes, that is the proper word which may adequately represent the aggregate or sum total of those qualities which constitute the pre-eminent individuality of a great man. It is the *character* of our great man which is reckoned as one of the noblest assets of the nation to which they belong.

Now turning to his life let me say that at the age of 20 he began to learn English, while at the same time, keeping up his study of Sanskrit, Arabic and Persian.

At the age of 26, he secured a Government post and therein he rose to the rank of what we call a *Sheristedar* of the Collector's Court. At the age of 39, he retired from Government service, but only to employ his abilities and utilize his activities in a more useful and noble sphere of service—I mean, the service of his countrymen.

Let us examine, what was the state of Bengal then, that it demanded the services of that hero in the cause of social and religious reform. In short, what occasion, what emergency forced this personality to transfer his labours from one department to another of a quite dis-similar character and more paying than the former—paying not in current gold, but in the gold of his glorious reception by his countrymen and in the realization that he was engaged in a noble cause.

The state of Bengal then really wanted a reformer. If the religious sphere was chaotic, the social sphere was revolting. The evils of religious factions, the evils of social demoralisation, the evils of rigid caste system, the evils of Satti, and the evils of Kuilnism and polygamy were casting their baneful influences upon the people as a whole and stunting their progress. In a word, the prevailing atmosphere was gloomy, and it was the genius of Ram Mohan which dictated to him that " gloom must give place

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to the light '. The hour of need had come : the redeemer was there in the person of the illustrious Ram Mohon.

Fired with the enthusiasm of his self-imposed duty, he wrote a work in Persian " against the idolatory of all religions ". At the age of 42, he wrote a work in English which inculcated the doctrine of the Unity of God. His mission in life was to make people believe that the observance of idolatrous rites could never be productive of eternal beatitude; that the Hinduistic ceremonies like that of *Pran Pratistha* by means of which the *God* of lifeless matter could be changed into a *God* of supernatural powers, were foolish; that the Hinduistic practices of marrying a masculine God with a feminine one were ridiculous; that their anthropomorphism, in short, was a foolish survival of a barbarous age.

At the age of 43 he wrote two works (1) A defence of Hindu Theism (2) A defence of the monotheistical system of Vedas, by way of *reply* to the advocates of the ancient form of Hindu worship. It was at this time that he also began the study of Christianity; and in order to enable himself to form an independent opinion of the value and merits of the Bible, he learnt Hebrew and Greek and sought to gain inspiration from the original texts.

Then at the age of 46, he wrote a work in English— " The precepts of Jesus ", a book which, in his opinion, was an admirable help to the elevation of our ideas about God and to the regulation of conduct in human life.

Then sometime afterwards he founded a religious association but it was a short-lived affair. He was not, however a man who could be sacred away from his noble aims and aspirations, by the coldness of his fellow workers. He started earnest, silent and steady work, changing his former plan. But soon he secured the help of Prince Dwarka Nath Tagore and an association was started under the name of *Brahmo Samaj* in the year 1830, at the age of 56.

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Now all on a sudden circumstances presented themselves which hastened the realisation of his fondly-cherished wish to visit England once in his life. The Emperor of Delhi bestowed upon him the title of Raja and sent him to England in order to represent his grievances before the King of England.

He reached England in the month of April 1831, when he was in his 57th. year. Being a man of remarkable abilities and extraordinary talents he attracted the attention of the English people and his merits were recognised and appreciated. In the year 1833, at the age of 59, he left England for France. He visited Paris and many other cities and then returned to England. Some time after, he visited Bristol, and took his lodgings at the house of Miss Castle—a kind and sweet hostess. His health having been impaired already, he got fever there and as the Fates would have it, the fever proved fatal. He breathed his last on the 27th. September 1833, at the age of 59, in the presence of his two Hindu servants. At that time he was buried in a secluded spot in the midst of a shrubbery. But after a lapse of 10 years his remains were removed to a cemetry near Bristol and a tomb was erected over his grave by Dwarkanath Tagore. Indians who go to England should visit that tomb like pligrims visiting the shrine of departed greatness.

This was the man whose services in the cause of " whatever tended to advance the glory of God and the welfare of man " shall live in the grateful memory of his countrymen, if not in the memory of Humanity abroad.

C. P. SINGH.

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BHAVABHUTI.

Bhavabhuti is a poet of wide renown, and in the estimation of all impartial critics, ranks with Kâlidâsa as an original genius of the highest order. He writes in a clear, crisp, pleasant and manly style and his command over the instrument of language is wonderful.

Bhavabhuti's dramas mark a new era in our national literature, his style is new and his sentiments are new. He is not a follower of the Old School of Poetry to which so many of his contemporaries belong; he is always original, always true,—true to his own feelings and true to the objects which he describes.

His descriptions are all from nature; He enters into the life of nature at her grandest; feels her sublimities and lifts the soul up into a contemplation of the Infinite by showing us the noblest manifestations of nature's grandest scenes.

Besides this, Bhavabhuti is the only Indian poet who attempts to see nature as she is, partakes in her life by the exercise of that rare faculty of imagination which it is the privilege of the poet to have, and makes his readers partake in her life, conveying to them from her message of hope and love. Wordsworth in the West and Bhavabhuti in the East are the only poets who did this in a manner in which no other poet in the world ever did. Bhavabhuti is, in fact, the Wordsworth of India, and one who held "sweet communion with nature" and met her face to face.

In Kâlidasa's descriptions the best passages are those in which nature is linked up with human feeling and

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human emotion; in those of Bhavabhuti the best and the sublimest are descriptions of nature as she is. Bhavabhuti, like Kalidâsa, is the author of three dramas, known as the *Mahavira Charita*, the *Uttara Ramacharita* and the *Malati Madhava*. The first two dramas represent the fortunes of the same national hero, Rama. The story varies but slightly from the story of his life told in the Ramayana. The third is a love story and describes the loves of the youth Madhava and the maiden Malati.

Speaking of the style and sentiment of the first play, Prof. Wilson remarks:—"That the *Mahavira Charita* is the composition of Bhavabhuti, we have not only the usual assurance in the prelude, and the concurrence of general belief, but the evidence of internal structure as well. The same loftiness of sentiment, excellence of picturesque description, and power of language which mark the *Uttara Ramacharita* and Malti Madhava are the characteristics of the *Viracharita*. If the style is less harmonious, and the expression of tender feelings less frequent than in either of the other dramas, the difference in these respects is to be regarded as designed, for the three plays of our poet are written upon the principle adopted by the only great dramatist of our own day, the authoress of 'Basil and De. Montfort,' and may be considered as 'Plays of the Passions', the characteristic sentiment of the Uttara Ramacharita being the *Karunâras*, or tenderness; that of the Malati and Madhava, the *sringâraras*, or love; and that of the Viracharita, the *viraras*, or heroism. Consistently, with this latter purpose, the situations and sentiments of the drama are of a stirring and martial description, and the language is adapted with singular felicity to the subjects from which it springs. It is sonorous and masculine, more vigorous than musical, and although highly elaborate, and sometimes turgid, is in general chaste, and always classical and stately."

As a specimen of the style and sentiment of the

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Viracharita we may select the following from Prof. Wilson's elegant English translation:—

(Paṛashurama to Ramchandra) .

" How now! presumest thou to bend thy brow
In frowns on me? Audacious boy, a scion
Of the vile Kshatriya race, whose tender years
And newly wedded bride, teach me a weakness
I am not wont to feel. Throughout the world
The story runs, I, Rama, and the son
Of Jamadagni, with remorseless arm
Struck off a mother's head. This vengeful axe
Has twenty times destroyed the Kshatriya race
Not sparing in its wrath the unborn babe
Hewn piece meal in the parent womb. 'Twas thus
I slaked the fires of a wronged father's wrath
With blood, whose torrents, drawn unsparingly
From martial veins, fed the vast reservoir
In which I love to bathe. Enough! to all,
That—that I am—is known."

(Ramchandra to Parashurâma) .

" Give o'er thy vaunts—
I hold thy cruelty a crime, not virtue."

The Uttara Ramacharita is a drama of softer feelings; and genuine pathos, tenderness of sentiment and felicity of expression are its leading characteristics. " The poet excels alike in moving the heart by depicting tender emotions and riveting attention by describing in noble language what is grand and awful in nature."

Here is an illustration:—

Sâmbuka. "Here lies our path. Yonder is tall.

Kraunchavat,

Amidst the dark glens of whose wooded sides
The raven silent flits, and hoots the owl

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And whines through whistling caves the shrilly breeze;
And countless pea-fowl, with discordant shrieks,
Chase into sapless trunks and time-worn trees
The frightened snakes. Far to the south extends
The lofty range of hills whose towering peaks
Are diademed with clouds; whose central caverns
Roar loud with mighty waters, as from the earth
The springs of the Godaveri burst forth
And at whose base the sacred conflux bends
In our broad stream, the loud encountering torrents."

But the best known and most popular of Bhavabhuti's plays is Malti-Madhva, a *prakarna* in ten acts. The story is one of pure invention and displays our author's creative genius in its brightest light. "The scene is laid in Ujjayini, and the subject is the love story of Malti, daughter of a minister of the country, and Madhava, a young scholar studying in the city, and son of the minister of another state. Skilfully interwoven with this main story are the fortunes of Makaranda, a friend of Madhava and Madayantika, a sister of the king's favourite. Malti and Madhava meet and fall in love; but the king has determined that the heroine shall marry his favourite, whom she detests. This plan is frustrated by Makaranda, who, personating Malti goes through the wedding ceremony with the bridegroom. The lovers, aided in their projects by two amiable Buddhist nuns, are finally united. The piece is a sort of Indian *Romeo and Juliet* with a happy ending, the part played by the men Kamandaki being analogous to that of Friar Lawrence in Shakespeare's drama". The Malti and Madhava contains several passages describing the grand and majestic scenery of the Vindhya mountains. The following is a translation of one of these passages :—

"This mountain with its towering rocks delights
The eye; its peaks grow dark with gathering clouds;
Its groves are thronged with peacocks eloquent
In joy; the trees upon its slopes are bright

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With birds that flit about their vests; the caves
Reverberate the growl of bears; the scent
Of incense-trees is wafted, sharp and cool,
From branches broken off by elephants ".

Bhavabhuti, like Kalidasa, has his admires both in India and Europe.

"Throughout the whole range of Sanskrit literature", says Mr. Anundaram Borooah,— "from the simple lessons of Hitopadesha to the most elaborate polish of Naishadha, —from the terse vigour of Shankaracharya to the studied majesty of Magh,—from the harmonious grace of Kalidasa to the ornate picturesqueness of Banabhatta, there is probably no writer who can come up to Bhavabhuti in his wonderful command of Sanskrit language, and surprising fluency and elevation of diction. The most difficult verses with the most complicated prosody seem to flow from his tongue without interruption—without any effort—without a moment's reflection. Here and there one may notice words put in more to fit the metre—which throw no additional light on and sometimes diminish the beauty of his passages. But these stains are few and far between. As a rule, every word is in its proper place and has been used with most distinct force. It is extremely probable that he spent years in study before he commenced to write the first of his plays. It is equally certain that during these years he nourished his wonderful memory with a very large stock of words and phrases. And it is not to be wondered that he could afterwards put forth his powers with such facility as is shown in his works ".

" Bhavabhuti ", says another eminent critic, " is second to none but Kalidasa in the department of dramatic poetry. The peculiar merit of his composition is the beauty and sublimity of description,—a quality rarely met with in the productions of other Sanskrit poets. His style is classical, and though elaborate, is not deformed by ex-

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travagant refinements. His descriptions of mountain scenery are highly picturesque and impressive, and his glowing delineation of the sites of Dandakaranya, here shining in tender green, there looking dismal with their vast and dreary extent, and resounding in places with the rushing of the waterfalls and his descriptions of the transparent rills moving gently along, with their banks shaded with groves of cane, are indeed sublime and romantic. Besides this, Bhavabhuti is one of the *tenderest* of poets. The pathetic strain, describing the painful situation of Ajodhya's and Sita's lord, and depicting in 'breathing terms' his tender feelings, roused by the sight of the familiar scenes when he had lived for years with his beloved queen whom his own cruel hands have now banished from the kingdom, a victim to the howling wilderness, and whom he never hopes to see again, can

> " Create a soul
> Under the ribs of death ".

Elphinstone gives Bhavabhuti the first place among the poets of India. " The best dramatic authors ", says he, "are Kalidasa and Bhavabhuti. The first excels in tenderness and delicacy and is full of highly poetical description. The other great dramatist possesses all the same qualities in an equal degree accompained with a sublimity of thought, a manly tone, and a high and even martial spirit, that is without example in any other Hindu poet that I have heard of ".

Colebrook, who always admired the genius of Bhavabhuti, calls Malti and Madhava, an " unrivalled drama."

It will thus appear that Bhavabhuti is one of the greatest dramatic poets that any age or country has produced and is quite the peer of the bard of Avanti and the great Shakespeare.

SHRI KANTH.

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The Message of the Arya-Samaj

III

The Preamble (*continued*).

The King of Kings, The Jagadguru (World's Teachar) says:

Men and Women of Aryavarta! Descendants of the primeval Rishies! Inheritors of the most glorious civilization the world has ever developed! Sufferers from the most disastrous downfall the world has ever witnessed!

Hearken, ye, to the story of your fall and be wise. Attend, ye, to the precepts of this message and elevate yourselves. Act, ye, up to the dictates of your consciences and be happy.

You were once a happy people. Your land was a land of smiles. You were all *Devas* and *Devatas*. The *Varnas* were well defined and there was no conflict of classes. The *Ashramas* were duly adopted and there was no lack of servants of society. There was no disease except death. The wheel of progress started revolving. The Vedas were critically studied. The *Vedangas* were compiled. The *Darshanas* were composed. The one interpreted My will as revealed in the Vedas; the other tackled the problem of My existence, My nature and My attributes as manifested in Nature. All the facts and arguments which denied My existence were stated with a perspicuity, a fairness and a profundity which are the admiration of all who have carried on investigations on the subject. And all those

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facts were explained away and all those arguments demolished The ideal, moral, and intellectual conditions that obtained in society, made possible the establishment of an ideal state.

But a time there came—a cruel time it was—when all was changed. Wealth accumulated; men decayed. Political rivalries became the order of the day. Righteousness was trampled under foot. Rights were wrested from lawfull hands. A Reign of Terror began. Retaliation followed. The war—the great, great war—the Mahabharata war broke out. Aryan society was shaken to its foundations. *The first great crisis in the History of the Vedic Religion was precipitated.* The saviour appeared. The mighty souled Shree Krishna—the great *man*, who, in his previous incornations, had been made fully qualified to undertake the task—descended as an *Avatar* from the state of perfect bliss called *Moksha* for arresting the decay of Aryan society and regenerated Aryavarta by his vigorous preaching. The greater part of Aryan Religions and scientific knowledge was rescued from oblivion.

But soon after, intellectual decadence set in. The little learning of some proved dangerous. They drank, but not deeply of the Pierian spring. It was forgotten that the *Vedangas* and the *Darshanas* were mutually supplimentary. An imperfect acquaintance with the former led to a perpetration of the grossest barbarities in the name of Religion. A partial knowledge of the latter supplied the philosophic basis to hasten the demoralization that spread. Hecatombs of innocent victims were offered—to Me!—it was said. The piteous wail of helpless animals rent the air. sacrifice came to mean slaughter. Morals became lax and men degenerated.

This was the 2nd great crisis in your relegious history. The Boudhavatara occured. The meek Siddhartha turned all this. In place of rivers of blood that flowed to sterilize the sands, there gushed forth from every heart the crystal

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fountains of mercy, blessing him that saved and him also that was saved.

Within a sort time, however, the sociological rhythm was repeated. Society took a dip downward. Buddha's teachings were misunderstood. Because he laid greater stress on Ethics than on Theology, he was supposed to have advocated Athiestic Agnosticism. From this to Atheism was but an easy transition. When My existence was denied, My Revelation was naturally rejected. The Revealed scriptures were reviled. Rationalism dethroned Religion. Social disruption was within sight.

Thus did the 3rd great religious crisis come about. Matters reached a climax when the brainless bigots began enforcing uniformity of belief. A typical act of ecclesiastical heartlessness brought the man, who fought the bigots, on the scene. Look! A King's daughter the jewel of her race and one of the brightest stars of the galaxy in the firmament of the Vedic Religion—raises aloft from her palace tower her plaintive voice to Me and implores, "किं करोमि क्वगच्छामि को वेदानुद्धरिष्यति" "What shall I do? Where shall I go? Who shall save the Vedas." They were forcing her to kill her conscience and forswear the Vedas. The cry is heard by Kamarila bhattacharya—the Brahmarshi of Bengal—who was then passing by. See, how resplendent he looks with the triple plaits of *yagnopaveeta*, symbolic of purity, piety and philanthropy. Watch, how the words affect him. Says he "मा बिभेषि वरारोहे कुमारिल्क भटोऽस्तिभूतके," "Fear not thou, elevated fair one. Kumarila lives on this Earth."* You all know how he kept his word and how by his labours and those of his illustrious pupil, Shree Shankaracharya, the redoubtable champion of the Faith, the sacred flag of Om was replanted in Aryavarta to waft for ever there for you all to look up to and attain salvation.

After a time however, only the negative side of

*This is a well known story. B. K. R.

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Shankara's teachings became popular. In consequence there of, the insanities of Idealism upset the minds of the leaders of society. Temporal affairs were neglected by the active classes of the population, with most disastrous consequences to all. The commonality surrendered their birthright of regulating their lives into the hands of the most despicable of despots-the priests—the *pujaries*, "the enemies of all true worship." These "*Bammons*" clutched at the opportunity thus offered and founded a Theocracy of Greed. These forgers fabricated *Naveenas* (नवीनाः) and in the name of the Rishies of yore palmed them off as *Puranas* (पुराणः). They thus permanently perverted the popular mind from the Sanatana Dharma. In My place, they installed a stone and inaugurated a *regime* which has destroyed all your आत्मिक बल (strength of the soul). What else can you expect if you address your prayers to जडवस्तु (stones and stocks), which hear not your petitions, heed not your wailings and care not for your cursed lot? Thus far they went; and they went farther. They saw sexual depravity in men and women and that prompted them to legislate for society in a retrogressive spirit. Laws were enacted enforcing purity; but, as often happens in this world, the makers of laws were the first to break them. Men— oh, they were free to have as many wives, as often as they liked. But woman's life was made a living death by the institution of child marriages. Consequently शारीरक बल (bodily strength) was lost and you became a baby born race.

The most disastrous and blighting of all human institutions—caste— was launched on its cursed career in society. सामाजिक बल (Social strength) was crushed. Such a deplorable state of affairs opened up the way for the political conquest of Aryavarta by the Islamites. During the dark ages of their rule, several attempts were made to extirpate Aryan civilization. But, thanks to the noble labours of the holy Gurus and the humble saints, Chaintanya, Kabir

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and Ramdass, the attempts failed and Aryan civilization was saved for the benefit of posterity. With the decline and fall of the Islamic Empire and the establishment of Aryan kingdoms in its place, the prospects for the propagation of the Vedic religion seemed bright indeed.

But in the meanwhile, *The Religious Conquest of the East by the West* began to affect you and brought in its train evils of an altogether different kind: evils, which in-alliance with those already in operation for these 5000 years have paralysed your activities for the present, the present, which is the child of the past and the parent of the future.

(To be continued.)

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Hindustani as the National Language of India.*

A *Resume* of Dr. Nishikanta Chattopadhya's recent lecture by Mr. Baji Krishn Rao B. A. B, L.

The Dr. began his learned discourse by examining the suggestion of a highly anglicised friend of his who thought it would be "a jolly good thing" if the language in which he had been thinking writing and speaking; dreaming, coughing and swearing for several years past were to become the National Language of India. It was already the language of educated Indians, of congresses and conferences, of meetings and associations, of journals and reviews, of courts and offices, all over the country. "Could it not therefore" the Doctor's anglicised friends argued, "be made the national language of the whole country, by and by"? "No, such a thing is neither possible nor desirable" was what the Doctor had heard it said on all sides and by all sorts of people. Otherwise, of all others, the Dr. would have hailed its introduction not only with joy, but also with enthusiasm. It would have given us an easy solution of all our racial problems and our linguistic difficulties. "But such a consummation, *viz* the adoption of English, though devoutly to be wished for, was" it was positively affirmed, "neither practical nor desirable." The educated Indians were a 'microscopic minority'; the masses could be reach-

* A *résume* of a lecture delivered in the hall of The young Men's Improvement Society, Hyderabad Deccan, on Friday the 19th. October 1909, by the distinguished scholar, antiquarian and thinker, Nishikanta Chattopadhyaya Esquire P H. D.

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ed only through the vernaculars of India. So it was, the speaker said, that the British rulers of India laid great stress on the culture and development of the Indians vernaculars. This is to be noticed in even the much–maligned minute on Education by Macaulay and was particularly emphasised in Sir E. Wood's memorable dispatch on Education of 1854, which has justly been regarded as the Magna Charta of university education in India. For, it was by cultivating the vernaculars, the British rulers could understand the people of this country. But it was found that Persian and Sanskrit were confined to the higher literary or official classes. So the language, which, besides being indigenous to the country was already serving the purpose of a Lingua Franca, was patronised by the Govt. who sought to make it the official language of at least Northern India and with that view imported a number of distinguished writers and scholars to write good and useful books of scientific and practical knowledge. In pursuance of the same object the Fort William College was founded. It was under the patronage of the then Governor General, The Marquis of Wellesley, and had for its principal, Dr. John Gilchrist who gathered round himself a hand of distinguished Urdu scholars. These latter were employed in translating several English books into Urdu and also in writing many original Urdu ones. (Here the Dr. gave a full account of the literary labour of the scholars of the period.) The books under reference were noted for their simplicity and the elegance of their style both in Hindi and Hindustani and the speaker wished that modern Hindustani authors had struck to those Calcutta models rather than to the turgid and stilted mannerisms of the court poets of Delhi and Lucknow. 'But' the speaker continued, 'in trying to show that instead of imposing their language on the people of India, the British rulers had encouraged the study of the vernaculars, he had given a short sketch of the Fort William College school of

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Urdu Literature—the fourth and the last but one stage in the history of that language." With this, the speaker promised to deal in its proper order and for the time being he wanted to retrace his steps and give a short sketch of the history of Urdu Language and Literature from the beginning, with a view to make it clear, why of all modern Indian vernaculars, he considered Urdu as the most suitable one to became the national language of modern India.

THE HISTORY OF URDU LANGUAGE AND LITERATURE.

At the very outset, the Dr. objected to the use of the word Urdu, which, he said, should be dropped altogether, particularly in view of its claims to become the national language. Hindustani, he affirmed would be the most appropriate term. He wondered why our Mohammedan fellow-countrymen would not more largely adopt that term than Urdu, which was only a local, an early and a particular phase in its development. Not to adopt the term Hindustani in place of 'Urdu' was as reasonable as to call man a monkey, simply because, according to the Darwinian Theory, he is supposed to have been descended from the anthropoid apes.

The origin of the Hindustani language must be traced to *Brajbhasha*, the Hindi dialect spoken around Delhi and the adjoining provinces. To this original language, in course of time, Persian, Arabic and Turkish words were added as a result of the intercourse in all walks of life between the Hindus and the conquering Mussalmons who first entered the country about the 8th century of the Christian era. All the conquering hordes spoke Persian and so it happens that there is a preponderance of Persian over Arabic and Turkish words.

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But though Persian, Arabic, Turkish and other foreign elements got incorporated into the old Hindi and began to lend it the aspect of a new language, yet, Hindustani retained in its syntax, its phonetics and its grammatical inflections, all its old Hindi characteristics. In spite of that, however, Hindustani should be considered a seperate language, because of its script and vocabulary—two essential elements that give individuality to a language. There were good reasons to believe that though during several previous centuries, Persian words were largely taken into the language, yet the Hindustani language properly so called did not take any definite shape till the 16th Century. It had to be remembered, however, that it was the Hindus who introduced Persian words to a large extent, into the language. The Mohammedans spoke Hindi fairly well and it was not they who brought in Persian words. By the Revenue System introduced by Akbar's Finance Minister, Raja Todar Mal, a Hindu by birth and breeding, the Hindus were compelled to learn Persian. So, in the opinion of the Dr, the Hindus had just as much credit as the Mohammedans for the coming into birth of the Hindustani language. Hindustani was thus in its swaddling clothes, so to say, at the end of the 16th Century in the reign of Akbar—the Emperor to the epoch of whose glorious reign we have to go back for the origin of Hindustani, our would—be National language—; just as we have to trace the first germs of a National Government and a National breed, the *Deene-elahi*, to the same Epoch. (The Dr. is a Brahmo and that a good old one of the Adi Section). It would have been fortunate if those threefold germs of Nationality had been allowed to grow and attain their normal development and not been crushed out of existence by one of the greatest political blunders, stimulated by personal greed and religious bigotry, that has ever been perpetrated in the annals of the human race.

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Just as Hindustani was being born in Northern India in Akbar's time, Dakhni, its first cousin, was also growing in the courts of Golkonda and Bijapur at about the same time. In fact, it may be claimed with just pride that the earliest Hindustani authors wrote at the courts of some of the Mohammedan dynasties that had risen on the ruins of the Bahmani Kingdom. Far away from the cockpits of the North and the fierce conflicts of races and creeds, the Sultans of Guzerat and the Bahmani dynasties had greater opportunities of peaceful consolidation and internal development than their contemporaries in the North. So the most ancient Urdu poet, Shujauddeen Nuri, was a native of Guzerat. So also did the Kutab Shahi Kings and others under their patronage write excellent Urdu poetry; so that the first beginnings of Hindustani literature were undoubtedly started in Golkonda and Hyderabad Duccan—in the dominions of H. H. The Nizam, who rules over a greater part of the territory which formerly belonged to the Bahmani Kings.

His Highness has succeeded to the old Bahmani Kings not only in power and territory, but he has also followed in their footsteps in his patronage of the Hindustani language and literature. His Highness as also his Hindu Prime Minister, His Excellency Maharaja Sir Kishen Prashad Bahadur K. C. S. I., are excellent Hindustani poets. After paying a compliment to their poetic attainments, the Dr. expressed a hope that its present custodians, *viz* His Highness The Nizam and his Prime Minister would give Hindustani an impetus of noble culture so as to force the other races of India to acknowledge its intruisic superiority. Like the Kutub Shahi Kings of Golkanda, the Adilshahi Kings of Bijapur were equally distinguished in their patronage of Hindustani literature. Speaking of the latter Kingdom, the speaker mentioned the interesting fact that the Court Poet of Adilshah was a Brahmin. But the first accepted standard of Urdu literature

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was produced by Wali of Aurangabad, also a Dakni, who flourished in the reigns of Aurangazeb, Bahadur Shah, Farrukh Siyar and Mohammed Shah. The advent of this great poet into Delhi gave a great impetus to Hindustani literature in the 18th Century. He and other poets were driven by the irruptions of Nadir Shah, the Mahrattas and the Duranies to the Court of Shuja-ud-dowlah of Oudh. In Wajid-ali-Shah, the last and unfortunate Nawab Wazir, they found an apt and excellent pupil. The Nawab Wazir was a great poet and musician. When he was a state prisoner in Calcutta, his famous couplets,

"जब छोड चले लखनौ नगरी etc."

and

शहजादा आलम् तेरे लिये etc."

sung all over the country would evoke sympathetic response in the Bengali hearths and homes for the dethroned King of Oudh. In those days, the relations between Hindus and Mohammedans of Bengal and particularly of East Bengal were very different indeed !.

From the short sketch of the history of Hindustani language and literature given above, the learned Dr. drew several inferences and pointed out why of all modern Indian vernaculars, Hindustani had for greater claims to become the National Language of India.

The following were some of the inferences he drew :--

1. Hindustani is, and has been, the *Lingua Franca* of India, spoken and understood from Dacca to Karachi, and from Lahore to Tanjore. It is consequently spoken by a larger number of people than any other vernacular.

2. It is like English a mixed and composite language which contains and represents in due proportions both the Hindu and the Mohammedan elements— an indispensible condition in any institution, religious, social, political, or linguistic that claims to be national.

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3. It is a practical and flexible speech and is capable of boundless expansion in future.

4. It is likely to thrive better, because it enjoys the patronage of the ruling class in India.

5. Its script is both elegant and easy.

But some scholars were against the continuance of the script and among them was the Dr's esteemed friend Dr. Shashululama Syed Ali Bilgrami (a cousin of Mr. Syed Hussain Bilgrami, late of the Indian council). Among other things Mr. Bilgrami said that one of the causes of the backwardness of Mohamedan education in this country was the difficulty of acquiring a knowledge of Urdu reading. The lecturer differed from his friend; but did not then want to enter into the details of the controversy on the proper script for Hindustani.

Having drawn the above inferences, the Dr. quoted high authorities in support of his contention that Hindustani would and therefore should be the National Language of India.

Notwithstanding all that, Dr. Otha Shrader P H. D., Director of the Adyar Library at Madras, writing in the last June number of the Indian Review had disposed of Hindustani's claims to be the national language in the following peremptory remarks: "Let me tell you that Urdu is the very expression of the pitiable state in which India had sunk. Its adoption will surely help you to degenerate quickly and not to raise your Nation." The lecturer replied to the objections implied by the writer and as regards one of them viz. the existence of a large semitic element in Hindustani, he said that it (Hindustani) could no more become the National Language of India without its semitic element than India become a Nation without its Mohammedan population being duly reckoned with—and incorporated into it. But if the writer meant that Hindustani

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could not become the national language because its literature was at present in a degraded condition, he was probably right. As to that, there existed a remedy. If Hindustani was to be the national language of the country, Hindus, Mohemmadans, Parsis and Christians should all begin to give expression to their highest spiritual needs and severest moral struggles through the medium of that language. With a few honourable exceptions here and there, the natural guardians of that language had not kept pace with the culture and science of the age and therefore it was that Hindustani literature was poor at present in such works. Translations chiefly from the English language were necessary. Of the three stages in the growth of a language viz translation, assimilation and original composition, Hindustani had not as yet passed through the first stage in a proper manner. The present-day translations were mostly of wretched novels like those of Reynold's and were very injurious to all young persons that read them.

But notwithstanding all its intrinsic merits and the social and political advantages it evidently enjoys, Hindustani can never be the national language of India unless those who are its natural custodians utilize those merits and advantages in the right direction and according to right methods. Political patronage could not do much.

And there are certain laws according to which only the future growth and development of Hindustani as the national language of India can be stimulated. Some of these laws are :—

Hindustani shall have to go back more largely to its "Tadbhavas" of Brajbhasha i. e. it should be more Hindi-ized and less Persian—ized.

2. Hindustani Literature should be thoroughly indigeneous, scenting of the soil of its growth, of its trees,

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flowers, insects, animals, rivers, mountains, tribes, castes, men and women, just as they really are in their ideal and poetic relations. There is no harm in studying as much Persian and Arabic as you like, but the Hindustani poet or author should draw his inspiration, his metaphors and his analogies from the people and soil of India, in preference to those of Persia and Arabia; otherwise that literature would be an exotic and would accordingly fail to appeal to the majority of its readers for whom it is primarily intended.

Similarly a Hindustani poet or novelist should draw his heroes or heroines as much as possible from the history of his own Motherland rather than from those of foreign countries, though these countries may happen to profess the same religious creed. Religion is no doubt an important tie that binds communities but the bond of a common Fatherland or Motherland is still deeper, stronger and more natural. The sentiment of "Patrie" is even stronger and deeper than that of race. The Hindu Mohommedans (as the Germans would put it) are mostly descendants of Hindu converts with a homeopathic dose of foreign blood here and there, considerably diluted in the course of centuries. "Why should not" asked the Dr. "the Mohammedans take a far greater interest and pride in their own Motherland than in any other country and cherish towards her the same sentiments of love and veneration as the Hindus do. A distinguished Mohammedan gentleman, Mr. Syed Ali Imam, President of the last All-India Moslim Conference gave expression to his fervid patriotism in the following words: "We, the educated Moslims of India have no less love for the land of our birth. We are tied to her by the sacred association of ages. We yield to none in our veneration of, and affection for, our Motherland. All our hopes and all our aspirations are wrapped up in the advancement; all along the line, giving protection and preferment to all her children alike without any invidious

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distinction." If more educated Indian Moslims shared the same views as the Imam held, the Hindustani language would soon arise above the reproaches now cast on it. In order to become the National Language of India Hindustani must, above all, represent the deepest thoughts and the loftiest ideals of all Hindustan and not merely the sectarian prejudices, or the sectional views of a certain clique or of a certain 'league', however, 'gaseous' or "goosequilled" some of these might happen to be. (A fine description, indeed, of the pretensions of the Moslim League B.K.R.) A literature to be permanent and progressive must express the permanent and progressive interests of the race or races which it represents. If it expresses only the fashionable caprices of the hour, the prejudice of the bigot, the bias of the partisan or the vapourings of the shallow-pated rhetoricians whose chief object is to achieve a cheap notoriety, it will be ephemeral in its existence and useless in its effects. Until Hindustani fully realizes that it is no longer a camp dialect but a truly national language, it can never become anything at all. To achieve that end, Hindustani writers must in the first place give up all their sectional and religious prejudices and must fall in line with all those nascent aspirations and institutions that are furthering our combined National Weal and then try to give expression to those thoughts and ideals in as simple and clear a style as the language is capable of. Fortunately, there are already a few such authors in modern Hindustani literature—the 5th and the most modern stage of it. Of these, Sir Syed Ahmed Khan, Raja Ram Mohan Rai and several living authors might be mentioned. They may justly be regarded as the earliest prose writers on serious subjects in the Hindustani language. Some of Sir Syed Ahmed Khan's maturer views on politics and religion, formed when he was at the very height of his intellectual power and moral greatness were so unbiased, far-sighted and patriotic

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and had been expressed in such pure and chaste style that he (the Dr.) was tempted to quote some of them. (Selections from Sir Syed Ahmed Khan's writings were read out). There were several other writers of note now living who may be classed with the above. One of the most brilliant was Dr. Md. Ekbhal of Lahore, with a recital of whose beautiful patriotic song, "*Hindustan Hamara*," the lecturer closed the lecture and expressed a hope that other Hindustani poets of the present day would follow in his footsteps and strike their lyres to produce similar harmonies.

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THE SOCIAL ORGANISM.

V.

A CRITIC ANSWERED.

The Indian Social Reformer of Bombay in its issue of December 5 criticises in a satirical tone and a spirit of lofty disdain some of the statements contained in our articles on "The Social Organism." It appears that the writer of the criticism in his self-sufficient contempt of inferior mortals like ourselves has not thought fit to go through the articles and has, as was to be expected, quite failed to grasp our meaning and to understand the drift and purpose of our observations. If he has distorted our remarks he has done so in the belief that he is rendering a signal service to the cause of social reform and exposing presumptuous ignorance and audacious quackery. Happy delusion! It is a pity that a stern sense of duty impels us to demolish it. Nothing satisfies the soul of some people so much as a consciousness of intellectual preeminence and superior wisdom and no attitude of mind is more welcome to them than that of condescending and patronising communicativeness. The writer begins by saying that the feet of normal persons can distinguish between the feel of a snake and that of an ordinary rope. We know of no criterion by which to judge of the normality of a person. May it not be that the foot of the writer is abnormally sensitive? Be that as it may, the fact remains that the foot imparts very little knowledge of the qualities of things when compared with "conspicuous

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organs of active intelligence." The finger tips can feel the heart beatings of a person by means of the pulse. Can even the abnormally developed toe do this? As we stated in the second article of the series, by means of the finger tips the clothier detects the quality of a cloth, the miller and the flour inspector determine the grades of flour, the bank-teller detects the presence of a counterfeit among a thousand notes that are passing rapidly through the hands, and blind persons can tell the frame of mind of their friends by touching their faces nearly as accurately as a seeing person can do. If, as the writer says, "Our feet is neither more nor less intellectual than the leg or the arm or for that matter the face," will he try to do all this with his feet? If he succeeds in this attempt he will have demolished the universally accepted conclusions of psychology and immortalised himself. Then indeed he will emerge from obscurity and shine as a star of the first magnitude in the firmament of philosophic hought.

He, then, inflicts upon us a long winded statement of the elementary physiological truth that the brain is the centre where all impressions are felt and even goes so far as to enlighten us on an abstruse physiological point by unearthing out of dusty tomes and voluminous manuscripts the hitherto undiscovered truth that "physiologists have mapped out the brain and we know exactly what point in the brain answers to and controls the movement of which particular limb and organ" By performing this intellectual feat he has quite overwhelmed us with gratitude. The load is too heavy for one man to carry. An entire generation will, we hope, share the burden with us. The writer's dominant, imperious, and commanding personality is stamped on every word that his pen has indited, for he indignantly remarks. "We have sometimes felt that modern works on psychology contained absurdly too much of physiology, but the example of the writer

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in the *Vedic Magazine* shows that there is some justification for the procedure". Thank God that the worthy pedagogue has realized after all that dullards, dunderpates, and sluggards like ourselves have to be taken care of. All these strokes have fallen thick and fast on our back because we have called the feet "the least intellectual of bodily organs". The use of the word "intellectual" by us has quite upset the intellectual equilibrium and mental equipoise of our critic. He has, it appears, got a keen and penetrating intellect—an intellect which discerns even that the existence of which was never so much as suspected before. To the writer's pellucid intellect and clear understanding it appears that we are "under the impression that each part of the body is furnished with a separate brain and that the feet have less brain-matter than the legs and the arms."

What wonderful powers of psychological analysis! It is a pity that the Pickwick club is no longer in existence, otherwise the writer would have fittingly and without exciting any jealousy adorned the presidential chair. As for us, our only consolation is that we are in excellent company. Professor J. Clark Murrary L. L. D., F. R. S. C. in his "Hand book of Psychology" speaks of the sense of taste as "the lowest of all the special senses in intellectual rank" and of the "intellectual capabilities of taste" as being slight, when contrasted with those of the other special senses. Again at one place he says.

"But in mature life sight is the sense to which we commonly resort for most of our information". Does he not mean that the eye is the centre and that we have to resort to it for information. What says our critic? If he were to write out his criticism on these lines and send a copy to De Wolfe Fiske & Co. Boston, the publishers of the book, which the Syndicates of Indian Universities are sometimes foolish enough to prescribe for the B. A. Ex-

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amination, it is just possible that it may be withdrawn from circulation and re-published after a thorough revision by our friend. But poor Murray is, by no means, the sole offender. Professor Michael Maher in his "Psychology, Empirical and Rational" commits the same blunder. He speaks of the "cognitional value" of taste being very low and of its "cognitive inferiority." Further he speaks of the capacity of touch for discrimination Does he not mean that the power of discrimination—the glorious privilege of man—resides not in the brain but in the organ of touch? Do not his words imply that touch is endowed with capacity? What cure does our critic propose for such blank stupidity and rank obtuseness? At another place the same eminent psychologist says "Notwithstanding its very delicate sensibility as to differences in quality, intensity, and duration, in addition to the very revivable and associable character of its associations, which *all conspire to give the ear such high intellectual value* as a representative faculty, it ranks very low as a direct medium of objective knowledge."

Lo! The ear is hear spoken of as being a highly intellectual organ. Professor Sully speaks of sight and touch as leading perceptual senses. Does he not mean that the eye and the ear are percipients and each has got a brain of its own? Let our critic speak.

"The same psychologist tells us that the ear does not develop a "space-consciouness" comparable to that of the hand and the eye in "fineness" and "discrimination". Again our critic laughs in his sleeve because we know not the difference between the functions of psychology and physiology. According to him perception belongs to the domain of the latter science. Up to this time we have been of opinion that the physiologist studies "the various operations of our vegetative life and examines into the action of digestion, respiration, growth, nutrition and the other vital processes which take place within us" and that

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perception being made up by the "localising and the objectifying of sensation" is a mental process within the province of psychological investigation.

But our friend tells us that when we speak of one organ as imparting more or less knowledge than the other organs we are trenching on the domain of physiology. We humbly bow down to the decree. Coming to the comparison of society to an organism the writer says :—

"A moment's consideration will show that the comparision of society to an organism is true only within certain well-defined limits. An organism is a group of organs mutually dependent, supporting life in an individual plant or animal. A human society differs fundamentally from such an organism because while in the latter each organ is adapted to one particular function and to it alone, in human society every individual possesses potentially at any rate the capacity of discharging all the functions possessed by every other individual. The lung, the kidney, the heart, the stomach and the brain are all differently constituted; but there is no such specialisation in the constitution of mankind. There is no difference of physical or mental endowment which marks one man as a statesman and another as a blacksmith, or one man as a Brahman and another as a Sudra".

A less-gifted man could not have strung together so many palpable, egregious and flagrant biological and sociological blunders in so small a compass and with such perverse ingenuity and "assumption of science." In the first place the definition of an organism is quite misleading. This definition does not cover the polyp's body, each portion of which is alike stomach, skin, and lungs and there exists in which scarcely any mutual dependence of parts.

The lowest social organisms also consist wholly of repetitions of one element. Every man is a warrior, hunter, fisherman, builder, agriculturist, toolmaker. The higher

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physical organisms possess complexity of structure and mutual dependence of parts. Similarly in higher societies there is differentiation and integration and specialization of functions economically called "Division of Labour." So close is the similarity that Herbert Spencer speaks of "Physiological Division of Labour".

Says he:—

Societies slowly augment in mass; they progress in complexity of structure; at the same time their parts become more mutually dependent; their living units are removed and replaced without destroying their integrity, and the extents to which they display their peculiarities are proportionate to their vital activities. These are traits that societies have in common with organic bodies. All these traits in which they agree with organic bodies and disagree with all other things, entirely subordinate the minor distinctions: such distinctions being scarcely greater than those which separate one half of the organic kingdom from the other. The *principles* of organisation are the same, and the differences are simply differences of application.

Again:—

Whether it be in the development of the earth, in the development of life upon its surface, in the development of society, of government, of manufactures, of commerce, of language, of literature, science, art, this same evolution of the simple into the complex, through successive differentiations holds throughout."

Again it is absurd to say that every individual possesses the capacity of discharging all the functions possessed by every other individual. We cannot conceive of a statement more opposed to the dictates of common sense, teachings of science, and facts of history. The Law of Heriditary Transmission, the peculiar aptitudes due to Karmas in the past birth, mental mass, mental complexity, rate of mental development, &c. &c. cannot be ignored by even the merest tyro in sociology. Is it then, merely due to previous training that Macaulay was a literary artist who had a dread of austerer studies and Newton an astronomer? Could Shakespeare have, under any conceivable set of environments, improved the steam-engine or James Watt produced the "*Hamlet*"?

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Could any course of training have made Edison a dramatist or enabled Geothe to invent the phonograph? To us it appears to be an axiomatic truth that "though the units of a community are all sensitive they are so in unequal degrees. The classes engaged in laborious occupations are less susceptible, intellectually and emotionally, than the rest; and especially less so than the classes of highest mental culture." This essential inequality constitutes the difference between a Brahman and a Sudra.

Again the writer betrays a lack of knowledge of ordinary facts when he says that each bodily organ is adapted to one particular function and to it alone. We have shown above that in lower organisms there is no such differentiation. Even in higher organisms the functions of one organ have sometimes to be discharged by another. In the case of blind men touch takes the place of sight. Even colour can be perceived by means of touch. When a person is extremely sick, food is conveyed to him by-means of the rectum. Of course the work of the bodily organism and the social organism is most admirably done only when there is a physiological Division of Labour and a sociological Specialisaton of Functions. The verse of the Purush Sukta lays down the most scientific, the most rational, and the most ideal methods of social governance by indicating the best mode of Division of Labour. The social organism that conforms to this ideal is the highest and the highest alone can conform to it.

Again the writer says :—

"Among ants there is a special kind of workers which can take no part in the perpetuation of the species and are set apart as it were by Nature for the service of the ant community. Such a community more nearly answers to an organism than human society in which there is no such natural differentiation. No doubt, a community in course of time acquires a certain solidarity of life which presents

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some amount of superficial resemblance to an organism but this solidity is based not on fixed physical conditions but on economic and political arangements which have been changed in many countries from time to time."

It is impossible to shut one's eyes to the fact that there are some incapables in human society fit only for menial service and that their inferiority is due to specific peculiaries of mental structure or to differences of moral worth. These incapables are scattered in all ranks of society and in all strata of the social order. Hereditary caste system, therefore, which makes helots of men because they are born in certain tribes and families is a curse. The Veda does not sanction it and instead of defending it we denounce it in unmeasured terms. Did we not say in our last article.?

"All who are condemned to a life of servitude are not Sudras. Those among them that feel that they are fitted for a higher kind of work but are denied opportunities of social advancement on account of inequitable adjustment of economic forces and unjust distribution of advantages chafe under the yoke and in their attempts to sunder the chains which keep them down make the machinery of society squeak and creak.

Let political and economic barriers be broken down and nature alone operate. She will point her finger at the true Brahman and the true Sudra with unerring precision, the gulf of anarchism which is yawning wide and threatens to swallow up civilized humanity will be bridged over and society will march forward triumphantly to its appointed goal. The organisation of each society ought to be determined by the mental and moral traits of its units. This is the infallible cure for social diseases.

It is true that the power which moves human society is spiritual, but it must be remembered that an analogy is a similarity of relations and not essential resemblance.

The critic says that if society is an organism in our

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sense of the word, the rise of democracy all over the world should be regarded as a violation of the laws of nature. If the rise of democracy means the diffusion of knowledge among the proletariate and the coming to the front of Newtons and Patanjilis hewing wood and drawing water, we welcome this movement. But if it means the recognition of the principle of social equality of all, whether fools or wisemen, knaves or saints, and the participation of all men in the work of government; we are emphatically of opinion that democracy is worse than autocracy. Says an eminent philosopher. "It is bad to be oppressed by a minority, but it is worse to be oppressed by a majority. For there is a reserve of latent power in the masses which, if it is called into play, the minority can seldom resist. But from the absolute will of an entire people there is no appeal, no redemption, no refuge but treason". Sovereignity of the whole people is being tried in some American states which boast that they have furnished the supreme pattern of the democracies of the future. The following picture drawn by Mr. Bryce speaks for itself:—

> In one state *viz.* New York, in 1869–71 there were flagrant scandals, which led to the disappearance of three justices of the superior court who had unquestionably both sold and denied justice. The Tweed ring, which engaged in plundering the city treasury, found it convenient to have in the seat of justice accomplices who might check inquiry into their misdeeds. This the system of popular election for very short terms enabled them to do, and men were accordingly placed on the bench whom one might rather have expected to see in the dock—bar-room loafers, broken down attorneys, needy adventurers,—whose want of character made them absolutely dependent on their patrons... .....They did not regard social censure, for they were already excluded from decent society; impeachment had no terrors for them since the state legislatures, as well as the executive machinery of the city, were in the hands of their masters.....

The writer winds up his criticism by saying that analogies drawn from the belly and limbs, are fit only for

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children's fables but they can have no serious bearing upon national problems. Dog matic and vehement contention can ill supply the place of calm, measured statement of a well-thoughtout position. We repeat that we are in excellent company and certainly do not envy our critic, perched on high stilts though he be. Herbert Spencer turned himself into an incarnation of Æsop for he wrote a paper on "The Social Organism" in which he drew arguments from limbs; belly, viscera, heart, blood, veins and arteries and after mature thought came to the deliberate conclusion that the comparison of a society with a living body was fully jnstified and that the parallelism became the more marked the more closely it was examined. To Professor Huxley it appeared to be very just that the resemblance between body physiological and the body politic was *an indication, not only of what the latter was, and how it had become what it was, but what it ought to be, and what it was tending to become.*

Mr. Lester Ward regards the comparison as legitimate. Hobbes and Plato worked in the same field. If the deliberate opinions of these men, supported by a fomidable array of arguments and proofs drawn from History, Sociology, Physiology, Psychology and Biology are to be dismissed with scorn and the *ipse dixit* of one man, even though he be editor of a weekly newspaper, is to prevail, all that we can say is that we shall be no party to such a consummation.

———:-o-:———

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CRITICISMS & DISCUSSIONS.

MORALITY AND NATIONAL PROSPERITY.

"Had we kept the light of true Hinduism undimmed, we should not be a suffering nation. Suffering follows sin and God knows what sins we have not to account for. But how many of our people now-a-days consider it worth while to bestow even a passing thought on this subject?. Go wherever you like you have nothing but politics. It has become the staple food of the mature and the immature. Let us say again that Politics alone cannot effect the regeneration of a race. Those who wish well of the country, should turn their first attention to the moral and spiritual elevation of the people"—*The Indian Mirror.*

In the *Kartik* number of your Magazine you were pleased to publish the above quotation from the "Indian Mirror" of Calcutta, and to make the following comment upon it :—

"A sound and well-meant advice to be sure. But is our moral and spiritual elevation possible unless and until we boycott all state and missionary schools and colleges where a godless education is imparted to our young hopefuls to the utter neglect of religious and moral instruction?" I confess it is difficult for one to follow your argument. In other words you mean to imply that political work must precede the imparting of religious and moral instruction to our youths. Your comment also involves an admission that since the state and missionary colleges have not hitherto been boycotted to any desirable extent you have not been

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able to elevate the wards under your training morally and spiritually. And as I don't think that a wholesale boycott of all the state and missionary schools and colleges is practicable within the near future, it seems, on the assumption already referred to, that there is going to be a deadlock so far as moral and religious instruction is concerned. Now such a conclusion is neither desirable nor true. The state schools are free in their own way to impart godless education. We are free in our own way to impart to our youths religious education. The day when Swadeshi schools and colleges will be greater in numbers and influence, the state and missionary educational institutions will die a natural death. But as the world goes, I do not think such a millennium is approaching. What is possible as well as desirable is that we should begin imparting moral and religious education to our youths at once. There is no circular prohibiting us to do that. It is our primary duty, in regard to those trained in state and missinary institutions. Moreover I regret the attitude of wholesale condemnation adopted towards the latter institutions. It is at those institution that we as well as our elders have received intellectual instruction. The government may have started schools and colleges for its own benefit. But under the circumstances that were inevitable we have been the gainers. I fully recognise the baneful effects of being mainly educated through the medium of a foreign language instead of our vernacular. But that is an idle discussion.

> For of all sad words of tongue or pen.
> The saddest are those "It might have been."

Could it have been possible for us to start Magazines in the English language, if we had not received our intellectual instruction at the institutions we now condemn. I for my own part, think it ungratefulness to speak contemptuously of the very institutions where we have been fed intellectually. If the present day institutions fail

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to impart to our youths moral and religious education, it is *our* duty, to make up the deficiency. Begin the work of '*construction*,' it inherently involves the '*destruction*' of institutions that we have recognised to be inadequate in respect to our wants. In the domain of education it is not true that the process of *construction* cannot begin unless we have completed the process of *destruction*. I do not underrate the importance of national institutions. It has now been well established that the education of our youths is our own legitimate concern. We shall realize our ideals by and by. But my contention only is that until you have provided for the students educational institutions, it is no use advocating the policy of boycotting all the state and Missionary Schools and Colleges. Do you know what has been the fate of those students—hundreds of them—who could not be admitted into any school or college in accordance with the new University Rules, which has fixed a definite number of students for each class. The old arrangement of admitting students freely and indefinitely exists no more. Once there were 150 students in the 1st Year Class of the M. C. College. Now there can not be more than 45 I think.

As regards the quotation from the 'Indian Mirror', I do not agree fully with the view expressed in it. I would rewrite his last sentence thus :—

"Those who wish well of the country, should turn their attention *also* to the moral and spiritual elevation of the people". For if the contention of the "*Indian Mirror*" be admitted to be right, then it would imply that no people on the face of the earth have ever had any concern with Politics without first being morally and spiritually elevated—an assumption which is historically untrue. The truth rather is that interest in Politics is also necessary for the well being of the Polity. If the

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advice of the "Indian Mirror" be strictly followed it would mean this that "we may have any number of grievances but we should not show any activity with regard to their redress, unless we find that our moral and spiritual elevation is a fact that cannot be disputed." Of course if the "Indian Mirror" means this that a man who is well equipped morally and spiritually has good chances of success in Politics, I fully agree with him.

As for the Editor's remark I would be glad if he only meant that "it is better to have our own institutions where we can impart moral and religious education along with intellectual education than such institutions where "godless education" is being imparted". But apart from these academic discussions, let us see what is the relation that morality bears to National Prosperity. We being a religious people by tradition always cherish the belief that *immorality* is bound to be followed by *National decline*. The Goddess of History proclaims at the top of her voice that the degradation of Rome, the fall of Hannibal, the dispersion of the Kingdom of Oudh have all been the invitable consequences of lascivious repose and licentiousness. Consequently there is need of the dissemination of moral ideas in our midst and their actual realisation in practice if we wish to rise in the scale of nations. Let our youths in all earnestness lay the foundation of a *Round Table*, so that our rise as a nation—which end is achieved by various causes—may be for a good long time.

The readers of this Magazine will be astonished to learn that very lately Lady Cardigan, a peeress has written a book entitled "A Picture of the Peers" reeking with stories of adultery committed in the aristrocratic world in England. Mr. Stead while reviewing the book concludes his comments significantly as follows:—"These evil-doers have forsaken the Lord.....For long years Judgment hath

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tarried But who knows if the Day of Reckoning, the day of the wrath of God may be near at hand".

Those who may be thinking that there are nations who are very immoral but at the same time very prosperous, should know that "the Mills of God grind slowly but grind exceedingly well".

C. P. Singh,

DIATRIBE AGAINST THEOSOPHY.

Mr. "Nationalist" seems to have exhausted all the pleasant epithets in his invective against Theosophy. I am not a Theosophist. But I sincerely regret the appearance in the Vedic Magazine of so violent an article. I do realize that the article in question must have been hailed with delight by persons who exult in such harsh criticisms. It is probable that by virtue of that article the spark of prejudice against Theosophy in the minds of others may have been kindled into a blazing flame. But the history of Societies (if any) that have ceased to live as a result of the invectives levelled against them in season and out of season, has yet to be written. Abuse is no argument; it is a confession of weakness. The writer of that article may be thinking of a day when the Theosophical Society will leave the precincts of India bag and baggage. But to me it seems that the Theosophical Society has come to stay in India. India has become its domicile.

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Now what is the sum and substance of that article and why has so vigorous an onslaught been made upon Theosophy? "Theosophy inculcates that the proper vocation of man is to engage himself in the study of Philosophy, and Religion and *to be at rest*. Consequently since it concerns itself with *life after death*, it is an ugly obstacle in our path, because the concern of nationalism is solely with *life on earth*". That is the way in which Mr. "*Nationalist*" has argued. Now as far as my knowledge of Theosophy extends, I do not think it says "*Be at rest*" which, in other words, means "*Do nothing else*". Theosophy does define *its own* sphere, but I have never learnt that it prescribes the activities of Theosophists to run in defined channels. As far as I know, a Theosophist is quite unfettered in his activities. He may profess whatever religion he may like and he can freely do whatever he may like to do. The only condition essential for becoming a Theosophist is that he should recognise the doctrine of "*Universal Brotherhood*". Now that is not a demcralizing ideal *perse*. A nationalist may refuse to recognise a non-Indian as his brother but he has no right to demand that each and every Indian should subscribe to his creed. But this is not all. Is it a fact that the arguments by which Theosophy has been dismissed as worthless for Arya Varta cannot equally apply to any other religious Society? Is it not the mission of our Arya Samaj to spread the Vedic religion throughout the whole world? Can you deny that its ideal is a cosmopolitan one. Is it not a fact that the Arya Samaj is a social as well as a religious Society. Now, has it no concern with *life after death*? Does not the Arya Samaj inculcate that the best pursuit of our life is the study of the Vedas and the Upanishads—wherein lies the treasure of the highest and the subtlest religious philosophy. I know the *Nationalist's* religion is *Nationalism*. His concern is solely with *life on earth*. So far so good. But why does he deny the right of other societies with

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other aims to exist in India. If he says that "because their aims conflict with ours, we are justified in opposing and attempting to kill them"; well he may say what he likes, but he cannot achieve the impossible. My dear Nationalist, don't think I belong to the camp of your opponents. I yield to none in my love for my country. I have been a keen advocate of *Nationalism* against certain Arya Samajists who, for reasons of their own, proclaim that their true creed is *Cosmopolitanism*. What I mean to say is, that you are labouring under a misconception. You begin your article with the question "Can Theosophy raise India". The answer is "There can be no question of its being able or not being able to India, for the simple reason that it has never professed to raise India". You may as well ask—"can belief in the doctrine of Evolution raise India" and finding that it cannot, you may characterize that doctrine as worthless and what not. Dear Brother, just listen to the advice of your dear brother. Don't show the light of your own lamp by attempting to put out the light of other people's lamps. If you find the light of your own lamp obscured or dimmed by the light of another lamp, try to magnify or intensify the light of your own instead of trying to extinguish the light of the other. You may burn a thousand lamps before the Sun, but the light of the Sun will always predominate.

As regards the personal attack on Mrs. Besant, I agree with Mr. Nationalist only so far as it may be certain that anti-national teachings are infused into the minds of the young students. But that is a serious charge and cannot be entertained without the strongest proofs. I do not mean to suggest that whatever Mr. Besant says or does has the stamp of infallibility about it. I admit she has committed indiscretions several times and she has been taken to task pretty severely by the Indian Press. But to insinuate that she has a sinister abject in view is to tread on dangerous ground. It is a fact that often lead-

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ing men and women say things which they repent for afterwards simply for the sake of pleasing others.

As for the writer's doubts about the *moral* basis on which the C. H. C. is founded and worked", I request him to let the institution severly alone. If it has no *moral-basis*, it is doomed to die.

Turning to *Nationalism*, I may add one significant remark that though at present some people may poohpooh the philosophy of religion, but in the ultimate end souls with a religious cast of mind shall have reason to sympathise with the *Nationalist*, who seems to suppose that "man's life on earth means the whole of his life". As to what I understand by *religion* let me say that I believe in the definition of *religion* as given by Carlyle. By religion is not meant the church-creed which one professes; the thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious Universe and his duty and destiny there, that is in all cases the primary thing for him and creatively determines all the rest. That is his religion.

C. P. Singh,

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Principles of Government.

———:-o-:———

Action and reaction being equal and opposite, momentum producing dispersion, must be as great as the momentum acquired by aggregation; and spread over the same quantity of matter, must cause an equivalent distribution through space, whatever be the form of the matter."... ....."Motion as well as Matter being fixed in quantity it would seem that the change in the distribution of Matter which Motion effects, coming to a limit in whichever direction it is carried, the indestructible Motion thereupon necessitates a reverse distribution—in the shape of alternate eras of Evolution and Dissolution.*

Thus we see that, as modern Evolutionists tell us, all things in Nature, all matter, all motion, all force, persist in substance, mass, quantity, or value. And thus the Principle of Conservation has been accepted by the foremost of modern thinkers only so far as it relates to what they call "the signs or symbols of the Unknown Reality"—Matter, Motion, Force. But the world is constituted not of these three so-called "signs" or "symbols" alone. For, in addition to, and beyond, these unconscious entities and their attributes the Universe presents countless *conscious individuals* possessing peculiar faculties all their own. And to these conscious entities whatever names we may give, such as, Atma Jeeva† Life Soul or Spirit, the Principle of Concervation also applies as much as to the unconscious entities. In other words, whatever entities, conscious or unconscious, constitute the World, are conserved, preserved and kept from destruction or annihilation—they persist, they are eternal, uncreated, and deathless. But what concerns

* First Principles, Herbert Spencer.

† जीव Jeeva < Live just as Latin *lingua* > jihva जिह्वा

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us most here is the fact that in this Principle of Conservation is presented the highest ideal of economy observable in all the workings of Nature. Throughout the entire Universe prevail conservative, preservative and economical processes of wonderful beauty, if we have but the eye to see them. Witness, for instance, the marvellous way in which plants insects and animals, fishes, reptiles and birds &c., are perpetuated with the greatest possible economy; observe how each class utilises and economises whatever is thrown out as refuse matter by the other. Wonderful as are these instances of economical processes in the living and organic world those displayed in the inorganic world are still more so. How simple and yet marvellous, for example, are the physical means taken to secure a sufficient permanence to the life of creatures dwelling in the seas, on the land, and in the air! To take only one or two specific instances: the maximum density of water, the comparative lightness of ice, and the low conductivity of both with regard to heat; what a wonderful economical aspect do these few physical facts illustrate in Nature; how much has this simple provision contributed towards the marvellous economy of Nature! "Water presents the remarkable phenomenon that when its temperature sinks it contracts up to 4°; but from that point, although the cooling continues, it expands up to the freezing point, so that 4° represent the point of greatest contraction of water."....."This phenomenon is of great importance in the economy of nature. In winter the temperature of lakes and rivers falls, from being in contact with the cold air and from other causes, such as radiation. The cold water sinks to the bottom, and a continual series of currents goes on until the whole has a temperature of 4°. The cooling on the surface still continues, but the cooled layers being lighter, remain on the surface, and ultimately freeze. The ice formed thus [being lighter than water floats on its surface and] protects the water below, which remains at a temperature of 4°, even in the most

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severe winters,—a temperature at which fish and other inhabitants of the water are not destroyed."* By means of such a simple yet efficient physical process founded on two or three remarkable properties of water and ice, *viz.*, maximum density of water, comparative lightness of ice, and low thermal conductivity of both, the lives of countless myriads of creatures are preserved from destruction, on land in rivers, lakes, seas and oceans. What an ideal of economy does this present!

The Eighth Great Principle of Evolutionary Universal Divine Government over Nature is that of Endowment, Providence, and Facilitation. It is as universal as any of the other nine.

VIII सोम–सवितर represent the Principle of Endowment, Providence, Facilitation &c.

And in the Veda we find some of the beautiful names of God, such as Soma, Savitar &c, intended to represent to our minds this same Universal Principle. For we have in the Veda: **पवमान ऋतं बृहच्छुक्रं ज्योतिरजी जनत्। कृष्णा न मांसि जङ् घनत् ॥ ऋ ९। ६६। २४ ॥** "The Most High and Holy Lord, the Endower and Purifier, has generated the Lofty Law, just as He has produced the Brilliant Light, to light up all manner of black darkness—He has furnished the world with Dharma, the intellectual moral and spiritual Light, just as He has given it the physical Light to dispel physical as well as intellectual, moral, and spiritual darkness." **यस्यतेद्युम्नवत्पयः पवमाना भृतं दिवः। तेन नोमृळ जीवसे। ९। ६६। ३० ॥** "Light up, O Holy Purifier, our dark path, guide our faltering steps, moisten our parched lips, enliven our lack-luster features, verify our lack-life frames, and bless our entire life with that glorious, celestial and spiritual light drink, food, wealth and life which is ever Thine own." **त्वं सोमसूरएषस्तोकस्य साता तनू नाम् ।१८।** "Thou Lord Omniscient providest all Thy creatures with food, wealth and all desirable things such as progeny &c." **सना**

* Ganot's Physics

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ज्योतिः सना स्व र्विश्वा च सोम सौभगा । अथा नो वस्यमस्कृधि ॥ ९ । ४ । २ ॥ "All-knowing Lord, endow us with light physical, mental, moral and spiritual and with all manner of glory weal and felicity abounding in Thy Works, and so bless us in every way." सना दक्षमुत क्रतु मम सोम मृधो जहि । अथा नो वस्यम स्कृधि ॥ ३ ॥ "Lord All-Wise endow us with strength, vigour, skill and power of body, mind, spirit and organization and thus make us proof against all manner of deadly evil and death-dealing foes—Lord promote our well-being in every way; may all evil and all foes vanish by Thy grace." रयिं नश्चित्रमश्विनमिन्दो विश्वायुमाभर । अथा नो वस्यमस्कृधि ॥ १० ॥ "Most Glorious Lord, provide us with such manifold desirable and excellent riches and glorious wealth as will improve and strengthen our constitution, better our condition and prospects, and promote our well-being in general—Lord make us perfect in every way." तेजोऽसि तेजो मयि धेहि । वीर्यमसि वीर्यं मयि धेहि । बलमसि बलं मयि धेहि । ओ जोसि ओ जो मयि धेहि । मन्युरसि मन्युं मयि धेहि । सहोऽसि सहो मयि धेहि । "Lord Thou art the Source of all Light Divine—endow me with its glorious brilliance; all holy Zeal and Vigour, O Lord, is Thine—endow me with its radiant spark; vast strength and great power spiritual is Thine, O Lord—may I possess its sublime essence; Lord Thou art the Great Discriminator and Judge—bless me with that essential faculty of discrimination; and like Thee, Lord, may we possess great power of endurance, fortitude, forbearance and perseverance." य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः यस्यच्छाया मृतंयस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ १० । १२१ । २ ॥ "He Who endows His creatures with spirit, vigour and energy; He Whose laws and commandments everything in Nature has to observe and observe—aye, everything that constitutes this vast boundless universe; He Who is the Dispenser of Life and Death; He Who is the bounteous Lord of Immortality and Bliss—to Him we pray with all our heart and might.

God endows all creatures with things necessary for their lives and so we find that every being in nature is

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provided with the means of self-preservation in general. No sooner is man born than sweet milk awaits him provided man does not sin against nature. Similarly the other creatures are provided in their own way—the lower the grade the greater is the initial natural endowment and personal provision at birth. The study of Nature too reveals the working of this Great Principle of Endowment. For we find in Nature that not only a creature is given a proper start at the outset but that also we find it placed amidst proper surroundings,—such as will afford it due facilities and proper opportunities for its upkeep and preservation. In other words every being we find, is placed in such enternal conditions as are in harmony with its character attributes and individual merit. This holds true not only in the world of life but also in the primary and inorganic world-systems. Let us instance the case of the Sun and the Earth as a type of the latter. The Sun is endowed with a goodly number of forces *e. g.* attractive luminous calorific (heat-giving) electric" magnetic, active, chemical &c. And we find it in the very centre of a vast system surrounded by the Earth and many other planets which stand in need of those very forces every moment of this existence. How do we find them placed with regard to one another? Why, *they are situated in a manner which affords every kind and degree of facility both to the giver in giving and to the receiver in receiving.*

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Ancient Aryan Civilization and Culture.

The ancient Ideal of Brahmanhood.

King Alexander accordingly, when he heard of all this was desirous of learning the doctrines of the sect, and so he sent for this Dandamis as being their teacher and president.....Onesikrates was therefore despatched to fetch him, and when he found the great sage he said, "Hail to thee, thou teacher of the Bragmares. The son of the mighty god zeus, King Alexander, who is the sovereign lord of all men, asks you to go to him, and if you comply he will reward you with great and splendid gifts, but if you refuse will cut off your head."

Dandamis, with a complacent smile, heard him to the end, but did not so much as lift up his head from his couch of leaves, and while still retaining his recumbent attitude returned this scornful answer:-"God, the supreme King, is never the author of insolent wrong, but is the creater of light, of peace, of life, of water, of the body of man, and of souls, and these he receives when death sets them free, being in no way subject to evil desire. *He alone is the God of my homage, who abhors slaughter* and instigates no wars.

But Alexander is not God, since he must taste of death; and how can such as he be the world's master, who has not yet reached the further shore of the river Tibersboas and has not yet seated himself on a throne of universal dominion! Moreover Alexander, has neither as yet entered living into Hades, nor does he know the course of the sun through the central regions of the earth, while the nations on its boundaries have not so much as heard his name. If his present dominions are not capacious enough for his desire, let him cross the Ganges river, and he will find a region able to sustain men in the country on our side be too narrow to hold him. *Know this, however, that what Alexander offers me, and the gifts, he promises are all things to me utterly useless, but the things which I prize, and find of real use and worth, are these leaves which are my home, these blooming plants which supply me with dainty food, and the water which is my*

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drink while all other possessions and things, which are amassed with anxious care, are wont to prove ruinous to those who amass them and cause only sorrow and vexation, with which every poor mortal is fully fraught. But as for me, *I live upon the forest* leaves, and, having nothing which requires guarding *close my eyes in tranquil* slumber; whereas had I gold to guard, that would banish sleep. The earth supplies me with everything, even as a mother her child with milk. I go wherever I please, and there are no cares with which I am forced to cumber myself against my will. *Should Alexander cut off my head, he cannot also destroy my soul. My head alone, now silent, will remain but the soul will go away to its master, leaving the body like a torn garment upon the earth, whence also it was taken. I then, becoming spirit shall ascend to my God,* who enclosed us in flesh, and left us upon the earth to prove whether here below we shall live obedient to his ordinances, and who also will require of us, when we depart hence to his presence, an account of our life, since he is judge of all proud wrong-doing, for the groans of the oppressed became the punishments of the oppressors.

"*Let Alexander, then terrify with these threats those who wish for gold and for wealth, and who dread death, for against us these weapons are both alike powerless, since the Bragmanes neither love gold nor fear death.* Go, then, and tell Alexander this: *Dandamis has no need of aught that* is yours, and therefore will not go to you, but if you want anything from Dandamis come you to him."

Alexander, on receiving from Onesikrates a report of the interview felt a stronger desire than ever to see Dandamis *who though old and naked, was the only antagonist in whom he, the only conqueror of many nations, had found more than his match &c.,*

(INDIKA OF MEGASTHENES TRANSLATED BY MCRINDLE.)

Surgery in Ancient India.

It is also enjoined that the instruments should be made of the best steel, for the manufacture of which India has been celebrated from the remotest times; they should be well shaped, with sharp, flawless edges, and should be kept in handsome, portable wooden boxes, with a separate compartment for each instrument. The surgical operations are performed on what are considered auspicious days. The patient is made to sit or stand with his face to the east, the surgeon before him with his face to the west. The surgeon should be cautious that

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no vital part, artery, vein, joint, bone is carelessly injured in the course of the operation, and that the instrument does not go deeper than the requirements of the case actually demand. In serious surgical operations, and in diseases of a painful nature, *the patient was made insensible by the administration of anaesthetics.* In cases of children, or of patients having a dread of the knife, or where the proper instruments cannot be procured, bamboo, crystal, glass, kurvenda (a kind of stone), beeches, fire, caustics, nail, Kaveera (*Capparis-Aphylla*), Shefali (*vitex Negundo*), hair and finger may be made use of. They are called ANUSHASTRAS or substitutes. Sharp pieces of bamboo bark or pointed crystal, glass, or kurvinde may be employed as incisive instruments. The nail may be used in extracting a solid body, leeches in extracting blood, and hair, finger or vegetable sprout for probing caustics are used in opening abcesses, and fire (live charcoal) is applied to snake-bites, and to wounds that are intensely painful. Thus there are three modes adopted by the Hindoos for treating surgical cases—by cutting instruments, by caustics, and by actual cautery. In the opinion of Sushruta caustic is better than the knife, and cautery better than either.

In order to acquire dexterity in surgery, the preceptors made their pupils practise different operations on various substances. Incision, for instance, was practised on pushpaphala (*cucurbita maxima*) *alabu* (*Langenaria vulgaris*), kalinda (*citrullus vulgaris*), Trapu (*cucumis pubescens*), and other fruits; evacuating on a full drita (a leather-bag for holding water), and on the urinary organs of dead animals; sacrification on the fresh hides of animals on which the hair was allowed to remain, venesection was practised on the vessels of dead animals, and on the stalks of the water lily, the art of probing and stuffing on bamboo, reed, cavities of wood and on dry alabu; extraction of solid bodies on Panasa (*atrocarpus integrifolia*), *Bilva*, (*Aegle marmelos*), Bimbi (*cephalandra indika*), and on the teeth of dead animals. "Removal of bad humours" (*scraping?*) was practised on wax spread on a board of Shalmali wood (*Bimbax malabaricum*), and suturing on pieces of cloth, skin, or hide. Ligaturing and bandaging were practised on dummies, application of caustics and the actual cautery on pieces of flesh, and catheterisation on an unbaked earthen vessel fitted with water.

("*HISTORY OF ARYAN MEDICAL SCIENCE*" BY THE)
THAKORE SAHEB OF GONDAL.

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Army Surgeons in Ancient India.

The Hindu medicine was at the acme of its glory in the time of the Ramayana and the Mahabharat. To the court of every chief, great or small, was attached a physician who was treated with great respect. There were Army Surgeons and Court Physicians. The work of the former was similar to that performed by the Army Surgeon of the present day. The Court Physician used to wait upon the king every morning and was the custodian of his health. Sushema was the name of the principal Army Surgeon of Rama in his war with Ravana, King of Lanka, and Valmiki makes mention of a particular Vaidya, who was Rama's personal physician. A similar practice is noticed in the time of the great war between the Pandavas and the Kauravas. The army surgeons were fully equipped with the necessary medical and surgical appliances (Bhishampurve Ch. 120.) Duryodhana, the chief of the Kurus, when pierced with arrows was made by his surgeons to sit in a tub filled with medicated water, under which he was freed from the missiles lodged in his flesh (*Ibid*).

Brain Surgery in Ancient India.

Pandit Ballala, in his *Bhoja-Prabandh.* or a collection of literary anecdotes relating to King Bhoja, describes an interesting surgical operation performed on the king, who was suffering from severe pain in the head. He tried all medicinal means, but to no purpose, and his condition became most critical, when two brother physicians happened to arrive in Dhar, who after carefully considering the case, came to the conclusion that patient would obtain no relief until surgically treated. They accordingly administered a dug called Sammohini to render him insensible. When the patient was completely under the influence of the drug, they trephined his skull, removed from the brain the real cause of the complaint, closed the opening, stitched the wound, and applied a healing balm. They are then related to have administered a restorative medicine called SANJIVINI to the patient, who thereby regained consciousness, and experienced complete relief. This incident clearly shows that brain surgery, which is considered one of the greatest achievements of modern science, was not unknown to the Indians. This is not a solitary instance. Jivaka, the personal physician of Buddha, is recorded to have practised cranial surgery with the greatest success. These are on record successful cases of abdominal section also. Thus it will be seen that the ancient Hindoos performed operations regarded as "triumphs of modern surgery." *Sammohini* served the purpose of chloroform, but there is hardly a drug

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in the modern. Pharmacopoeia corrosponding with *Sanjivini* which no doubt minimised the chances of "deaths under an anaesthetics" that at present sometimes occur. (*Ibid*)

India.

If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow—in some parts *a very paradise on earth* —I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe—we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans, and of one Semitic race the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life, again I should point to India."

(*Max Muller.*)

Ancient sages.

Where can we look for sages like those whose systems of philosophy were the prototypes of those of Greece; to whose works Plato, Thales, and Pythagoras were disciples? Where shall we find astronomers whose knowledge of the planetary system yet excites wonder in Europe, as well as the architects and sculptors whose works claim our admiration, and the musicians who could make the mind oscillate from joy to sorrow, from tears to smiles, with the change of modes and varied intonation.

(*Tod.*)

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NOTES.

THE LAHORE ARYA SAMAJ ANNIVERSARY.

The 32nd Anniversary of the Lahore Arya Samaj was celebrated on the 26th, 27th and 28th of November with the usual *eclat*. Great enthusiasm prevailed. The *Nagara Kirtan* procession perambulated the principal streets of the city on the night of the 26th. Devotional hymns and rousing and animating songs were sung by the different singing parties and were listned to with rapt and undivided attention by thousands of men, women, and children. In spite of the fact that at places multitudes of people stood eager and expectant there was no scuffle and the volunteers had no trouble in maintaining order. The police accompanied the procession but so orderly were the people that but for their uniform their presence would have hardly been noticed by anybody. Even as it was, it appeared that even tipstaves had hearts that were susceptible to holier emotions and had come there in quest of spiritual and moral sustenance. The Anniversary proper was held on the 28th and 29th of November. Principal Munshi Ram, Professor-Ram Deva, Pandit Shiv Shankar, Pandit Jagan Nath, Pandit Bhagwan Din, Swami Satya Nanda, and Shrimati Thakur Devi delivered sermons and lectures in Arya Bhasha. Professor Bal Krishna M. A. delivered an exceedingly well prepared, well thoughtout, and eloquent speech in English on "Why are we" which was largely attended and highly appreciated. A *resume* of the speech will appear in our next issue. On an appeal for funds made by Pandit Bhagwan Din, Rs 10,000were collected in hard cash for the different Samajic institutions.

PRINCIPAL MUNSHI RAM'S PRONOUNCEMENT ON THE SITUATION.

But the chief interest centred round the remarkable speech of the recognised leader of the Arya Samaj on "The Arya Samaj and

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the Present Situation". Long before the popular and universally beloved leader mounted the platform the spacious pandal was packed to suffocation; all approaches to the platform, byways, exits and entrances, were blocked; and the canvas walls supported the weight of thousands leaning against them on tiptoe and eagerly desirous of the cessation of the painful period of waiting and the appearance on the platform of the speaker of the evening. At exact seven the speaker began his speech. He was greeted with rounds upon rounds of prolonged, deafening, roaring, and enthusiastic applause. In his clear, ringing, and far-resounding tones he delivered his message which was instinct with optimism of the most refreshing, uplifting, and elevating kind. The learned speaker began his speech by expressing regret that his appeal to the Govt. in the matter of removing the invidious distinction involved in disallowing Arya preachers to visit regimental barracks had not been heeded. "The worst criminal," said he in his thundering voice tremulous with emotion and vibrating with passionate ardour "convicted of the vilest offence can claim the right of having spiritual consolation administered to him by a priest of his own persuation, but Aryan soldiers pledged to fight for their Sovereign Lord are denied thi elementary right of human beings. Is this worthy of the glorious traditions of British Raj?" He, then, proceeded to dwell on the sufferings of the innocent victims of police high-handedness at Patiala. "Some people of weak faith and poor imagination are apt to think" said he "that the Arya Samaj has been disgraced because their place of worship at Patiala is being desecrated by policemen on duty, who are befouling the pure atmosphere which was once impregnated with the fragrant particles of Hom-Samagri with fumes of Tabacco" and he might have added "desecrating the holy place which once resounded with the sound of holy Veda *mantras* with profane oaths and vulgar speech. "But" continued the speaker with the muscles of his face all set and his features wearing a beatific and beatifying expression "the disgrace is all theirs who have committed this blasphemy. The glory—the eternal glory is ours. Why need our brethren of Patiala who are not conscious of ever having done anything unworthy of the followers of the Great Redeemer Dyananda, be ashamed? Let those feel ashamed who have done the shameful deed. Our hands are clean. Our conscience is clear. We need be ashamed of nothing". He assured the assembled Aryas coming from all parts of hoary Brahmavarta—the land of sages—the sacred country sanctified by holy associations and sweet and inspiring memories—that their brethren were carrying themselves in a manner which instead of sullying the

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fair name of the holy church would bring unstinted glory and honour to it. They performed their daily duties regularly, and on their face was to be observed a luminosity which he had never seen there before. Their heads were encompassed by an *aureole* and a halo which had imparted a magnetic attraction to their personalities. The consciousness of innocence and the sense of unmerited suffering inflicted on them because they were Aryas supported them in their hour of trial and inspired them with a lofty pride with which was blended disdain for considerations of personal comfort. The learned speaker concluded with a grand *peroration* in which he exhorted his hearers to learn the virtue of fortitude and to prepare themselves for the time when the dropping heads of Aryan martyrs would proclaim far and wide the triumph of truth and Om. The loyalty of Aryas was beyond question. It did not stand in need of being boisterously boasted about. He was convinced that for at least 300 years to come the continuance of British Rule was essential to the peaceful progress and orderly development of India. But he would not join any deputation of Aryas wishing to wait upon the power that be uninvited. Why! Because they were not longing inwardly for the establishment of an Asia-wide domination with the help of Kabul, Persia and Turkey and, therefore, their fidelity to the British throne was not merely lip deep. They would do their duty to their government, their country, but, above all, would fearlessly perform the duty which they owed to their church through good report and through evil report, and did not consider any sacrifices too heavy for the dear cause to which they were wedded and with the success of which was intertwined the future well-being of humanity.

Elsewhere we publish a full report of this remarkable speech.

The Gaekwar and Nautch.

His Highness the Gaekwar of Baroda is an enlightened prince and one of the recognised leaders of New India. But even he

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is incapable of dispensing with the old-time custom of *nautch* which, he himself must admit, is a low and vulgar amusement destructive of all purity and morality. This is extremely disappointing; for, popular leaders, at least, ought to be above these things and strive to arrest the moral degeneration and spiritual decay of the country they love so dearly and so well.

THE REFORMS.

Maulvi Khowja Ghulam-us-Saq-lain is a candidate for a seat in the local Legislative Council under the new regulations and hails from the Meerut district. In his election address, this worthy gentleman promises to help his community " by means of speeches, interpolations, amendments on the Budget or private advice to the heads of the administration". This is very hopeful and we should like to have a few more prodigies of this sort to help in guiding the ship of state. But it is not quite clear how the Maulvi proposes to help his community by means of *interpolations*. Interpolations in the Qoran, in the Statute Book, or what ? The idea is no doubt grand and original. A few reasonable interpolations in the holy scriptures of our Mahomedan friends will go a great way to modernise their spirit and broaden their present narrow significance; and a few timely interpolations in the country's Statute Book will considerably improve some of the laws. But is our friend in right earnest ? If so, he is likely to prove one of the greatest benefactors of the human race.

THE NATIONAL VALUE OF ART.

The latest issue of the *Karmayogin* han an excellent article on " The National Value of Art " which is calculated to brighten and improve the æsthetic faculties of the lovers of fine art in general and of drama and poetry in particular. Certainly, the love of the beautiful and sublime in Nature, to quote the learned writer of the article, has " done more than anything else to raise man from the beast, to refine and purge his passions, to ennoble his emotions and to lead him up through the heart and the imagination to the state of the intellectual man ".

THE DIFFICULTIES OF INDIAN STUDENTS.

4. Mr. M. N. Moore, M. A. Principal, Hindu College, Delhi, has an interesting and instructive article on " The Difficulties of Indian

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Students" in the October-November number of the *Hindustan Review* He says that the large percentage of failures in University examinations is evidence enough either that there is something wrong in the whole nature and system of teaching in Schools and Colleges, or that the task set is really too difficult, and that too high a standard is expected by our University examiners. Personally, he is of opinion "that it is the former and not the latter cause which is responsible for the poor results, and that a different and much more satisfactory result would obtain, with no lowering of the present standard but the reverse rather, if only our authorities appreciated the peculiar difficulties which have to be faced in the imparting of a western system of education, and, taking these into account, modified, in accordance therewith, the course of studies they lay down, and the character of the examinations they set."

Principal Moore then points out some of the difficulties which Indian Students have to face while under instruction. These are alien medium or foreign language difficulty, undue cultivation of the memory, neglect of the asthetic faculties, and absence of exactitude in thought. Among the minor difficulties he mentions poverty, enervating climate, social tyranny and "the frequently needless demands made upon the time of the student by the exigencies of Indian family life". The learned writer concludes as follows:—"And when all these are considered, the progress which has been made is really wonderful to contemplate, and no small degree of credit is due to the patience and perseverance of a class whom it is rather too much the fashion just now to hold responsible for the unrest which unfortunately prevails. That all advance in education is invariably accompained by a certain measure of discontent is a recognised fact. It is not peculiar to India, or to the present day; and many reasons could be assigned for this connection if space allowed. But this discontent is only a temporary stage, a passing phase of progress which need not distress us. For as education proceeds, this discontent will in time give place to the more enlightened understanding of conditions as they are, which a completer knowledge alone can bring; and we may therefore confidently look forward to the time when those who are now being educated in our schools and colleges, as they acquire more influence, will be able to act more and more as inspirers of the future—able to direct the waywardness of the national energy, and the childishness of the national fancy, into channels of national service, so that the idea of a national unity from being a mere dream of the few

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may become the aspiration of the nation as a whole, and instead of being an ideal only, become in time a realised fact in Nature".

To all these noble sentiments, nobly expressed, we say 'Amen!'

CHARITY.

Mr. Husain R. Sayani, commenting on the charities by the Indian people, in the November number of the *Indian Review* observes:—"A simple comparison of our charitable institutions with those established for similar purposes in the civilised countries of Europe and America will clearly point out the greater efficiency and the wider scope of utility of the latter, and one of the causes of this is that while the latter enjoy an adequacy of funds the former suffer from an inadequacy of them. It has generally been the case here, that the wealthy donor, whenever he has given something for a charitable institution, has given a sum barely sufficient to keep it up to a moderate degree of efficiency and in a few cases the sum given cannot but be pronounced as ridiculously small for the avowed charitable purpose: while it has seldom happened that the wealthy donor has erred on the side of over-flowing liberality". There is considerable force in the arguments of the learned writer, and we think he is right when he says that our rich men have yet to learn the right use of money and to direct charity in the right direction.

THE LATE MR. ROMESH CHANDER DUTT.

The death of Romesh Chander Dutt has cast a gloom over the whole country. The deceased was a historian, poet, statesman, and politician of international repute. His History of Civilization in Ancient India" was the first systematic attempt on the part of a son of the soil to vindicate the past glory of our race and to show that we are descended of ancestors of whom any nation, whether ancient or modern, would be legitimately proud. Many of his conclusions about

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the religious teachings of our scriptures have been falsified by later researches. Few Indian scholars would now seriously contend that our ancestors ate beef or that the Vedas teach anything but pure monotheism. But his history will endure for ages as a monument of what a pioneer could accomplish. When we consider what a stupendous mass of accretion and interpolation has gathered round Aryan literature and think of the crises through which our nation has passed, the currents and cross currents of thought that have converged and diverged in this land of holy pilgrimage, the labours of foreign savants to obscure still further issues already sufficiently clouded, we feel inclined to pass over the errors committed by Romesh Chander and a feeling of sincere admiration for the splendid and magnificent work that he was able to accomplish amidst difficulties of such unexampled magnitnde is excited in our breast. He was one of a bright *galaxy* of magnificently *dazzling* stars whose lustre is being dimmed because brighter stars have risen in the horizon. The country is passing through a revolution. With the awakening of national self-consciousness the feeling of absolute helplessness and an entire dependence on apostles of an alien civilization and an exotic social order is vanishing and its place is being taken by pride in the past achievements of our race in all departments of human activity and all spheres of thought and speculation, a strong, unwavering, and unshakable faith in its possibilities and capabilities, and an invinciable and unflinching resolve to preserve from pollution and corruption the glorious heritage of a perfect civilization, a wonderful system of philosophy, and a sublime literature bequeathed to us by sages who were once instructors, of humanity Romesh Chander himself wrote to a friend in October last. "What a wonderful revolution we have seen within the life time of a generation, what progress in the thoughts and ideas of a nation". It would be rank ingratitude to deny that Romesh Chander had no inconsiderable share in bringing about the present state of affairs though he could not have foreseen the direction that the progress would take. This by no means detracts from his worth as a thinker. Sappers and miners, while engaged in clearing the path, can seldom indicate with precision the direction in which the army ill move or tell the methods the adoption of which ill lead to victory.

India has lost a son whose place it will be difficult to fill for many a year to come.

A NEW PHASE OF THEOSOPHY.

The following note which a Hiudu F. T. S. contributes to the

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December number of the *Modern Review* will, we are sure, be read with interest by all who have been watching the chequered carreer of the Theosophical Society and have devoted some time and attention to the study of the mind of Mrs. Besant as reflected in her ever-changing views which in spite of their mutabitity and volatility seem to be organic parts of a growing system which it is difficult to understand :—

"The Theosophical Society in India has passed through three phases. In Madam Blavatsky's time, it was known as a Buddhist movement, for both the founders were Buddhists by conversion. But both were uncompromising enemies of Christianity and professed regard for Hinduism, and made the Theosophical Society popular. The second period commenced with Mrs. Besant's coming to India. She came with a well-known reputation behind her as that of an Anti-Christian and a Free-thinker, one who had suffered much from the hands of bigoted Christians. The simple Hindus welcomed her as their champion against their Christian assailants. Their enthusiasm reached a burning point when they learned that she had assumed Hinduism, and under the guidance of a well-known mystic of the United Provinces of Agra and Oudh was initiated into Hindu modes of worship. This lasted for some years. It was this phase of the Theosophical Society that saw the establishment of the Hindu College in Benares. Money poured in whenever she appealed to Hindus for it. But that phase has also passed. The Theosophical Society has now come under the influence of one who at one time was a Christian clergyman in holy orders, and is now a Buddhist. But he has not forgotten his old love; and many think that he is a Christian Missionary in disguise. Since Mrs. Besant came under his influence and returned the symbol of her once Ishta Deva to her Hindu teacher, she has become suddenly popular with the Christian community; and in her recent tour in England her lectures were fully reported in a widely circulated Christian paper called the *Christian Commonwealth*. No wonder that she is taken in England as a free-lance Christian missionary and her Hindu College as an institution to teach pure Christianity. Nor has she done anything to disabuse the British Public of this notion. On the contrary she has been lecturing there on the coming of Christ. The new Theosophical revelation vouchsafed to the gentleman already referred to, is that the Christ will take birth soon, within the life-time of many of us, and that the Theosophical Society is meant to clear the way for him so that the public may not discard him as he was discarded when he last appeared. If a Moslem preaches the near approach of

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the Mehdi we call him a fanatic, but when Mrs. Besant preaches the coming of Christ there are Hindus who call themselves orthodox, who swallow the stuff with avidity. No wonder if the Hindu College is looked upon with suspicion by all Hindus who are not under the glamour of this divinely gifted orator. We are sincere admirers of Mrs. Besant, but if she goes on preaching the coming of Christ to Hindus, as she has done in England, and in some places in India also, the days of the Theosophical Society in India are numbered, especially among the Hindus. As regards the Hindu College, Benares, it is high time to place it under some truly orthodox Hindu. We have nothing to say against the present Principal. He is very popular with the boys and is an honorary worker. We are all grateful to him, and to devoted workers like him, but a Hindu College is better under a born Hindu who is also orthodox".

A Sad Death.

It bleeds our heart to have to announce the death of our esteemed friend L. Wazir Chand Editor, Arya Musafir Magazine. The deceased was a splendid worker in the cause of the Vedic Religion. He was untiring in his labours in the cause of the Church. He leaves behind a young widow, numerous children and a large circle of friends and admirers to mourn his loss. His death has created a void in the public life of the Arya Samaj which it will not be easy to fill up. The Lord's will be done. We offer our sincere condolence to the bereaved family and especially to our sister Shrimati Mayadevi, the mourning widow. The Gurukula was closed as a mark of respect to the honoured memory of L. Wazir Chand and a condolence meeting was held at which a resolution expressive of sympathy with his family was adopted.

VIEWS AND REVIEWS.

"*Hindi Chemistry*" is the name of a book in Hindi recently written by Mr. Mahesh Charn Sinha B. A. M. Sc. A. G. R. *Karvalis*

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America, Techno-chemist Tokio, M. A. L. S. London, Principal of the Prema Mahavidyalaya Brinda Ban.

The book is the first of its kind on the subject as is obvious from the name itself, and has done much towards supplying a long-felt demand.

The author has given evidence of originality and independence of opinion at certain places in his work. For instance he has suggested and even used the word ओषजन for oxygen instead of अम्लजन as suggested by the Nagri Pracharni Sabha in their Hindi Scientific Glossary. We here in the Gurukula use अम्लजन only because the term is suggestive of the history of the element. Again he has coined the term 'ओषित' for 'Oxide' 'ओषिद' might perhaps have been better, as 'ओषित' ends in 'त' added only to form names of the salts from acids containing oxygen, अभिद्रवज (उद्रजन with us) for Hydrogen, निष्पति for 'Ratio'; 'पदार्द' for both 'matter' and 'objects'; 'छाप चित्र' for 'photograph' are other instances of a similar nature. He divides the flame of a candle into four zones instead of three or is commonly taught in ordinary Anglo-Vernacular Schools. He is quite happy in the use of his illustrations which are mostly derived from ordinary life. Thus he explains the phenomenon of chemical affinity with reference to friendship among men; the periodical classification of elements with reference to the musical scale; and so on. The dedication of the book to Mahatma Dayanand Maharaj; the naming of the river Ganges or 'Shri Gangaji'; the use of Arabic and Persian words at places show that he wishes to carry all sort of people with him and there perhaps he is right.

The general get up is commendable except that its beauty is very often marred by the occurrence of misspelt words, wrong symbols, false figures and incorrect and unidiomatic language. The frequent use of English terms in Hindi as well as English characters is fatal to continual interest. The foot of the page is the proper place for such a purpose. As it is, the attention of the reader passes from the Hindi terms on to the English ones and secures the fixity on the mind of the latter in preference to the former.

Chemistry is an experimental science. Its knowledge, therefore, is better acquired by means of practical work than by mere reading of works on the subject. No amount of reading, whether in a foreign

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language or in the mother tongue, is of any use unless the student is given frequent opportunities for practical work. America and Japan afford greater facilities in this respect than India and hence it is that the writer of the present work gained his object in the United States though he was taught in a foreign language. Language here is of secondary importance. The book is alleged to be meant for those who have got no opportunities for the acquisition of such knowledge through the medium of foreign tongues such as English, French, German etc, I think the author has almost failed in his object. The book can be read intelligently only by those who know English already. Of course it might serve the purposes of revision for students going up for the F. A. Examination of the Allahabad University who find it somewhat troublesome to go through an English book on the eve of the examination. The work ought to have been preceded by a more elementary one to which an easier and more gradual access could have been found by those not conversant with English texts on the subjects. We hope Mr. Sinha will attend to this and similar other desires of his countrymen for the good and welfare of whom he is labouring so much. There are very few people in India who can be properly called "*educated*". Most of the so—called 'educated' persons would hardly be able to even decipher the work. They stand in need of more elementary and easier works the preparation of which is a befitting task for men of Mr. Sinha's knowledge and experience.

GOVARDHAN.

The Report of the Kanya Mahavidyalaya Jullundhur (1965-66).— The Arya Samaj can boast of two unique institutions which are unrivalled in the whole of India, and set before the country a high ideal of public usefulness and genuine patriotism combined with intellectual freedom and manly independence of a high order. One of these is the Gurukula Academy at Kangri, and the other, the Kanya Mahavidyalaya at Jullundur.

The Kanya Mahavidyalaya is only 12 years old. And yet it has worked wonders. and is fast developing into a woman's University like that of the "Land of the Rising Sun".

"A nation", says Mr. Saint Nihal Singh, the illustrious author of the "Messages of Uplift for India", "is made or marred as she succeeds or fails in discharging her duty by her rising generation. Children constitute the greatest asset of a country. Their

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labour will create wealth. Their morals will determine national character. Their ideals will uplift the people. Their progress will shape the destiny of the land". And he further adds:—"The most sagacious, richest and noblest people is the one that provides every male and female child opportunity to express itself the best it can in the channels in which its creator designed it to work. If, through lack of educational or other facilities, a child is not allowed to evolve itself to the highest point it is capable of reaching, the nation to that extent suffers loss and incurs reproach ".

Now the founders of the Gurukula and the Kanaya Mahavidyalaya seem to be guided by the same noble sentiments and pursue the same noble policy. The object of the Gurukula is to produce learned scholars, true patriots, genuine philanthrohists, original thinkers and pious and God-fearing man. The Kanya Mahavidyalaya " aims at the noble object of ameliorating the cause of female education by imparting physical, intellectual, moral and religious instruction to the girls, besides training them in household economy and other arts peculiar to the sex ". In one way, important we are disposed to think, the Kanya Mahavidyalaya is doing work which is more than even the work of the Gurukula Academy. It is training the future mothers of the nation; and thus creating an agency for the uplift of Aryavarta by elevating the women of the country.

India's degeneration, in the main, is to be attributed to the *ignorance* of our women—for a backward mother cannot produce progressive sons and daughters; and " so long as the woman's lot is not made easier—solong as her life continues to be a burden—so long as she has not the time and opportunity to improve her mind and strengthen her body—Indias' uplift and regeneration will remain unaccomplished and the people will continue to remain on the downward grade ".

The managers of the Kanya Mahavidyalaya and the Gurukula Academy fully recognise that man and woman are the complements of each other and that the evolution of the one means the uplift of the other; and all sincere lovers of the *Matribhumi* are watching the growth and development of these sister institutions with great interest, for their hopes of her regeneration are centred in institutions like these which pave the way to progress and prosperity—help toward raising the status of the race and thus improve the character of the country.

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The Kanya Mahavidyalaya has been a School upto now, but this year the first college class has been opened. "The present strength of the College class", says the Report, "is three, one of whom has chosen Sanskrit as her special subject, while the other two have taken up English". Shri Mati Pandita Savitri Devi is the Honorary Head Mistress of the institution. She is devoted heart and soul to promote the cause of her sisters; and she is helped in the discharge of her responsible duties by other *Kumaris* who are equally *enthusiastic* and "have nobly come forward to act as honorary teachers in the Vidyalaya".

We are also glad to see that the institution is being patronised by the public outside the Punjab and is gradually assuming an all—India importance as far as the education of the girls is concerned. This will best appear from the list of donors and subscribers to the Vidyalaya among whom we find gentlemen from U. P. and other parts of the country.

Among the pressing needs of the institution may be mentioned a good commodious building for a Boarding House and an able and scholarly English mistress; and we hope and trust the generous public, which always extends a helping hand to all good and disinterested work, will come forward and supplement the labours of the philanthropic Managers of the Mahavidyalaya by substantial donations and subscriptions of a permanent character.

The Kanya Mahavidyalaya of Jullundur deserves well of the public because it is doing a truly national work, and no money spent in chairty can be better utilised or expected to produce more beneficial results.

VEDIC MAGAZINE
Reviewer.

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A Junior Geography of India, Burma and Ceylon. The above is the title of a most recent and upto date book on the Geography of India, Burma and Ceylon. The book is the second of its kind. The first one is 'A new Geography of the Indian Empire and Ceylon'. Both these books are from the pen of Mr. Morrison M. A. L. L. B., of Madras. The first book has already gained wide popularity among the teachers and the students of this country. The Punjab Education Department has made it a text-book for candidates going up for the Matriculation Examination. Since the publication of that book the teaching of Geography in secondary schools has immensely improved. The above facts encouraged Mr. Marrison to publish his present work of the same type for the benefit of the students of the junior classes.

The book under review has been like its predecessor written in a very sound and scientific way. Unlike old books on Geography, this book is quite free from long lists of dry and uninteresting names of mountains, rivers, towns, produce etc, which created a sort of dislike for the subject in the minds of the scholars. In this book detailed topography has been avoided and principal facts of geography have been connected with one another in their natural order as the links in a chain. It is explained very nicely why a certain locality produces certain crops and no others—why, for instance, the Chenab and the Jhelum colonies produce wheat and not rice. Thus the memory of the students is greatly helped in learning geographical facts by means of interesting and intelligent associations and comparisons. The comparison and contrast between the Eastern and Western parts of the Great Indo—Gangetic valley is a very striking example of this—even the description of dry and barren desert of Rajputana has been made interesting for the reader.

The author surely deserves congratulation on his success in saving the growing minds of young students from being mercilessly spoiled by cramming long, tedious and tiresome lists of unintelligible, disconnected and hence useless names. Mr. Morrison has laid the axe at the very root of old evil of cramming so rife in Indian schools and colleges which is, hovering like a maleficent spirit over student life in the country.

Another very commendable feature of the book is the learned author's approach towards the real date of the birth of our planet. In my opinion this is the first book on geography in which the just

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and impartial author, discarding the unscientific, supersititious and wrong Biblical date of the earth's age has, at more than one place, referred to the date established by the eminent geologists, astronomers, and physicists of Europe and America. The talented author when describing the Indo-Gangetic plain observes :—"These rivers (the Ganges, Brahmputra, Indus and Irawaddy) have in the course of *thousands and millions* of years made the country flat and smooth." In the above quotation, the writer comes nearer to the calculation of Arya sages according to which, in Mr. Morrison's words, 'mother' Ganges, "the holiest river in the world", on whose banks at the dawn of Creation the Rishis of yore sang the holy Mantras of the Veda, the holy scripture of mankind at large, has been fertilizing the greatest and the richest and the most populous valley in the world for *crores* of years.

The book contains sixteen chapters, all of which are well written. The chapter on the Gangetic plains and 'what man has made' are simply admirable. The book has been made extremely interesting and attractive by means of beautiful pictorial illustrations of plants, buildings and bridges and numerous maps of the various parts of India and Burma. There is one coloured map of India Burma and Ceylon on the first page. There is an appendix in which instructions are given by means of a diagram for drawing the maps of India and Burma. The book ends with a large number of questions framed for the use of the teacher by means of which he can develop his pupils' faculty for the scientific study of geography. I hope, the book will meet with a warm reception at the hands of the teachers and the students of this country for whom it will prove quite a boon. The get up is very nice. Price As. 12. Can be had of Messrs Thomas Nelson & Sons, London.

MUKH RAM.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Grateful Acknowledgements.

Count Leo Tolstoi, the great Rishi and sage of Europe, has sent us a number of his best books as a token of personal affection. Sage Tolstoi is one of those living Mahatmas who are pillars of light for humanity and for whom we cherish the greatest reverence and the deepest veneration. His works have always been an unfailing source of inspiration to us and we have all along believed that Tolstoi, though a European, is the greatest living embodiment of Oriental Brahmanhood. The ancient Brahman led a life of contemplation, self-abnegation; and self-renunciation, so does Tolstoi. He is, we believe, the only author of world-wide fame who, following in the footsteps of the Brahmans of old, regards it a sin to barter learning and has, therefore, a rooted objection to copy right of any kind. The following quotation from his letter to "The Free Age Press" speaks for itself:—

"I also warmly sympathise with the announcement on your translations that no rights are reserved. Being well aware of all the extra sacrifices and practical difficulties that this involves for a publishing concern at the present day, I particularly desire to express my heart-felt gratitude to the translators and participators in your work, who in generous compliance with my objection to copyright of any kind, thus help to render your English version of my writing absolutely free to all who may wish to make use of it."

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We speak the bare truth when we say that the distinction which Tolstoi, the true Brahman has conferred upon us by this token of affectionate interest in our spiritual well-being has filled us with greater pride than an autograph letter from the mightiest potentate of the civilized world could ever have done. His novel "Resurrection" which some pharisees regard an "immoral" book has changed the wholecurrent of our life. Whoever feels irrepressible yearnings for the higher life and though "weak, faulty, or misguided," is touched by "an inspiration towards goodness" must needs read this book. Tolstoi's works need no "booming" All those who care to rise above the sensuous plane and to taste the celestial delights of a purer and a holier life try to shape their lives according to the teachings of Mahatmas like Tolstoi. We hope that he will continue to take such loving interest in us and to bless our humble efforts in furthering the cause which is so dear to his heart.

Tasnaja Poliana.
Fasuka, Youlsk Goub,
The 213 *November* 1909.

The Coun.'s Letter.

DEAR SIR,

I thank you very much for the Vedic Magazine which you were so kind to send me. I am reading it always with great interest. In the last No. received by me. Vol. III No. 4 I appreciated very much the Article "Plato and Shankaracharya." by Pandit Prabhu Dutt Shastri. M. A. B. Y.

You would be very kind if you consented to help me with a work that I have lately begun, and which, I hope, can be of some interest to you. I have begun a series of expositions of all the great religions of the world, the essence of which is always one and the same for all Naturally the Vedic religion, as one of the most ancient and profound, must take in these series the first place. I wish to make a selection of the most striking and profound sentences of the Vedic religion If you, or some of your contributors, can and will, help me in this matter by corresponding with me on the subject, I will be very thankful.

With full esteem your friend,

LEO TOLSTOI.

The health of Brahmacharis.

The *Brahmacharis* are keeping excellent health. There are very few on the sick list. The season is, it appears, exceptionally healthy. Alas, for the Medical practitioners!

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New Brahmcharies.

The dates for the selection of new Brahmcharies have been changed from the 31st of December, 1909, and the first of January 1910, to the 30th and 31st of January 1910. Guardians, of the candidates will kindly note.

The quarterly examination.

The quarterly examination is over and the results have been declared. The Office Supdt. has been instructed to communicate to the guardians of the Vidyarthies the examination results.

The Biennial Report.

The Biennial Report of the Mahavidyalya is in press and if the work of printing is expedited will be out in about one month's time. The Quinquennial Report is not in stock all copies having been sent out on account of the unprecedented demand.

*** *The Editor of this Review does not undertake to return any manuscripts ; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*

It is advisable that articles sent to the Editor should be typewritten.

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SUPPLEMENT.

UTTERANCES OF THE DAY.

THE LAHORE ARYA SAMAJ ANNIVERSARY,

PRINCIPAL

MUNSHI RAM,

ON

"The Present Situation and our Duty."

ओंतेजोऽसि तेजोमयि धेहि । वीर्य्यमसि वीर्य्य मयिधेहि ।
बलमसि बलंमयि धेहि । ओजोऽस्योजो मयिधेहि ।
मन्युरसि मन्युंमयिधेहि । सहोसि सहो मयिधेहि ।

DIVINE PRAYER.

"Do thou, O Lord, who art the ocean of resplendence, bestow upon me, who am deficient in learning, intellect and strength, a little of that resplendence by which the entire Universe is being sustained. Ocean of strength! Do thou make me strong! Repository of Power! Do thou impart power to me! Lord of Sovereignity! Do thou grant that I may attain sovereignity in the world of the spirit. O Supreme Personification of Righteous Indignation! Do thou kindle this emotion in me! O Fount of Fortitude! Arm me with this invaluable moral virtue".

INTRODUCTORY REMARKS.

LADIES AND GENTLEMEN!

I am fully conscious of my limitations and cannot, therefore, but address you with diffidence. I am not possessed of learning enough to be able to produce any

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permanent impression on the minds of such of you as are learned in Political Philosophy and Physical Science. Physically I have been reduced to such straits that I entertain grave doubts whether it will be possible for me to make myself heard in this vast assembly. If in spite of the admonitions of my medical adviser I am standing here before you, it is because I feel that the occasion being extraordinary must call forth an extraordinary amount of disregard of personal well-being. Who knows that this anniversary will not be the..... .....but I will say no more and will not pursue the melancholy vein of thought. I have been restrained from giving expression to the dreadful thought which is on the tip of my tongue by the warning words of Bhagwan Krishna which are, at the present moment, ringing in my ears with unsusual persistence

संशयात्मा विनश्यति

"He whose mind is tortured with misgivings and doubts is doomed."

Why should I disregard the August Warning? All that I have to say is that if you are convinced that the occasion is one of exceptional importance, help me to convey my message to you and listen with attention to what I have to say.

HARD AND STUBBORN FACTS.

Perhaps you expect that I shall commence my speech with a long introduction as I did last year. If you do, your expectations are bound to be disappointed. I do'nt think any introduction is needed now. The time for introductions is gone. The occasion does not lend itself to the intellectual luxury, on the part of the speaker, of drawing allegorical pictures and presenting word-paintings. A ride on the Pegasus and a lift on the wings of the imagination would ill accord with the gravity of the situation. I will

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therefore, setting aside all embellishments of speech; appeal, this night, to the logic of facts—unvarnished, hard and stubborn facts.

A PERSONAL EXPLANATION.

Last year, standing on this very platform I had said something on this very subject and had expressed a hope that my prayers and requests would reach His Imperial Majesty across the seas. Have I any other request to make to-day? Emphatically no! So far as I am personally concerned, I said my say last year and embodied it in an Introduction to my brother Mr. Madan Mohan Seth's pamphlet "An Open Letter to Lord Morley". A copy of the pamphlet has been sent to His Excellency the Viceroy, whose Private Secretary has acknowledged receipt. Copies have also been sent to heads of Provincial Administrations, Chief Commissioners, and Commanding Officers of the Indian Army. I have nothing to add to what I have said there. I have come before you to repeat the old story. How long will it be necessary to repeat it? "How long" says the echo.

THE ARYA SAMAJ IS A POWERFUL FORCE.

Gentlemen! It hath oft been said that the story of what the Arya Samaj has suffered during the past three years is a woeful, mournful, and doleful story. But I regard the matter in a different light. A very small society, insignificant and, I may add, even contemptible as regards numerical strength, has produced a convulsion in the entire world and compelled the attention of one and sundry. Years ago when Davis declared that the day would come when the world would ring with the name of Dyananda the statement was received with incredulous laughter and scornful derision.

But who dare treat the matter lightly now? The spectre of a triumphant Vedic Church is assuming hideous

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and horrifying shapes and dreadful disguises and scaring people out of their wits. All the tricks of deranged imagination and unhinged intellect are being exhausted to make the vision weird and terror-inspiring. Crowned potentates are trembling on their thrones. The civilized world stands astounded and wonder—struck. Nobody knows what is the *rationale* of the movement that is talked so much about. People are always afraid of what is novel and what they do not understand. Be that as it may, the fact remains that the Arya Samaj can no longer be treated with good humored contempt. This, at any rate, is gratifying. The main question, however, demands an answer. I will, therefore, state to you in brief what I wrote down in the pamphlet.

ARYAS AND THE ARMY.

It is a fact that an order has been circulated in all regiments directing that no Arya is to be allowed to enter the precincts of regimental barracks. In that pamphlet, I have appealed to His Excellency the Commander-in-Chief and have submitted that the most degraded criminal and the veriest scapegrace stands in need of spiritual solace and consolation. In Europe, anarchists assassinate Kings. What offence can be viler than that? But if one of these criminals be a Roman Catholic and were to appeal to a Prostestat Government that he wants a priest of his own persuation to attend to his spiritual ministrations, his wishes are respected and the request is granted. You cannot have forgotten that last year, in compliance with the wishes of a Brahmo anarchist, Pandit Shiv Nath Shastri, a Brahmo Missionary, was allowed to see him and to prepare him for death.

Compare this with the treatment meted out to the Arya Samaj. Arya soldiers—not criminals mind you—are debarred from the inalienable right of human beings to have

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their Updeshaks with them to provide them with moral sustenance and to cheer them up in dark hours of temptation and weakness. This is my last appeal to the Commander-in-Chief. I hope that the demands of justice and fair-play will be satisfied and the order based upon false and lying representations or unfortunate misconceptions will be cancelled. I know not what the fate of my previous appeal was. But this I know that six days back it was a subject of common talk among Arya soldiers that the prohibition had not been withdrawn. The poor fellows regarded the interdiction as curious and could'nt understand it. Nor can I

THE ARYA SAMAJ PREACHES A LOVE OF ALL SENTIENT BEINGS.

Gentlemen! We are charged with being seditious, but as my brother Mr. Madan Mohan Seth has stated in his well-reasoned "Open Letter," is it not a little curious that a church which preaches that it is a sin to take the life of the tiniest creature on God's earth and which teaches

मित्रस्य चक्षुषा समीक्षामहे

(Do thou look upon all sentient beings with the eye of a friend).

should be charged with inciting people to rebellion? What an irony of fate! The Aryas are being condemned as "uncivilized" because they preach vegetarianism and yet denounced as anarchists and seditionists and are denied rights from which even anarchists are not shut out.

THE BULL AND THE DECREE.

I am not in a position to say what the responsible rulers think about the Arya Samaj. I do not know what the terms of Lord Kitchner's order are. But this I know

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that Moslem, Snatanist, and Khalsa papers openly assert that the Govt regards the Arya Samaj as seditious.

In the Middle Ages when the Pope issued his bull of excommunication against a king, his subjects felt that they were absolved from the duty of allegiance to him. His person was no longer inviolate. The halo of Divinity that hedged him round vanished and the person who deprived him of his kingdom was not a usurper. Our case is parallel. It is believed that the decree has gone forth.

"THE ARYA SAMAJ IS SEDITIOUS"

We are being treated as outlaws. The Snatanists, the Moslems, the Christians, and the Jains think that now is the time to crush us and to pulverise us. The Prem Sagar Sabha in its anniversary meeting passed a resolution in favour of cow-protection and appealed for funds to build a Goshala. A Mussalman has issued a notice and posted it at various places in Lahore in which the doughty follower of the Prophet of Arabia says that Mohomadens will not stand in the way of the work of cow-protection but no co-operation between Hindus and Muslims is possible so long as the wicked sect of Aryas who vilify the apostles of all faiths is not blotted out of existence. Every street boy can now throw filth and mud at Aryas with impunity. Why! Because it is believed that they are outlaws. Such, gentlemen, is the crisis with which the Arya Samaj is confronted. Misfortunes and calamaties are thickening fast. It is believed by Govt. servants that the Arya Samaj is in bad books. We know not what the Govt. thinks. But the impression is gaining ground that it is opposed to us and our enemies, not willing to let the grass grow under their feet, are acting upon this impression.

THE UNITED PROVINCES GOVERNMENT AND THE ARYA SAMAJ.

It is generally believed that the U. P. Government is decidely hostile to the Arya Samaj. People think that

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the situation is better in the Punjab. But facts point to a different conclusion. It is a happy chance that Sir John Hewett is at the helm of affairs there. He is a level—headed ruler and has a noble heart. He wanted to find out the truth and with this end in view deputed a fair-minded officer to investigate. This officer was opposed to the principle of Government by downright repression and knew that a Government which reduced its subjects to a state of absolute impotence was no Government. He conducted his inquiry in a spirit of absolute impartiality, was convinced that the charges brought against the Samaj were groundless and submitted a report conceived in this strain. He was not believed and the atmosphere again became surcharged with electrical currents. The lecture that I delivered last year—the substance of which was rendered into English and printed in the form of a pamphlet—was also read by many officials. I saw many Covernment officers and had long interviews with them. I was completely stunned when I was told what had been dinned into their ears and they were no less astonished when they were apprised of the real facts.

OUR BLOOD IS ON THE HEAD OF OUR OWN KITH AND KIN.

You probably think that the British Government is responsible for our sufferings. If so, disabuse your mind of this misconception- We have our own countrymen to thank for all our troubles Here is something which will throw a flood of light on the matter. The District Magistrate of Bijnor came to visit the Gurukula, He had expressed a desire to see the boys. He saw them and examined the forearms of some of them with his fingers. When he had inspected everything his disillusionment was a sight for the gods to look at. He stood in blank wonder and exclaimed "I cannot help telling you the funny reports that I received. I was told that your boys knew archery and that your main object it was to turn out athletes. I

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find that all this is false. Of course, your boys are physically superior to ordinary school boys but this is natural considering the fact that they live in the open air. I was informed that they were expert horsemen who aimed their arrows straight at flying birds and invariably brought them down." When asked why he had pinned his faith to such vile falsehoods and gross and diabolical inventions he replied. " We have to deal with criminal classes almost every day of our lives and therefore naturally become suspicious. Moreover I have been so often deceived in this country that it has become psychologically impossible for me to preserve an attitude of trustfulness. He then related, with humorous touches and fine strokes of wit, the story a Talukdar who had gained his confidence by vapourings and Broggodocio about his honesty and integrity and the rectitude of his intentions. He had been completely gulled by that man, for it appeared after his demise that he was a vampire who took a demoniac delight in sucking the blood of his tenants.

Mr Ford further remarked that the Arya Samaj leaders fought shy of seeing officials, the attitude of aloofness was reciprocal, and the cloud of misconceptions could not be dissipated.

A DEPUTY COLLECTER DISGUISED AS A PLEADER.

A few days after this a Daputy Collector who gave himself out to be a pleader visited the Gurukula. I had been informed previously of the fact that a Deputy Collector would visit the Gurukula and would give himself out as a pleader. I had been informed of this by our Intelligence Deptt. (Laughter) which is no less vigilant than the Govt. Intelligence Deptt.

In the dead of night I found the pseudo-pleader loitering about like a spectral visitant the enclosed area where the boys played *Gulka Phari*. A thatched enclosure had been

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built round the open space to prevent ladies from passing that way. But the legal practitioner whose intellect had been befogged and intellectual vision obfuscated by wise saws and precedents recently acquired was oppressed by, God knows what, nightmares and hallucinations. He went into the enclosed area and was looking about him with a blank look and an expressionless countenance when I caught hold of him by the arm and said with a good-humored smile and a sly look "Well, my good fellow! Have you found out all our secrets" (Laughter). He was completely taken aback and averting his countenance said "You have found me out sir! Yes, I am not what I represented to you that I was. The Gurukula is a centre of righteousness. I cannot and will not malign it."

THE BLESSINGS OF BRITISH RAJ,

Gentlemen ! Need I state more facts to convince you that our nation has reached depths of moral degradation which it is difficult to fathom. How utterly unfit are we for Swarajya just at present! My father who had taken much part in the measures taken after the mutiny to restore order often related his experiences to me. On the basis of what he had told me, I had come to the conclusion that for a century at least the continuance of British Raj was essential to the peaceful progress and orderly developement of the country. Recent events have disclosed plague spots and revealed leprous sores in the body politic the existence of which I had never so much as suspected before. Now I am convinced that I was too sanguine and therefore my forecaste was not correct. I believe, now, that for another three hundred years British supremacy alone can ensure peace and order in this land and that if this guarantee of peace was taken away all facilities for advancement along evolutionary lines would vanish. I know that some of you will not agree with my view but that will not deter me from asserting without any

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r of contradition that my previous opinion was based on wrong data. The gasconnode and loud talk of the nation of slaves had imposed upon me and lulled me into a false sense of security and self-complaisance.

AN INTERVIEW WITH SIR JOHN HEWETT.

But I have digressed because this digression appeared to me necessary and I wanted to drive home a valuable lesson. Now to return to my tale of woe. Sir John Hewett wrote to me that he desired an interview. I had just returned from a long journey when His Honour's letter reached me. In response to his invitation I proceeded at once to His Honour's camp at Dera Dun. You will be surprised to learn that though a Swedeshi Raja had felt hesitation in according me an interview because my garments were not in harmony with the splendour and magnificence of his gorgeous Durbar, Sir John's greeting was most cordial and hearty not withstanding the fact that the suit of clothes that I then wore was travel-soiled and the stamp of wear and tear upon it was unmistakble. What he told me went further to prove that if we were bent upon finding out our real enemies we must look for them nearer home. I told Sir John that I had said my say in my lecture and had then presented myself only in obedience to the summons of His Honour. I poured out there all that was surging up in my breast and eased myself of a heavy load. Whether that interview will lead to any tangible results or not is known to God alone, but this much I can tell you that His Honour expressly declared that he entertained no suspicions whatever about the Gurukula.

THE PATIALA IMBROGLIO.

Although all this is gratifying so far as it goes, yet it cannot be denied that we are passing through a crisis which requires the exercise of all the moral virtues that we do or ought to possess. What our troubles and grievances at

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present are have been graphically and picturesquely described by my dear young friend Rama Deva. We possess not the resources of communities that are rich in wordly belongings and possess influence and therefore the impending calamity cannot be staved off by utilising resources and employing expedients which we do not possess and do not seek to possess. Our strength consists in the supremely righteous character of our mission and need I tell you, descendants of Rishis, that armed with such superhuman strength and Divine Power we can bear down the combined resistance of empires. Yes! We are passing through a crisis .The hour of trial has come. Now will the chaff be winnowed away and the grain remain to afford sustenance to and build up the fibres and muscles of our organisation. Take the case of our Patiala brethren and just ponder over the hardships that they are suffering for the holy faith. I repeat that I do not pretend to have read the mysterious workings of the official mind but, as I have already said, it is being bruited about in the country that the Arya Samaj is a "marked society", and that the death-knell of its existence is about to be sounded. The Fates are weaving the fabric which is to serve as its winding sheet and the last nail which is to be driven into its coffin is being hammered into shape. Perhaps this impression is responsible for the arrest of 84 Arya brethren at Patiala. They are yet under custody and have not even been placed on their trial but the blood-hounds, the "herded wolves, bold only to pursue," and "the obscure raven, clamorous o'er the dead" are already after us athirst for blood. Questions are put in Parliament which are worded so as to give the impression that the words "accused" and "convicted" are synonymous. The watch dogs of the state, Moslem organs of public opinion, are barking deep and their growls and snarls are a sufficient indication of the fate that, in their opinion, should overtake their unhappy victims. But what to speak of those that are alien in race or affections and sympathies. Our own men

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are unconsciously wronging us. Even my brother Mr. Malabari who has a just reputation for nobility of heart and level-headedness has been carried away by the dominant feeling of the hour and urges upon the Maharaja the necessity of putting down sedition with a strong hand. Where the Arya Samaj is concerned, no distinction is made between actual sedition and "alleged" sedition even by those who ought to know better. I have nothing to say against the composition of the special Tribunal at Patiala. It is *sans reproche* and we can safely rely upon the unimpeachable sense of justice of the distinguished judges. But there is an aspect of the question which requires consideration. The Samaj Mandir at Patiala has been locked and the Aryas are in police custody. The Maharaja is a young man hardly out of his teens. I doubt not the graciousness of his intentious and the generosity of his impulses. But I say all this in fear and trembling. My mind is oscillating between extremes of fear and hope. It is being proclaimed far and wide that the decree of interdiction has been promulgated. The Arya Samaj is now the target for all novices who wish to practise archery vhich aims at human hearts. The arrows as they leave he bow straightway make for the human heart and wound he most highly cherished susceptibilities. If one man is disposed to be just another man strikes in and the fatal word is passed. It is this state of affairs that has filled the hearts of Aryas with trepidation. Arya Brethren! I believe it is not a vain hope on my part that you will do your duty and realize that.

> ...Because right is right, to follow right,
> Were wisdom in the scorn of consequence.

Do not look up for guidance and light to those who pose as leaders of the Samaj. If you will rivet your gaze upon them, believe me disappointment is in store for you. I say if they are the centre of your

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hopes then wind up the Arya Samaj. If they are the cynosure of your eyes, the hopes which the speech of my young friend have awakened in your breast are a snare and a delusion. But facts are facts. Facts tell you that there is a reserve of moral force in the Arya Samaj as a body which is a valuable conmunal asset and which will enable the Church to pass through all crises safely in spite of the indifference and incapacity of the leaders. I will relate to you an episode or two which cannot but cheer up you despairing and despondent hearts and raise your drooping spirits. I went to Patiala to find out all about my suffering brethren. On reaching there I found that the case would come on for hearing at 3 P. M. that very day. I could not walk on account of weakness, and, therefore, drove to the place. When the carriage reached near the Arya Samaj Mandir, it slowed down. The sight of the deserted and guarded place of worship awakened many sad recollections and pitiful reminiscences. My mind went back to the day on which I had delivered my lecture on the anniversary occasion in that very hall before a large and respectable audience including members of the Council of Regency. The lectures delivered on that occasion had drawn forth hearty applause and there was not a speck on the sky. It was all sunshine and spring. Our hearts beat with joy, our hopes ran high and we fed our imagination on mental views, vistas, and panoramas. The contrast between the present and the past was too brilliant not to have compelled my attention and held fast my mind. The Samaj Mandir was now locked. Four swords were suspended in the Verandah. Two cots were lying there. One policeman was smoking in that holy place and another was plying the needle. The sight stunned me. I was completely stupified. The heart—rending spectacle affected me deeply and for a moment the thought flashed across my mind that the Arya Samaj had been dishonoured. But this blasphemous thought was

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permitted a lodgment there only for a moment. The next moment the Divine in me asserted itself and a mysterious voice whispered into my ear in slow, measured, and sweet tones :—

"The Arya Samaj cannot he disgraced. The disgrace, the shame, and the ignorminy is theirs who think that *Om* can be imprisoned and the eternal Veda locked up if a sword is hung over the Aryan place of worship. The disgrace is theirs who think that by placing a guard over edifices made of brick and mortar TRUTH can be suppressed—the eternal Truth which gave peace of mind to millions ages before the Bible and the Alcoran were written. Yea the truth which lit up the world with its undimmed, untarnished, and perpetually resplendent light millions of years before Zoraster was born. Short-sighted are they that think that the Veda can be locked in.

AN UNMISTAKABLE PROOF OF INNOCENCE.

When I proceeded forward I saw my brethren, "the accused," coming to the court in three groups. When I looked at them there was something in their bearing, in their carriage, in their address, in their gait, and in the expression of their transfigured faces which reminded me involuntarility of what I had read of bands of martyrs being led to the scaffold. It appeared as if an army of stoics was marching forward triumphantly to its doom with the words "Thine will be done" on their lips. Lachhman Dass, who was always lean and spare, had a ruddiness and a glow on his face which had so completely transformed him that it was difficult to identify him. This was the seal set upon it by innocence. The guard that escorted them had a pallor and a livid hue on their faces which brought the glow of the escorted into strong relief. When my brethren approached me they cried out *Namaste* with

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one voice. It was then that I realized that these men loved the Lord so much that in furtherance of His will they could mount the scaffold without a demur. When I went there a second time Nandlal, another of the "accused," sent me a message. When the messenger approached me I thought that my brother had sent to inform me of some of the troubles from which he and his brave comrades were suffering. But the message only purpoted to say that since my health was weak and my life was precious for the Arya Samaj, I should take rest and not trouble myself on their behalf. They were alright and did not feel depressed in the least. You can imagine, gentlemen, how this message electrified me and filled me with hope for the future. I repeat now with greater emphasis.

"They are mistaken who think that Dharma can be crushed." This is the hour of trial. The Yajna fire has been lighted. The more *Ghee* you will pour into it the more brightly the flames will leap up into the air and envelop all things round them burning away impurities. Who can extinguish the flame of *Dharma* burning steadily in the hearts of true believers ?

THE DUTY OF THE ARYA SAMAJ.

Now what is the duty of the Arya Samaj at this hour ? Some people think that our duty consists in sending up memorials and representations to the powers that be. But I say, no. That is *not* our duty. I know that we are not seditionists. Every Arya Samajist knows that he is not a seditionist. We bear malice against no man. If we are guilty of any offence it is this that we do not poison the ears of the officials against our countrymen. We carry no tales and invent no sensational news to save the empire from imaginary dangers. Let us have good wishes and kind thoughts even for our oppressors. Gentlmen, if such be your attitude no power on earth can harm

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you. If some of you think that our duty demands that we should wait in deputation upon officials and boast about our loyalty, I say openly that I will join no such deputation. Why ? Because loyalty with us is not merely an article meant for show. It constitutes the first condition of our existence in this country. Swami Dyanand once said "If the English were to leave the country to-day, the heads of our preachers will be chopped down in no time". Can any Arya Samajist even think for a moment that the British should go away and their *raj* be replaced by the *raj* of some barbarian from the frontier? Could any Arya Samajist like to see anarchy and confusion take the place of the rule of the English among whom there are many fair-mided and justice—loving people. Are we not the subjects of His Gracious Majesty King Edward VII and therefore entitled to equal confidence with our fellow subjects of our other denominations ? Why should our loyalty be questioned then ?

If our hearts are guileless, and our hands are clean, if it is a fact that the kingdom of the Arya Samaj is not of this earth and it spurns materialistic gains; it is an insult to the Samaj to demand that its representatives should stand before their temporal rulers with folded hands and say with bated breath "verily, we are loyal". The Arya Samaj need not present memorials and send up petitions. The homage of the Arya Samaj to the British rulers of the country, in matters temporal, is not hypocritical. It is not a mere make believe. It is, as I have said, one of the essential conditions of its smooth working in this country. Those need prove their loyalty who think that Kabul, Persia, and Turkey are with them and that the establishment of an Asia—wide Moslem domination is only a question of time. Let those that seek worldly power and temporal sovereignity wait upon the rulers in sackcloth and ashes and indulge in protestations and asseverations of loyalty

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Our mission it is to establish the kingdom of righteousness upon this earth and to rule the world by sheer force of ideas. We stand not in need of prevarication, diplomatic representations, or toadyism and sycophaycy. What we do is open and above board. We are confident of the triumph of truth.

THE DEFENCE FUND,

If you have such a consciousness I need not appeal to you for the Defence Fund. If the innocence and suffering of your brethren cannot move your hearts, I can command no language to rouse you to a sense of your duty.

You dandle and fondle your children every day, chaff your wives and are leading a happy life. Know yea not that the wives and children of 84 brave Arya Samajists are languishing in pain and anxiety day by day, watering the earth with their streaming tears, and rending the welkin with their piteous shrill cries. It is, no doubt, true that those under arrest in their enthusiasm feel no grief and their faces are resplendent. But the very thought of the pain and grief which are eating into the vitals of their wives makes one's hair stand on an end. I must say here that I hold no brief for real seditionists. If there be any in the Arya Samaj who preaches political assassination and murder, which are sins of the deepest dye, pick him out and torture him to death if you will. He is no Arya. If there be any whose aim it be to subvert the Government punish him.

The Arya Samaj sides not with such, but for God's sake spare the innocent. Spare those whose only sin is a scorn of *Adharama* and vice and who are fanatical only in the extirpation of pestilent social evils and noxious customs. Arya Brethren ! Dark clouds are thickening round you. Your country men for whose well-being you have laboured long and selflessly are turning against you. I have been told

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that all Christians, Moslems, and Jainis, are apposing us tooth and nail. Let the Aryas rest assured that devout and God-fearing men, no matter to what religion they belong, count it an infamous crime to carry on subterranean activity against us. This is reassuring. But even if it were otherwise, our duty is clear. All Aryas who are angered when oppressed stray away from the. path of duty. Let me tell you that true *Aryativa* consists in keeping the equanimity of your mind unruffled in dark hours of peril. When you are persecuted think of your persecutor as some misguided person who knows not what he does. Bharatari Hari has truly said that a righteous man is he who, in the midst of affliction, swerves not from the path of stern duty. Let your thoughts for all be kindly. Aryas ! The day is not distant when calamities will follow each other in close succession, when you will have to suffer not only the rigors of unjust imprisonment but something worse. If even at that time you stumble ever so little and are actuated by the spirit of revenge or the feeling of vindictiveness you will bring disgrace on the Arya name. May the Lord inspire you with fortitude. Dear Brethren! You are the custodians of the Veda. Yours is the privelege of spreading the soul-satisfying teachings of the Word of God in the world. You hold in trust for generations yet unborn the fount of ambrosia and nectar which is to keep humanity spiritually alive and to galvanise into life tribes and nationalities that are morally dead and spiritually devitalisd. Think of your glorious priveleges and then tell me if you can at all afford to be vindictive. Let people persecute you but you must invariably bless your persecutors. You claim the privelege of working in the hope that some day the whole of the world will render allegiance to the banner of Om. If you have to produce this bloodless revolution, cultivate fortitude. Be not prompted by the narrow idea of establishing Swarajya in Aryavarta alone. Your aim it should be to establish the right sort of Swarajya—the

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sovereignity of righteousness and the supreme rule of Dharama—in England, Germany, and all over the world. Let it be our ambition to place the teachings of the Divine Faith before every crowned ruler and to fertilise the hearts and intellects of mankind with the life-giving and vitalizing showers of Vedic nectar and Shastric ambrosia. If we work in this spirit the *millennium* will not take long to come. People think that the very existence of the Arya Samaj is threatened and that this flower will be nipped in the bud before it has time to bloom and to impregnate the air with its sweet scent and heavenly fragrance.

THE SECRET OF THE TRIUMPH OF THE ÁRYA SAMAJ.

There is yet a ray of hope which irradiates the surrounding gloom. In spite of the fact that our society is torn by mutual dissentions—Aryas are fighting one another in Biradries and courts of Law—there is no reason to despair. Those who think of controlling Hindu Briadries or of obtaining the loaves and fishes of the public service do not understand the Vedic Dharma. The Arya Samaj is triumphing in spite of the frailties and foibles of individual Aryas because the success of the society does not depend on the efforts of this or that leader. It depends upon the essential righteousness of the cause of the Arya Samaj and upon the universal character of its principles. The truth of Vedic Principles is being acknowledged even in Europe and America. Being sustained by the conviction that we are labouring for the re-habilitation of the supremercy of *Satya Sanatan Dharma* we are willing to bear pesecution cheerfully. If Moslems and Christian, prompted by malice, incite the Govt. against you, let there be nothing but pity for them in your hearts. When you attain to this state, your church will be a proof against injury by temporal powers. If you possess not so much fortitude, leave the Arya Samaj. There is no place for you in the church.

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TRUST IN GOD AND DO THE RIGHT.

Followers of the Vedic Religion! Think not that in times of danger your President or Secretary will necessarily come to your rescue. Resign yourself completely to the Divine Will. Being believers in the Veda it is unbecoming on your part to fall a prey to doubts. You have an *atma* in you which is indestructible and imperishable. Fire can burn it not, air can blow it not up, and cutting instrument can hew it not down. If this be so, why need you depend upon the support of the president or the secretary. If you really believe—as the Veda unequivocally declares—that the *atma* is *Amrit Putra*, if you are immortal and co-eternal with God why need you seek the refuge of any human power. If you must seek refuge, seek the refuge of our Common Father. Members of the Arya Samaj! This is the hour of trial. Let recreants and poltoons leave the Samaj branded with infamy. Let them not pollute and taint the entire society with their foul presence. My hopes are fixed on those whose minds are completely saturated, penetrated and interpenetrated with the Vedic teachings; who have pondered on the glorious career of the Risi-founder of the Arya Samaj, and have enlightened their minds and illumined their intellects by contemplating that pillar of light—that beacon for the footsore traveller on the journey of life.

Think of the Aryas that are suffering for their religion at Patiala and let them serve as exemplars for you. People are lost in the whirlpool and vortex of carnal desires. Lose yourselves in the love of God. Knock for admittance to the Kingdom of Heaven and its gates will be opened unto you. Then and then alone, you will attain true peace of mind. Then and then alone, you will leave behind you a memory that will be cherished in the grateful recollection of posterity. Did I speak of name and fame? That is something transient and perishable.

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But the Law of Karma and Compensation is imperishable. Work never perishes An energetic man leaves the impress of his personality on history in the making which the finger of time is powerless to obliterate or to render faint I commenced my speech with a Veda Mantra. Pray for *Teja*. In order to attain it have recourse to *Sadhans*, cultivate purity of heart and fortitude. Learn to suffer for your cause and practise self-introspection. Meditate on the Word of God, Practise *Yamas* and *Niyamas*. Then you will get *Teja*. This *Teja* will strengthen your mind and fortify your soul and then there will be an unfoldment of pyschic powers.

GENTLEMEN !

If the Veda is the scripture of True Knowledge and if the Divine Author of the Veda is All Truth, let the air resound with the battle-cry of Dyananda. "So long as I wear the Armour of Truth, I am invincible."

Remember ! So long as the Arya Samaj bases its work on truth, no power on earth can crush it. God is one, the Veda is one unique repository of knowledge, Dharma is one, and Daynand is the one Apostle of this age. Let Truth be your motto and Dyananda your exemplar and fear no one.

What is fear ?

It is but the figment of the inagination, a ghost conjured up by one's faney. If your concience is clear, no fears will assail you. The foundations of the Church have been deeply laid—neither Moslems, nor Christians nor the Government, powerful though it be, can shake them. Your greatest enemies are evil thoughts and evil deeds. These alone can work your ruin. Purify your hearts, cleanse your spirits, elevate your characters and seek the protecting shelter of *Dharma*. Arya Brethren ! I appeal not for the Defence Fund. If would be an affront to your generous impulses to do so. Look into your own hearts

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and take a vow to give up hostility and rancour. Cultivate *Ahinsa*. Purify your hearts and all your surroundings will be purified, sanctified, and cleansed. Pray to the Almighty for strength, and fortitude so that linked shoulder to shoulder we may march triumphantly to our goal. At such conjunctures of time union is strength and organisation is life. There is a Puranic Legend which says that from each drop of the blood of Jullundhar sprang 16,000 stalwart giants who were his very images. Let it be likewise with us.

Aryas ! Some of you are devoid of faith. Cultrivate the grace of faith. Trust in God and fortify your souls. We are bundles of foibles. But if in spite of that we shall start on the journey of life armed with an unflinching belief in God and an unswerving faith in the Veda, all our enemies will be conquered and converted into allies. Let your love conquer the hearts of sworn foes. Let your heads bend down to receive the blows of the enemy. Let your heads be chopped off in large numbers, but let not a groan or a moan escape you. Bear the cross, heavy though it be, without a demur and with unmurmuring cheerfulness. If at such a time you ever open your lips, let it be to say in loud and ringing tones "Thine will be done".

If you will be actuated by this spirit, Hindus, Moslems and Christians will render cheerful and willing homage to you. If for a decade your dropping heads will proclaim your faith in the Veda, Christians, Moslems, Americans and Europeans will smother Aryas will flowers. We shall not be present in this garb, but if the Doctrine of Metapsychosis is true, we shall view the triumph of our humble efforts with our own eyes. Dear Brethren ! Is it not your wish to convert Christian, Moslems, and all to the Vedic Faith, to eradicate idol—worship, reilc worship, and superstition and to re-establish the worship of one God. If you are sincerely desirous of bringing back

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the golden age, be prepared to pass through fire and sword and complain not of fate. When you will have attained to this state of mind, you will gain brilliant triumphs, and the goddess of success and realization will reverently circum-mambulate you. You will triumph, the Arya Samaj will triumph, the Vedic Dharma will triumph, and the Divine Cause will triumph. Do thou, O Lord, vonchsafe that all our brethren and sisters assembled in this spacious Pandal may be inspired with a resolve to inaugurate with their humble efforts the era of universal peace. Do you also, brtehern and sisters, take this holy vow, and pray with pure minds to the Sanctifier of all Vows, for strength to carry out your holy resolve.

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सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. III. } PHALGUNA 1966. { No. 9.

Kalidasa's Minor Characters.

I. The Vidushaka.

The character of the Vidushaka, or Jester, is faithfully delineated. "By a curious regulation, the Jester is always a Brahman, and therefore of a caste superior to the king himself; yet his business is to excite mirth by being ridiculous in person, age and attire. He is represented as grey-haired; hump-backed, lame and hideously ugly. In fact, he is a species of buffoon, who is allowed full liberty of speech, being himself a universal butt. His attempts at wit, which are rarely very successful, and his allusions to the pleasures of the table, of which he is a confessed votary, are absurdly contrasted with the sententious solemnity of the despairing hero, crossed in the prosecution of his

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love-suit. His clumsy interference in the intrigues of his friend only serves to augment his difficulties, and occasions many an awkward dilemma."

The Vidushaka of the Hindu Theatre is the Justice Greedy of the European drama. He has but one idea or subject in his head throughout. "He is always eating, or talking of eating." His belly is always in his mouth, and we know nothing of him save his appetite. His thoughts are constantly in apprehension of feasting or famishing; sweetmeats are invariably floating before his imagination, and his hunger always sees visions of "sweet puddings and venison pasties."

The Vidushaka Mathavya of the play of *Shakuntala* stands midway between Parolles and Falstaff. He is the Leporello of the Indian drama.

The Jester Manavaka of the *Hero and the Nymph* is also cast in the same mould. But there is a shade of difference between the two, and each, therefore, possesses a distinct individuality of his own.

The Vidushaka Gautama of the *Malavikagnimitra*, however, seems to be more intelligent than either of the two mentioned before, and takes more interest in the love affairs of the hero Agnimitra. Here are a few specimens of our Jester's ways of thinking:—

Mathavya

"Heigh-ho! what an unlucky fellow I am! worn to a shadow by my royal friend's sporting propensities. 'Here's a deer'! 'There goes a boar'! 'Yonder's a tiger'! This is the only burden of our talk; while in the heat of the meridian sun we toil on from jungle to jungle, wandering about in the paths of the woods, where the trees afford us no shelter. Are we thirsty? We have nothing to drink but the foul water of some mountain stream, filled with dry leaves which give it a most pungent flavour. Are we hungry? we

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have nothing to eat but roast game, which we must swallow down at odd times, as best as we can. Even at night there is no peace to be had. Sleeping is out of the question, with joints all strained by dancing attendance upon my supporting friend; or if I do happen to doze, I am awakened at the very earliest dawn by the horrible din of a lot of rascally beaters and huntsmen, who must needs surround the wood before sunrise, and deafen me with their clatter."

Again, addressing the King, he says:

Mathavya

"Here are you living the life of a wild m
woods in a savage unfrequented region, while y
affairs are left to shift for themselves; and as for
I am no longer master of my own limbs, but have
you about day after day in your chases after wild
till my bones are all crippled and out of joint.
dear friend, let me have one day's rest."

And again,

"I trust you have laid in a good stock of *proi*
for I see you intend making this consecrated grove
game-preserve, and will be roaming here in quest of
for some time to come."

Evidently, Mathavya does not like the idea of
ing the king's company in "the howling wilderness," w
he is dragged from place to place, has no rest, and
nothing good to eat and drink. In fact, he is afraid of
ing starved to death, and therefore makes a suggestion
the king.

Mathavya

"There is but one expedient that I can sugges
You are the King, are you not?"

King

"What then?"

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Mathavya.

"Say you have come for the sixth part of their (hermits') *grain*, which they owe you for tribute."

But the king rebukes him, and does not listen to what he says.

King.

"No, no, foolish man; the hermits pay me a very different kind of tribute, which I value more than heaps of gold or jewels; observe,

...e tribute which my other subjects bring
...Must moulder into dust, but holy men
...esent me with a portion of the fruits
... Of penitential services and prayers—
... precious and imperishable gift."

Vidushaka Manavaka lives a comparatively happy ...e is not driven from post to pillar like the Jester ...ya, and does not suffer from the pangs of hunger ...st like Dushyanta's "murmuring companion." But ..., is a confessed votary of the pleasures of the taste, ...s care first, whenever he meets the king, is to ask him ... a visit to the *Kitchen* where according to him, "the ...sight of the savoury dishes in course of preparation is ...ient to dissipate all melancholy ideas."

And the Jester Gautama is equally fond of eating drinking.

At noon, he always reminds the king, saying:—

Vidushaka.

"Oh! Ho! the time of breakfast has arrived for the ...rahman and for your Majesty also. The physicians say ...at it is bad for the health to be kept waiting past the ...ppointed hour."

And when the Queen asks her husband to take the customary bath before the midday meal, he impatiently

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exclaims, "never mind the bath! Let breakfast come with express speed!

Another characteristic of the Jester—a characteristic worthy of note—is that "the crafty Brahman" cannot keep the king's secrets. "A secret can rest no longer in his breast than morning dew upon the grass." So says Nipunika, of Vidushaka, in the play of *Vikram and Urvasi*; and the whole of this scene between the Jester and the queen's maid-servant is so comic and so interesting, that we cannot resist the temptation of quoting it *entire* from the elegent English version of Prof. Wilson, the illustrious author of "The Hindu Theatre."

Act II.

The Garden of the Palace of Pururavas at Prayaga, (Allahabad).

Enter Manavaka, the Vidushaka "It is mighty inconvenient this, for a Brahman like myself, one so much sought after and subject to such frequent invitation to be burthened with the king's secret! Going so much into company as I do, I shall never be able to set a guard upon my tongue. I must be prudent, and will stay here by myself in this retired temple, until my royal friend comes forth from the council chamber. (Sits down and covers his face with his hands).

ENTER NIPUNIKA, AN ATTENDENT ON THE QUEEN.

The daughter of the King of Kashi is quite sure, that since the King returned from the regions of the sun he is no longer the same; he must have left his heart behind him,—what else can be the reason? I must try and find it out. And if that crafty Brahman be in the secret I shall easily get at it. A secret can rest no longer in his breast than morning dew upon the grass. Where can he be?

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—eh !—yes, there he sits deep in thought like a monkey in a picture. Now to attack him, that is, all I have got to do. Arya, Manavaka, I salute you !

Manavaka.

Prosperity attend you ! (Apart.) The King's secret is bursting forth at the mere sight of that hussy Nipunika. (Aloud) well, Nipunika, how is it you have your music-practice for the garden ?

Nipunika.

The Queen has sent me to pay you a visit, Sir.

Manavaka.

And what may be Her Majesty's commands ?

Nipunika.

She bids me say that she has ever esteemed you as her good friend, and it is, therefore, with some surprise that she finds you utterly indifferent to her present anxiety.

Manavaka.

Why, what's the matter ? has my royal friend done anything to displease her ?

Nipunika.

On that is not the point ! my mistress knows the cause of his melancholy well enough ; nay more, he let out the secret himself, and in a fit of absence, addressed the Queen by the very name of his new love.

Manavaka.

(Apart.) Indeed ! Oh, if His Majesty cannot keep his own secrets, why should I be plagued with them ? (Aloud) why, what the deuce Nipunika, did he call the queen ?—Urvasi ?

Nipunika.

And pray who is Urvasi ?

Manavaka.

The nymph, the *Apsara*. Ever since the king saw her he has been out of his senses; he not only neglects Her Grace, but annoys me and spoils my dinner.

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Nipunika.

(Apart.) So, so ; I have settled that matter, as I expected. (Aloud) well, I must return to the Queen. What am I to say to her?

Manavaka.

Tell her I am weary of attempting to cure my friend, the king, of this idle fancy of his. The only remedy is the sight of her lotus countenance.

Nipunika.

You may depend upon me.

[Exit.

Easy credulity is another characteristic of the Jester as prominent as his stupidity. He can be easily deceived. Dushyanta, at the end of the second Act of the drama of Shakuntala, sends the Vidushaka Mathavya to the capital to supply his own place in a certain religious ceremony which the king's mother intends celebrating for the advancement and preservation of her son, while he himself remains in Kanwa's holy grove. But seeing that Mathavya is "a giddy fellow" who might let out the truth about his present pursuit to the women of the palace, Dushyanta addresses him thus on the eve of his departure to Hastinapur:— "Dear friend, I am going to the hermitage wholly and solely out of respect for its pious inhabitants, and not because I have really any liking for Shakuntala, the hermit's daughter. Observe,

What suitable communion could there be,
Between a monarch and a rustic girl?
I did but feign an idle passion, friend,
Take not in earnest what was said in jest."

And Mathavya takes him at his word and believes him.

And the Vidushaka is timid and cowardly besides. The well-known scene between Matali, the charioteer

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of Indra, and Mathavya, in the sixth Act of the drama of Shakuntala is an instance in point.

II. PRIYAMVADA.

Priyamvada is a female attendant and companion of of Shakuntala. She is, as her name indicates, "a speaker of flattering things;" she is "a saucy, impertinent, little girl," as Shakuntala calls her, jolly, mirthful and quick of of penetration. Her humour has indeed a certain piquant flavour, "but it is like the play of summer lightning which hurts no living thing, but surprises, illuminates and charms." She is gentle and sweet-tempered besides, and kindly courteous to strangers. Her love for Shakuntala is boundless. "She is the very apple of her eyes."

Priyamvada is a girl of bright temper, quick inventive wit and glad heart. She dazzles by her brilliance, charms by her eloquence and attracts by the purity and innocence of her heart. And she is always cheerful and makes others happy by her sweet companionship and her graceful presence.

O how lovely these forest maidens are! How graceful they look, how innocent! And who can avert his eyes from this engaging and artless trio * of sweet damsels, innocent as the dove? "In them is immortal hilarity, the rose of joy, Round them sing and dance the muses, and mother Nature, in her tender care clothes them with charm ever young and attractive."

And how completely in the few passages given to these girls are their characters portrayed! With what a delicate and subdued grace are they sketched off, with all their softness and timidity, their tenderness of heart, their innocence and their mutual affection!

Shakuntala, Priyamvada and Anusuiya.

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And how nobly has Kalidasa painted his female characters! There is Shakuntala, "the rose of chastity," and the *beau ideal* of wifely purity and devotion. There is Priyamvada, the embodiment of mirth and innocence. And there is Anusuiya, the artless, modest girl whose one care in life is to minister to the happiness and welfare of others, unmindful of her own.

III. MITRAVASU.

The character of Mitravasu, the brother-in-law of Dushyanta, and Superintendent of the City Police, is well sustained. He and his two constables, Januka and Suchaka, are typical policemen, and there is little to choose between a police constable of the age of Vikramaditya and his modern compeer. There is in both "the same love of mischief, the same impatient behaviour, the same overbearing demeanour, the same heartless cruelty, the same high-handed tyranny, the same merciless disposition, the same callous disregard of innocence, the same gross humour, the same sardonic smile, and the same shameless corruption;" and these distinguishing characteristics of an average member of the police force are so admirably delineated by the great dramatist that we make no apology for transcribing the whole scene from the elegant English version of Prof. Monier Williams.

Prelude to Act III.

Scene—A street.

Enter the king's brother-in-law as Superintendent of the city police; and with him two constables, dragging a poor Fisherman, who has his hands tied behind his back.

Both the Constables.

[Striking the prisoner.

Take that for a rascally thief that you are; and now tell us, sirrah, where you found this ring—aye, the king's

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own signet-ring. See, here is the royal name engraved on the setting of the jewel.

Fisherman.

[With a gesture of alarm.

Mercy ! Kind Sir, mercy ! I did not steal it ; indeed I did not.

First constable,

Oh ! then I suppose the king took you for some fine Brahman, and made you a present of it.

Fisherman

Only hear me ! I am but a poor fisherman, living at Shakravatara—

Second Constable,

Scoundrel, who ever asked you, pray, for a history of your birth and parentage.

Superintendent,

[To one of the constables.

Suchaka, let the fellow tell his own story from the beginning. Don't interrupt him.

Both Constables,

As you please, master. Go on, then, Sirrah and say what you've got to say.

Fisherman.

You see in me a poor man, who supports his family by catching fish with nets, hooks, and the like.

Superintendent.

[Laughing.

A most refined accupation, certainly.

Fisherman.

Blame me not for it, Master. The father's occupation, though despised by others, casts no shame upon the son, and he should not forsake it Is the priest who kills the animal for sacrifice therefore deemed cruel ? Surely a low-bornman may, though a fisherman, be tender—hearted.

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Superintendent.

Well, well ; go an with your story.

Fisherman.

One day I was cutting open a large carp I had just hooked, when the sparkle of a jewel caught my eye, and what should I find in the fish's maw but that ring ! Soon afterwards, when I was offering it for sale, I was seized by your honours. Now you know every thing. Whether you kill me, or whether you let me go, this is the true account of how the ring came into my possession.

Superintendent.

[To one of the constables.

Well, januka, the rascal emits such a fishy odour that I have no doubt of his being a fisherman ; but we must inquire a little more closely into this queer story about the finding of the ring. Come, will take him before the king's household.

Both Constables.

Very good, master, get on with you, you cut purse.

[All move on.

Superintendent.

Now attend, Suchaka ; keep you guard here at the gate ; and hark ye, sirrahs, take good care your prisoner does not escape, while I go in and lay the whole story of the discovery of this ring before the king in person. I will soon return and let you know his commands.

Constable.

Go in, master, by all means ; and may you find favour in the king's sight !

[Exit Superintendent.

First Constable.

[After an interval.

I say, Januka, the Superintendent is a long time away,

Second Constable

Aye, aye ; kings are not to be got at so easily. Folks must bide the proper opportunity.

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First Constable.

Januka, my fingers itch to strike the first blow at the royal victim here, we must kill him with all the honours you know. I long to begin binding the flowers round his head.

[Pretends to strike a blow at the fisherman.

Fisherman.

Your honour surely will not put an innocent man to a cruel death.

Second Constable.

[Looking.

There's our Suprintendent at last, I declare. See! he is coming towards us with a paper in his hand, we shall soon know the king's command ; so prepare, my fine fellow, either to become food for the vultures, or to make acquaintance with some hungry cur.

Superintendent.

[Entering.

Ho, there, Suchaka ! set the fisherman at liberty I tell you. His story about the ring is all correct.

Suchaka

Oh ! very good, Sir ! as you please.

Second Constable.

The fellow had one foot in hell, and now here he is in the land of the living.

[Releases him.

Fisherman,

[Bowing to the Superintendent.

Now, master, what think you of my way of getting a livelihood ?

Superintendent,

Here, my good man, the king desired me to present you with this purse. It contains a sum of money equal to the full value of the ring.

[Gives him the money

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Fisherman.

[Taking it and bowing.

His Majesty does me too great honour.

Suchaka.

You may well say so. He might as well have taken you from the gallows to seat you on his state elephant.

Januka.

Master, the King must value the ring very highly, or he would never have sent such a sum of money to this ragamuffin.

Superintendent

I don't think he prizes it as a costly jewel so much as a memorial of some person he tenderly loves. The moment it was shown to him he became much agitated, though in general he conceals his feelings.

Suchaka,

Then you must have done a great service—

Januka

Yes, to this husband of a fish-wife.

[Looks enviously at the fisherman.

Fisherman

Here's half the money for you, my masters. It will serve to purchase the flowers you spoke of, if not buy me your good-will.

Januka

Well, now, that's just as it should be.

Superintendent

My good fisherman, you are an excellent fellow, and I begin to feel quite a regard for you. Let us seal our first friendship over a glass of good liquor. Come along to the next wine-shop, and we will drink your health.

All

By all means.

Exeunt.

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"The Understanding Makes Nature"

The famous dictum of Kant that "the Understanding makes nature,' which he believed to have introduced a Copernican revolution in philosophy certainly marks the beginning of a new era in the historical evolution of European speculation. Kant's predecessors, Locke and Hume had done their best to show that knowledge is sensational. The Lockian dictum, if we may be allowed to call it so, was that "perception is the inlet of all knowledge into our minds" or more properly 'of all the materials of it'—the remaining operations of the mind being merely to compare or variously combine or separate the simple ideas thus passively received" Further Locke tells us at another place that some perceptions or ideas exactly resemble "the modifications of matter in the bodies that cause such perceptions in us." These he calls primary qualities;" and enumerates as such solidity, extension, figure and mobility. A 'quality' in an object, according to Locke, is "the power to produce any idea in my mind." "Thus," he adds, "a snowball having the power to produce in us the ideas of white, cold and round, the powers to produce those in us, as they are in the snowball, I call qualities; and as they are sensations or perceptions in our understanding, I call them ideas." It may be noted that Locke had taken for granted on the one hand, the independent existence of a system of material substances, which we may call the material world; and on the other hand, of a number of separate minds or substances with the power of thinking. He also took for granted an interaction between these substances, assuming that, in perception, the material object perceived communicates a knowledge of it-

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self to the perceiving mind by a species of impact or mechanical impression. "Bodies" says Locke, "produce ideas in us.....manifestly by impulse, the only way which we can conceive bodies operate in." So much he found warrant for alike in the common conscousness of mankind and in the Scholastic and Cartesian Philosophy. As regards the nature of mind or the thinking substance he kept silence but he was explicit and outspoken as to its characters, previous to experience whether material or unmaterial. According to Locke, the mind may be compared to a "white paper, void of all characters, without any ideas." On this white paper or *tabula rasa*, as he calls it, external things impress themselves or leave their marks in the shape of what he calls "ideas of sensation." Or, adopting another metaphor, Locke tells us that "the senses at first let in particular ideas and furnish the yet empty cabinet." Similar passages abound in Locke's "Essay on the Human Understanding". The assertion that perception is the inlet of all knowledge was open to serious objections. How can ideas become ideas at all without the operation of some intelligent mind distinguishing one idea from the other and thus giving them (*i. e.* the ideas) their character of self-subsistency and looseness or relationlessness as Hume gave them. However these objections were not raised even by Hume, the renowned and able successor of Locke. Hume only tried to make Locke consistent with his own assumption that ideas are the only source of knowledge. He found no justification for the real back ground of ideas which Locke, as we have seen above, had thought to be the material substratum and which Berkeley, another successor of Locke, had thought to be spirit. Hume, on the contrary, thought that Perception consisting of impressions and ideas is the only real existence. We are nothing more than ideas. Neither the spirit of Berkeley nor the matter of Locke are knowable to us. Impressions are not representations of, or caused by, material bodies out-

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side us in as much as we do not know them. They force themselves upon our minds and we reproduce them: firstly we name them impressions and in the next stage we call them ideas. These perceptions, says Hume, which enter with most force and violence we may name impressions... ....."By ideas I mean the faint images of these in thinking and reasoning." This was the output of the Lockian assumption that perception is the inlet of knowledge when consistently and logically carried ont by such a thinker as David Hume.

Speculation had been progressing in the West and on the onward march its progress was as slow as of anything else. Descarte's dictum 'Cogito ergo sum' had furnished only a hint for further speculation. His other assumptions, God and matter, turned out to be mere assumptions without any foundation on his own basic principle. Locke tried to give a consistent account of matter but he only partially succeeded in doing so. Locke's division of ideas into primary and secondary qualities and tracing the source of the latter to the mind, paved the way for Berkeley to demolish the stronghold of materialism altogether. Berkeley put his hand to the lever in the disintegration of the material world, assumed by Locke and other philosophers to exist unknown to us and exposed the baseless and self-contradictory character of the unperceived absolute matter. The grounds which had made Locke attribute the secondary qualities to the mind furnished sufficient reason to Berkeley for attributing the primary qualities also to the mind or spirit. But in this case the background of 'qualities' was only shifted from matter to mind. Berkeley had done well to question the assumption of the material background but he would have done still better had he questioned the need of any background itself. In the words of Professor Seth, the real background of the ideas or perceptions, whether material as with Locke, or theological as with Berkeley was simply wiped out by

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Hume from his theory. Hume corrected Berkeley and furnished us with an 'ideal,' theory of Knowledge which tells us that impressions and ideas are the only true existences and the rest are little more than abstractions of philosophic brains. The result of the logical consummation of Locke's theory was that unrelated atoms of sense, the simple or particular ideas, were left as the only materials of knowledge which hardly satisfied a thinking mind. It roused Kant, in Germany, from his 'dogmatic' slumber who set himself to think afresh.

The Understanding makes Nature, is the *Kantian* dictum which rings the death knell of the Humian assumption that experience yields as its ultimate data such self-subsistent, loose, or relationless units as Hume begins and ends with. The much abused understanding could not assert her claims as long as she did not secure an able advocate in Kant. Locke and Hume in their essays on Human Understanding had unconsciously overshot the mark and in explaining human consciousness had explained it away. Kant, however, in his eager desire to defend human knowledge against the destruction aimed at it by Hume drew at the very outset a distinction between sensibility and uuderstanding. The distinction may be stated in his own words thus. "There are two stems of human knowledge, which perhaps spring from a common but to us unknown root, namely sensibility and understanding". "Our knowledge springs from two fundamental sources of the mind; the first receives representations (receptivity for impressions); the second is the power of knowing an object by means of these representations (spontaneity of conceptions). Through the first an object is *given* to us, through the second the object is *thought* in relation to the representation (which is a mere determination of the mind). Perception and conception, therefore, constitute the elements of our knowledge, so that neither con-

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ception without a perception in some way corresponding to them, nor perception without conceptions can yield any knowledge.....Neither of these qualities has a preference over the other. Without sensibility no object would he given us and withont understanding no object would be thought." "Thoughts without content are empty and perceptions without conceptions are blind. Hence it is as necessary for the mind to make its conceptions sensuous (*i. e.*, to add to them the object in perception), as to make its perception intelligible (*i. e.*, to bring them under conceptions.) Neither of these powers or faculties can exchange its function. The understanding can not perceive, the senses can not think. *Only by their union can knowledge arise.*"

The distinction above drawn appears straight forward and on the whole sound. And it is fairly referred to by Kant as the distinction between the faculties of perceiving and conceiving or thinking provided that the terms perceiving and conceiving be taken to indicate a distinction within perception in the ordinary sense of the word. When put in plain language his meaning can he stated thus: "All knowledge requires the realization of two conditions; an individual must be presented to us in perception and we as thinking beings must bring this individual under or recognize it as an instance of some universal".

Thus in order to judge 'This is a house' or 'That is red' we need the presence of the house or of the red colour in perception, and we must 'recognise' the house or the colour *i. e.*, apprehend the individual as a member of a certain kind. To know the meaning of 'redness' we must have experienced individual red things; to know the meaning of 'house' we must at least have had experience of individual men and their physical needs. Again the individual perception red would be meaningless to us if we

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cannot apprehend or conceive the individual as a member of some kind. Hence conception without perception is empty and perception without conception is blind.

Further it is true to say that as perceiving *i. e.*, receiving impressions, we are passive; we do not do anything. This seems to be the element of truth in the phrase '*given to us*'. Again as conceiving in the sense of bringing an individual under a universal we are essentially active. This is presupposed by the notice or attention involved in perception ordinarily so called *i. e.*, perception in the full sense in which it includes conceiving as well as perceiving. Kant, therefore, is justified in referring to the sensibility as a 'receptivity' and to the understading as a "spontaneity".

The distinction, as stated, appears, as has already been said, intelligible and, in the main, valid. The dictum that the 'understanding makes nature' in other words may be put thus: the spontaneity of conceptions *plus* the receptivity for impression working simultaneously produce nature. Kant, however, renders the elucidation of his meaning difficult and unintelligible by combining with the above views of distinction an incompatible and unwarranted theory of perception. In other words Kant himself puts a restriction on the interpretation of his dictum which testifies to the difficulty experienced by the great philosopher himself in carrying out the doctrine which the words seem to convey. "The understanding makes nature but out of a 'material' which it does not make." He supposes without ever questioning the supposition that preception is due to the operation of things outside the mind which act upon our sensibility and thereby produce sensations. On this supposition what we perceive is not the thing itself but a sensation produced by it. The things-in-themselves or the 'material', according to Kant consists in phenomena or 'data' of sensibility given under the so-called forms of

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intuition, space and time. This partial ascription of nature to an origin apart from that in understanding, in respect of its form as nature, elsewhere in respect of its 'matter' which through the intervention of understanding becomes a nature, is hardly satisfactory. To admit it is unjustifiable. Kant himself has said, as we have seen above that conceptions in order to be conceptions must be sensuous. Possibly we can never have perceptions corresponding to the conceptions of Kantian things-in-themselves, or, in other words, we can never make them sensuous and hence we are not justified on Kantian principle itself to assert the existence of the so-called things-in-themselves of which we are ignorant and shall ever remain ignorant.

As regard the question, 'How are *apriori* synthetic judgments possible?' or in other words, How is it possible that the mind is able in virtue of its own power to make universal and necessary judgments which anticipate its experience of objects? Kant's general answer is that it is possible and only possible because so far from ideas, as is generally supposed, having to conform to things, the things to which our ideas or judgment relate *viz* phenomena, must conform to the nature of the mind. And if the mind's knowing nature can he divided into sensibility and understanding, the problem becomes, How is it possible for the mind to make such judgments in virtue of its sensibility and its understanding. And the answer will be that it is possible because the things concerned—that is, phenomena—must conform to the sensibility and the understanding, *i. e.*, to the mind's perceiving and thinking nature.

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DEFECTS OF THE PRESENT—DAY ARYA SAMAJISTS.

In a former article I tried to lay bare what appeared to me the more important defects of the present day Arya Samajists in the hope that the Aryan leaders might devise some remedial measures. I also promised to suggest some remedies on my own behalf and this paper has been written chiefly with a view to redeem that promise. But before I proceed to give form and colour to my suggestions, I wish to say a few words about two criticisms that have come to my notice; one from the pen of Mr. G. Chandavarkar and the other from the Editor of the *Review of Religions*.

Mr. G. Chandavarkar practically admits that the defects pointed out by me do exist, but he blames me simply for one reason *viz* for having made too much use of the figure of speech *hyperbole*. I admit that I gave greater prominence to the defects than to the good qualities of my co-religionists and I myself confessed to having done so towards the end of my article. I did so because I wanted to arrest the attention of the leaders of Aryan thought and action and I am glad that I have succeeded in my object to some extent. Mr. Chandavarkar meets my indictments by opposing my A & E propositions by his O & I. This is no doubt theoretically true, but, practically it is of no value. One can certainly destroy the universal validity of an assertion by showing that it does not hold good at least in one instance, but one cannot prove positively thereby that it is false in the remaining instances. If a universal proposition is false in one instance, all we can say is that it may be false in other instances also, but it does not necessarily follow that it is wholly false. Mr. Chandavarkar's argument fails to convince in spite of its seeming logical soundness and, therefore, I refuse to admit that there is no cause for anxiety, be-

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cause he can confront me with a few instances to which my remarks do not apply.

Mr. Chandavarkar thinks that my article was written in a despondent mood of mind and that I have no hope for the future of the Arya Samaj. In this he is clearly wrong. If I had thought that the disease was such that neither the surgeon's lancet, nor the physician's potion could bring any relief to the sufferer I would not have written at all what I did write. It is because I believe the Samaj to be on the whole a healthy and vigorous body that I am anxious to warn it of the presence of disease germs that are endeavouring to find a lodgment in its system. The disease has certainly not taken such a hold of the Samaj as yet that no remedy would be of any use. It has got sufficient strength to fight it out. It has only to observe carefully the laws of health and I have no doubt that it will triumph over the malady threatening to destroy it and will rise renovated and refreshed able to fight the forces of darkness and evil and to carry aloft the torch of Vedic light to the farthest corners of God's earth. I praise Mr. Chandavarkar for his sturdy optimism. I am as firm a believer in the future of the Samaj as he. But I do not blink at or belittle the dangers that would have the effect of rendering that future less bright or less assured. I am firm of faith and full of hope, but I am also not without doubt or without fear. We should not place our faith and hope under our pillow and go to sleep. We should always be on our guard against the inroads of the enemy and we should not rest if there is the smallest grain of doubt or an iota of fear to bring upon us a feeling of insecurity.

I do not approve of the attitude of Mr. Chandavarkar because he seems to think that so long as we can count a few really good preachers and learned men among us we should not care if there be a few black sheep in the

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fold. Now I call this frame of mind dangerous. It was against this very frame of mind that I raised my humble voice. We are self—complacent. This is our besetting sin, and the pity of it is that we will not repent for it.

We must remember that ours is a mission of peace and progress—universal peace and universal progress. We want to deffuse light where now reigns darkness, to disseminate knowledge where now reigns ignorance. The Arya Samaj has for its chief object the regeneration of mankind in matters religious, social and physical. It wants to deliver the message of the Vedas, which is a messags of hope and happiness, to the lowest of human beings without any distinction of creed, colour and race. Now I ask Mr. Chandavarkar, can we hope to succeed in our mission if there are among us men who cannot rise above petty jealousies, who harbour thoughts of retaliation and revenge in their hearts and who so far forget themselves in the heat of controversy as to indulge in acrimonious language? It is not enough that we have a few really holy and pious preachers who will not utter a hateful word or think a hateful thought. Our preachers should be free from all blemish. The calling of a religious preacher is more delicate and the work before him more arduous than is commonly supposed. He should be an embodiment and a living example of the high ideals he sets before his congregation. His is a vocation not of this world but of a higher and purer one. He must move on a higher plane than the men whom he wants to raise, otherwise how and to what will be raise others. A preacher who works from mercenary motives or from motives of fame and name or is swayed by thoughts of worsting his adversary in the combat, is ruled over by motives which are of the earth earthy!

The number of really good preachers among us is not very large. What steps have we taken to increase it? This is my chief complaint. We

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ought to prepare them. There is plenty of raw material waiting to be transformed into the finished product. We have had enough of talk. Now is the time to work. Let us do something to produce preachers of the right type. Our efforts must be serious. Our work must proceed on definite lines and according to a plan well thoughtout beforehand. Haphazard, sporadic and half hearted attempts are worse than useless. Let the wise heads of the Arya Samaj come together and lay down a definite policy and let us give it a practical shape in a business like spirit. Thus alone we shall be able to accomplish something. To remain contented with the present situation is to negative the possibility of all progress. 'Divine discontent' is a *sine qua non* of progress in all departments of human activity. But discontent which leads man to break with the present and the past is to be deprecated. We do not want a rebellious spirit that would pull down the existing structures and refuse to rebuild new ones. We do not mean to deform, we want to reform. Let us take the existing arrangements as they are, survey them calmly, discover their merits as well as their demerits, and retain what is good in them and replace what is harmful by something useful by natural, peaceful and legitimate means.

Mr. Chandavarkar thinks that he has done his duty when he has given a list of the learned men of the Samaj. He has done me the honour of including my name in the list. I thank him for this, but I decline the honour. If Mr. Chandavarkar is driven to the necessity of including me among men on whom he builds his hopes of the future of the Samaj then I should really have a great concern for its future. There is really a dearth of scholars in the Samaj. Even the meagre list furnished by Mr. Chandavarkar does not contain the names of Vedic Scholars who on occasion would be able to defend their position against the attacks of European Savants. He does not seem to realise the gravity of the situation. It is not a subject to

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be so lightly dismissed as he has done. The Vedas are our sheet anchor and if they are lost, our bark is sure to destroy itself on the rock of irreligion.

Mr. Chandavarkar mistakes my purpose entirely if he thinks that I have given up the Arya Samaj for lost or that in my opinion there are no good and God—fearing men among its ranks. If there had been no such men, it would not have been able to do what it has done. But there is also no denying the fact that the number of such men is very small indeed. It was for this reason that I ventured to bring some very serious charges against the Samajic workers.

I desire to say one thing more before taking leave of Mr. Chandavarkar. I never said and never meant to say anything against the principles of the *Vedic Dharma* as expounded by Swami Dayanand Saraswati. Those principles are quite sound as is abundantly proved from the fact that they have stood their ground against the combined attacks of all religions at present prevailing in India. Their inherent strength becomes all the more apparent when we take into consideration the weaknesses of their defenders and supporters. Those principles are bound to succeed. There is no power that can check their onward course. As science will advance and as ignorance and superstition will recede, fresh fields will be won for them. Vedic truths are like those trees which flourish most in sunshine and air. Let the search lights of scientific research he turned upon them in full and they are sure to prove "the gems of purest ray serene;" Ah! but where are the men who will turn these search lights. We who had taken upon ourselves to work these mines are afraid to descend the shafts. We are satisfied with the surface diggings and already seem to think that we have exhausted them and there is no longer any use for our spades and shovels. Like Tennyson's Lotus Eaters we are crying to our fellow workers in sleepy accents

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'O rest ye brother mariners we will not wander more'. And thus we falter and therefore we fail. But do you think that the cause of true Vedic scholarship will be ruined, that the world will once more wander away from the sunlit paths into regions of darkness, that the lamp of Vedic learning lit by the holy hands of a Rishi who had conquered lust and lucre—two eternal enemies of man—will go out and the world will once more be plunged in cheerless gloom? If you think, so, you are mistaken. The present workers in the cause may falter, they may not be strong enough to face the forces arrayed against them; but, other and better workers will surely arise in furure if not in India then in other countries, but arise they must. And that will be a day of rejoicing for humanity, for it will usher in an era of universal happiness, the true millenium, whose glad tidings were brought to the world by Rishi Dayanand. These may be thought wild words, but they are nonetheless true.

I shall devote a few words to a criticism. of my article from another quarter. The Editor of the *Review of Religions*, an organ of the followers of Mirza Ghulam Ahmad of Kadian, has written a long article covering many pages of his Review in which he has laboured hard to prove that the Arya Samajists have imbibed their intolerant spirit from Swami Dayanand's works. He has taken my article as his text and has read a homily to my co-religionists in which he has attacked the Arya Samaj and its founder in language which does not come with a good grace from the Editor of a religious magazine. The Editor of the *Arya Patrika* has examined the position taken up by the Editor of the Review very carefully and has given a satisfactory reply to his objections and strictures. It was, therefore, unnecessary for me to go over the same ground. The pages of the *Vedic Magazine* ought to be put to better and higher uses than this. But I think that I owe it to myself and to the Arya Public to

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defend my position. I, therefore, crave the indulgence of the readers for this misuse of their time and of the pages of the *Vedic Magazine*.

When I wrote my article, out of which the Editor of the Review has tried to make so much capital, I was fully aware of the risk I was running of giving a handle to the detractors of the Samaj. But I little thought that such an unfair use wonld be made of it as the worthy Editor has chosen to make. However I am prepared even for this.

Any fair—minded reader of my article will agree with me that I took the Arya Samajists to task because I thought that the method of work which some of them had adopted was against the spirit of the Vedic religion and that they were acting in direct opposition to the teachings and the example of our great teacher Rishi Dayanand. It is a strange irony of fate that the Editor of the Review tells us that Dayanand was an embodiment of intolerance and that the Arya Samajists have imbibed this spirit from him. And what proofs does he bring to prove this wild assertion? We are solemnly told that Dayanand criticised other religions very severely and the *Satyarthprakash* is flung in our face and we are asked to read it and to mourn for the sins of Dayanand in sackcloth and ashes. The Editor of the Review is wrong in calling Dayanand intolerant as I shall presently show. I have read the *Satyarth Prakash* (and am ready to read it again) but I have failed to find any trace of that ill will towards professors of other religions with which the Editor of the Review says his heart was over flowing. I find Dayanand weeping bitter tears of sorrow over the miseries of his fellow human beings and sympathising with them and trying to soothe and comfort them. I find him filled with universal love not only for human beings but for all creatures, the lowest as well as the highest. Sometimes I find him rebuking the sufferers and telling them that they alone are responsible for their sufferings; but, there is more affection

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in his rebukes than in the honeyed words of many of our comforters. He is a sworn enemy of error and falsehood in whatever shape or form. He is not weak kneed enough to kneel down before a superstition because you choose to instal it as your God and build tall temples over it. He will tell you, even at the risk of, but never with the intention of, offending you, that you are prostrating yourself not before the God of Nature and the Universe but before the God of your own creation. He will call no error truth though it may be worshipped by a hundred thousand men as the word of God. He will not be taken in by the hairsplitting ingennity of the Schoolmen, nor will be imposed upon by learned texts from ponderous and ancient tomes and yet he will learn a truth from a child and be thankful. I have read Dayanands' life and I find that he can not bear the sight of a man being put into gaol, who comes to put an end to his life. People throw stones at him and he regards them as a shower of flowers. People curse him and he blesses them. Yet this very man is called an intolerant bigot. How shall I believe it ?

Dayanand, of course, criticised the tenets of other religions fully, freely and fearlessly. But why ? Because he felt a devilish pleasure in abusing others or because he wanted to eradicate error and superstition honoured as the words of the Most High ? Dayanand was a reformer first and foremost as has been well pointed out by the Editor of the Arya Patrika. As a reformer it was his bounden duty to criticise tenets which he thought false and erroneous. What reformer ever compromised with error and sang its praises ? Did Mahomed denounce less severely the superstitions of his tribesmen and countrymen than Dayanand ? Does the *Quran*, which according to millions upon millions of Musalmans is the very word of God, employ dignified language towards the Kafirs and does the God of Mohammad speak of those who will not ac-

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knowledge Him as their God and Mohammad as His prophet, in loving terms ? Why then blame poor Dayanand. He was a reformer intolerant of error and imposture and like all reformers was merciless in denouncing delinquencies but full of sweet affection, tender pity, and delicate compassion for delinquents.

Even the moralists of Islam, like the good old Shaikh Sadi, are not overpolite towards men of other religions. The Mohammadan historians of India never speak of the Hindus without invoking curses upon their devoted head. Tens of coreligionists of the Editor of the Review abuse the Arya Samajists in language which I should not hesitate in calling foul and filthy. Is the Editor of the Review willing to apply his dictim to his own faith ? Will he agree that Islamic intolerance is the direct outcome of the teachings of the Quran ? The fact is that great men enjoy privileges which are denied to ordinary mortals for the simple reason that the latter do not possess volcanic spiritual energy and lack that passionateness of ardent and sincere conviction which divests strong language of its sting. Only exceptionally strong men can afford to take the bull by the horns.

The Arya Samajists who indulge in such language more often than not act under provocation. They are really more sinned against than sinning. But I do not defend them. I condemn their conduct as strongly and as unreservedly as ever. A tooth for a tooth and an eye for an eye is, in my opinion, an unholy principle to act upon for persons engaged in religious controversies. It is in direct opposition to the teachings of our holy books. We are enjoined to utter no falsehood however pleasant. and also to speak no truth in a form unpleasant. This is the ideal which Arya Samajists should always keep before them. I do not say and have never said that the criticisms of other religions by Arya Samajists are false or

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unfair, but I do say and will say so a thousand times more even if my words were made the text of a thousand equally violent articles in the pages of the *Review of Religions* that their criticism should always be expressed in language sober and sweet, calm and measured. I condemn criticism couched in violent language because it makes men hug their errors the more closely instead of making them forsake them. I condemn it because it fails in effect, because it begets a love for ridicule, satire, misrepresentation and other vices, because it has a degrading influence on both the utterer and the hearer but mostly because it is unholy and unvedic. But I should not be understood to say that the Samaj should enter into a compromise with error and superstition, or should treat truth and falsehood with equal respect. The Samaj has declared eternal war against all error whether it be hoary with age or a stripling of a few years and come evil, come good, it must not turn its back upon the battle however fierce and furious it may rage and whatever it may cost. It should not, however, resort to methods which are mean, unmanly and *unvedic* though they may seem to bring it present advantage and be expedient for the time being. The heroes of the Samaj are fighters for the cause of God. Let them realise their high and noble purpose which is service of humanity. Truth before all things. This should be the guiding principle of their iife and they can come to no harm. For there is no fear in truth सत्ये नास्ति भयं क्वचित्. They should learn the lesson of humility and the shafts of calumny will cease to strike and sting. Let them banish all thoughts of revenge and cruelty will be turned into kindness. Let their thoughts he pure and evil tongues, however loudly they may utter slander and scandal, will lose their power to injure. They are yet weak, because they are still immersed in the world and its ways, because their souls are still incased in a thick coating of worldly dross.

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This dross must be burned in the furnace of truth and then and then only can the gold that is within them shine in its purity.

I do not complain of what the Editor of the *Review of Religions* has said or will say against the Samaj. His tongue is only one among the many tongues which are wagging night and day for maligning the Samaj. Let them wag ever so loudly and rapidly but they will not be able to harm the Samaj so long as it keeps the high ideals set up by the Vedic Religion before it. These tongues cannot go on wagging for ever. They will soon tire and cease to wag if the Samaj refuses to set its own tongue wagging in response. There is more important work lying before us than making ourselves proficient in the art of Bilingsgate. We should hold religious discussions and engage in religious controversies by all means, but we should not degrade ourselves by using harsh language towards our opponents even when they provoke us by speaking to us in the most abusive and vituperative language.

The Arya Samaj seems to have fallen on evil tongues and evil days. Its detractors not being able to vanquish it in fair combat are trying to injure it by all means in their power. Thinking that everything is fair in war they do not stop to inquire into the morality of the means they adopt to bring about the fall of the Samaj. They have made it the business of their life to malign and denounce the Samaj, its founder and its workers. In season and out of season they din into the ears of the Government that the Arya Samajists are a rebellious crowd, disloyal to the core and bent upon the subversion of the British Raj. And the pity of it is that these falsehoods and fabrications seem to have made some impression upon the minds of some of the officials. The mists of distrust and suspicion appear to be clouding the

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vision of some members of the ruling race, who do not see things with their own eyes and rely only upon the garbled, exaggerated, false and altogether untrustworthy reports of ill paid, half educated detectives or upon the misrepresentations of their hangers on.

I am really sorry that the Editor of the *Review of Religions* should have joined the company of such vilifiers of the Samaj. However this is his own affair. The Samaj regards this baseless charge as a vile aspersion and a wicked lie and does not care for it It is fortified with the conviction that it is innocent and it is perfectly sure that its innocence can not long remain unproved. For a time it may suffer wrong and may be made the victim of unjust suspicion, but it will not take long to establish its guiltless character.

The Arya Samaj is loyal and I really cannot understand how it can be otherwise. The connection of England and India is not merely fortuitous. We believe it to be God appointed. Under the protection and care of the British Government alone can India fulfil her destiny. Under this Government alone can the Vedic truths prevail. The Arya Samaj was born and brought up under the fostering care of the British Government which allows perfect freedom of speech and belief to the meanest of its subjects. Gratitude to the Government should run in its very blood. It would be strange, indeed, if it were hostile to the Government. Disloyalty spells suicide for the Samaj. Of course it does not wear loyalty upon its coat sleeves and does not proclaim it from the housetops; for, it does not want to make it an exchangable commodity for the barter of loaves and fishes of office. It would debase itself, if it were to act in this undignified manner. If the Government wants sincere loyalty of the unostentatious type then the Samaj has got it ; but, if it seeks to have lip loyalty and effusive professions of faith then the Samaj will be found ill provided with the precious commodity. The Arya Samaj thinks that it is of no use to have loyalty of the vociferous

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type, which, at the merest suspicion that the Government is unwilling to pay the price fixed for it in the newest catalogue, is ready to touch the button of the battery in which the dynamic force is stored. I wonder why the Editor of the *Review of Religions* and the men of his way of thinking are so solicitous about the loyalty of the Samaj. This is a matter entirely between our sovereign and ourselves. It is no business of the third parties. I ask these gentlemen. Have you been appointed Keepers of the political conscience of the Arya Samaj—Inspectors of loyalty like Inspector of weights and measures—to see whether our loyalty comes up to your own standard? If so, kindly show us your authority. If not, please, mind your own business. Our loyalty is safe with us.'

The path of duty lies straight before us. We believe that it is Providence that has transferred the reins of Government from the Indians to the British. We also believe that change of Government has so far proved beneficial to the country and we have no reason to doubt that it will prove otherwise in future. British Government stands for law and order, for peace and progress. We, therefore, call them pseudo-patriots and blind sentimentalists who think otherwise. We denounce their creed and condemn their conduct.

While upon this subject I wish to point out the causes which have made it so easy for the traducers of the Samaj to poison the minds of the authorities and which have predisposed the Government officials to believe all the lies told them about the Samaj. It is a notorious fact that the Samaj has always followed a policy of isolation. It has done its work of social reform and educational advancement silently and single-handed. It has started schools, but has, in most cases, sturdily refused to accept a grant-in-aid from the public revenues. It has seldom asked the District Officer or other big officials to preside at its prize

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distribution ceremonies or other functions of a similar nature. The majority of its members have no access to the Collector or the Commissioner but, even those few persons who have the privilege or occasion to see such high dignitaries do not think it worth their while to impart information on Samajic topics. Thus they have had no occasion to inform themselves of the work of the Samaj. In the beginning this attitude of isolation produced no evil results, but as the Samaj grew in importance and strength the officials mostly unconsciously began to ascribe it to a desire on the part of the members of the Samaj to keep their work secret. This begot suspicion and in time a political significance came to be attached to our attitude. The opponents of the Samaj saw their opportunity and began to pour into the ears of the officers all sorts of reports against the Samaj. The officers who were half inclined to regard the Samaj as a movement with sinister motives swallowed such reports eagerly and thus the Arya Samaj got the character of a body of seditionists. Now it is a fact that the Samaj did never keep aloof from any objectionable considerations. It kept clear of official influence simply because such influence would certainly have interfered with its religious work. No official could enter into the spirit of its work. Who would have understood the importance it attaches to *Havan* or the *Yajnopavit Sanskara* ? The presence of an officer would have in most cases proved a source of restraint, and possibly sometimes would have interfered with the management of the internal affairs of its institutions. The Arya Samajists never saw the necessity and never realised the utility of seeking and creating occasions of intercourse with the official world. This was a mistake. Our reserve was interpreted as pride, our indifference to official favour as active antipathy and our aloofness as a desire to avoid contact with the officials. We know it to our cost now that our policy was not a wise one. It has done a good deal of mischief. The situation has become very

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acute now. I think it is high time that we threw off this reserve, although I am aware that this sudden change in our attitude will again be misinterpreted and we may possibly be thought to be trying to hoodwink the authorities and may receive a rebuff, and sometimes he treated with positive discourtesy. But we must remember that we as well as the officials are men, beings of limited knowledge and understanding. None of the parties possesses the art of reading the thoughts of the other. We shall be judged according to our acts. If we do nothing, let the judges see the real springs of our actions and if we are misjudged we shall have ourselves to blame. We should, therefore, do everything that we can honestly and honourably do to end this unpleasant situation. If we should fail even then, it will not be our fault and we shall go to our doom with a clear conscience and a firm conviction of having done our duty.

I am sorry to have taken up so much space with a matter that properly formed no part of the subject in hand. Now I turn my attention to the remedy of the evils which I have described in my article.

The first thing which we ought to do without a moment's delay is to make efficient arrangements for studying the *Vedas* in a thoroughly scientific manner. We ought to be heartily ashamed of the way in which we have neglected the study of the *Vedas* so far. In Europe the *Vedas* are studied as if they were the relics of a barbarous age. They are studied simply in the hope that they may help in obtaining an insight into the workings of the mind of primitive man. The *Vedas* are not treated as a living organism; they are looked upon as bones of an extinct animal and the Scholars proceed to arrange them in the way that best suits their passing fancy or their preconceived opinions. The result is a hideous brute with a huge jaw and a huger tail. It is given a name and its life history

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is written with great show of learning. The world booms with the great discovery and soon there springs into existence a number of theories about its functions and origin. According to one the Vedas are the songs of praise sung by the simple shepherd priests of ancient India in honour of Agni, Varuna and Indra &c. who represented the great forces of nature. If their pasture lands were destroyed by fire they at once ascribed the calamity to the anger of Agni and they proceeded to propitiate the offended deity with libations and sacrifices. If rain did not fall in time or in abundance they fell prostrate before the great thunderer Indra and composed beautiful songs in his honour. According to another theory the Vedas contain simply the ritualistic ordinances. We are told that the ancestors of the Hindus sacrificed all animals including the cow and the human animal to their gods whose altars were always reeking with the smoke of burning flesh. The Vedas are said to contain the minutest details connected with these Sacrifices; how the animal was led to the sacrificial ground; how it was tied to the sacrificial post ; how it was dismembered and what special virtues resided in each limb of the slaughtered animal. A third scholar maintains that Indra, Varuna, Agni &c. did not represent the great forces of nature; they were real mortals who happened to be called Indra, Varuna, Agni &c., and because they accomplished great deeds they were raised to the rank of gods. We are confronted with a fourth theory and the Vedas are said to inculcate ancestor worship, the worship of the *pitris*. All these theories are regarded as gospel truth and they are taught to our children in the Schools. We see all these wild pranks of the fancy of the European scholars and see the mischief they are doing, but we do not do any thing to counteract their effect. The Vedas have become the whetstone to sharpen European intellects upon. They have been pinched and squeezed out of shape altogether and it is difficult to believe that they are the same Vedas as were

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believed by our Rishis to be the word of God and a repository of all sciences and spiritual truths. It is, therefore, our bounden duty to at once take up the study of the Vedas in a scientific and systematic way. The Rishi has given in our hands the key of Vedic interpretation and we have only to put it into the lock and there is no doubt that we shall unlock the treasures of spirituality and wisdom that lie hidden in them. But even this is not easy. This will require the life—long labours of men of vast learning and great piety. Our difficulty is that we have not among us any man possessing great intellectual powers and vast erudition capable of tackling the subject single handed. We should, therefore, have recourse to the principle of cooperation and division of labour. Let us bring a few of our best Pandits together and associate them with an equal number of graduates thoroughly conversant with western philosophy & science and also possessing a good knowledge of Sanskrit. Let us give them a decent building to live in and let us make ample provision for the expenses and maintenance of their families, and the education of their sons and daughters so that they may be free from worldly cares and be able to devote themselves entirely to the study of the Vedas. We shall have to provide them with a good library and a fairly well equipped laboratory. They will make the interpretation and explanation of the Vedas and Shastras their sole business in life. They will be required to take up the study of a particular subject jointly and according to a definite plan which will be previously laid down in consultation with them. They will publish the results of their study and research in a periodical specially started for this purpose. Outsiders of Vedic persuasion will also be allowed to become members and to utilise the library and the laboratory on payment of a fixed amount, but no one will be admitted to membership against the consent of the resident members. Other details can be worked out if this matter is seriously taken in hand. The scheme is, no doubt costly

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and to many it may appear to be quite impracticable at least for the present. The question of funds is no doubt a knotty one and not at all easy to be solved. We have so many institutions to maintain and so many other things to attend to all requiring money that we cannot dare to launch another institution which can not be got into full working order without a permanent income of 3000/ or at least 2500/-a month. Where is all this money to come from! At present we could not provide half this sum even if we put the greatest strain upon our resources. Even the Gurukula which arouses so much enthusiasm and excites so much sympathy among men outside our Church cannot get frunds enough to meet its daily and hourly growing wants. The authorities are driven to their wits' end to make the two ends meet. This is not the case with such a big concern only as the Gurukula. I believe the state of affairs is the same everywhere. All of our institutions repeat the same tale of diwindling income and increasing expenditure. And our difficulties are increased a thousandfold by our insensate folly. We are spendthrifts of the worst type. We are insolvents and yet we go on incurring liabilities after liabilities. With not a pie in our pocket we are ready to embark upon schemes involving expenses of hundreds of thousands of rupees. Every one of has got his own pet scheme and is ready to persuade others to adopt it. There are men among us who have no respect for any organisation and who do not brook any restraint upon their actions and what is the strangest fact of all, such men find followers and admirers ready to provide them with money. Men of this type have caused us to squander away thousands upon thousands and the institutions started by them like the proverbial white elephant are driving us into the pit of bankruptcy. I shall not say anything more on this point lest I should again be taken to task for an inordinate love for exaggeration. Well it is, indeed, undesirable, impolitic, and imprudent to go in

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for a fresh venture which may involve us in liabilities which we may find impossible to meet. But we cannot postpone it also. To me it appears to be the most crying want of the times. We are really upon the horns of a dilemma. I confess I donot see my way out of this most embarrassing situation. But there are wiser heads in the Samaj and some for-seeing and skilful economist will surely devise some means of extrication from this difficulty. I may, however throw out one suggestion. We may make a small beginning as a tentative measure. We may depute one of our best Pandits and a graduate versed in Western philosophy and another in Western science for two years at first and attach them to the Gurukula and build quarters for them in the Gurukula Bhumi. They will utilise the Gurukula library and laboratory and will publish the results of their joint study and research in the *Vedic Magazine* They will also help the tutorial staff occasionally. I think we ought to be able to find money for this. It will not obsorb more their 10,000 Rs. in all. If at the end of two years we see that the experiment is likely to succeed in future, we can continue it for another period and on a greater scale. If we think that it has been a failure, we can discontinue it and console ourselves for the loss of 10,000 with the thought that if we have lost, we have lost in a good cause. I am afraid the utility of the scheme will not be apparent at first sight. I shall, therefore, give an idea of the benefits which I think will accrue from it.

1. The members of this imaginary society will complete the Veda Bhashya of Swami Dayanand. This in itself is a task which will justify our investing any amount of money. During the 26 long years that have elapsed since the death of the *Maharshi* we have made no systematic and organised efforts to complete the work so near and dear to his heart which the cruel hand of death did not allow him to complete.

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2. They will have to write a fresh commentary on the Vedas based on the Rishi's Bhashya, of course, but fuller in which they will meet the objections and expose the errors of European Scholars. It is a stupendoms undertaking but it is not only well worth trying but also absolutely necessary.

3. They will write a critical commentary on the Brahmanas and the Upnishads. The Brahmanas and those Upnishads which are simply portions of the Brahmanas have suffered most at the hands of literary forgers, who have introduced into them not only absurd and childish but even obscene stories and rituals. The original text will have to be carefully separated from this venomous mixture. There are many obscure passages which have so far baffled all attempts to explain and elucidate them; there are many observances apparently useless but to which great importance is attached; there are many rules of conduct which appear to be vulgar and even indecent to us nurtured in the thoughts and usages of western civilisation, but compliance with which is absolutely insisted upon. All these will have to be explained in the light of modern research and scientific discoveries. The explanations will be based on actual teachings of science. It does not stand to reason that men who were capable of conceiving and giving expression to sublime thoughts and lofty ideals should have set the seal of approval on doctrines and observances that appear to be puerile. There must be some hidden meaning or some rational interpretation. It will be the business of our research institute to discover that meaning and interpretation.

4. Then there is the all important subject of *Yajna*. It opens up vast tracts for investigation and research. What atrocities and abominations have not been committed in the name of *Yajna*? The most inhuman and shameful practices have been sanctioned as sacred and meritorious.

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All this mischief has been done by the misinterpreting and misreading of texts. If it was ordained that Gomedha should be performed, the priests either consciously under the dominating influence of *Vama Marga* or unconsciously through ignorance caused their *Yajmanas* to sacrifice cows. As regards the Arya Samaj, it occupies a unique position. European scholars and Hindu Pandits all maintain that the Vedas sanction animal sacrifices. The Arya Samaj alone has taken up a contrary attitude. The position of the orthodoxy seems to be very strong. There are passages to be found in nearly every book on rituals which do authorise animal sacrifice. The *Puranas* and other books composed in comparatively recent times speak of it in plainest words. Animals are daily sacrificed in Hindu temples of goddess Durga and Kali etc. There is thus no doubt that for several hundred years the altars of Hindu deities have been dyed in gore. The Samaj has, therefore, a most difficult task before it. It has to prove not by fanciful and farfetched interpretations but by sound and cogent arguments and by interpretations that will be accepted as correct by the learned and impartial men all over the world that the Vedas do not sanction animal sacrifice. So far the Samaj has done little or nothing in this line. We expect that our institute will do this. We are convinced that the Rishi's position cannot be false. We have to defend and strengthen it.

5. Then we find that special efficacy is ascribed to special *yajnas*. There is, for example, the *Putreshti yajna* It is claimed that its performance will enable the childless *yajman* to get a son and heir. Then there are *yajnas* the due performance of which enables the parents to control the sex and the qualities of their offspring. There are special *yajnas* for ending the drought and bringing down rain. The members of the Institute will have to perform numerous experiments to discover and prove the efficacy of the special *yajnas*. They will have to analyse the different ingredients of the *Samagri* and to find out the properties of every ingredient. They

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will have to find out physiological reasons for the various observances prescribed for the *yajmans*. The Rishi has taught us that Havan was primarily meant for the purification of the three most important elements on which our life depends *viz* air, water and food. We have been delivering lectures on the purifying properities of Havan but not one of us has so far tried to test the properties of the ingredients that we daily burn in fire. If we had done so we would have been able to demonstrate that what the Rishi said is the truth and nothing but the truth. How much would have been our gain ? We would have won the sympathies of the scientific world and through it of the Government and the enlightened public also and Havan would have become in no time a necessary adjunct of civilisation. We would have placed in the hands of medical and sanitary science a most powerful curative and preventive remedy. We depend too much on others. If by chance we receive a confirmation of our beliefs and practices from the researches of European scientists we move heaven and earth and wax eloquent over the scientific character of the Vedic teachings. Is it to our credit? A French professor has very recently proved by actual experiment that the burning of sugar is a most powerful germicide and this incident has gone to embellish our discourses. But such windfalls donot occur often. We must put our own shoulder to the wheel, otherwise we shall remain where we are. This research work will be productive of another good. Where on the one hand it will demonstrate the utility of a certain practice, it will also find out the defects and harmful character of other practices. Suppose for instance that scientific experimentation were to prove the utter worthlessness or positive inutility of a certain ceremony. Will it be a small gain to discontinue and abolish it ? We shall not only save time, trouble and expense entailed by its performance but also prevent the injury caused by it. It will thus be possible to resuscitate and popularise the *yajnas* and to vindicate the wisdom of the

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Rishis who instituted them in remote antiquity. It will also be possible to devise new *yajnas* for stamping out and preventing epidemics, of which several new varieties have come into existence in recent times.

6. The Institute will take up the study of other religions and philosophies and will be able to conclusively prove the beauty and sublimity of the Vedic faith. A comparative study of religions will bring out the points of similarity and difference between one faith and another and it will also explain the origin and development of many a doctrine. Many doctrines which are now claimed by some religions as peculiar to themselves will be found to have been borrowed from the oldest religion of the Vedas. Thus the work of dissemination of Vedic principles will be come easier.

7. The Institute will also take in hand the work of translating useful books from other languages into *Arya Bhasha* and will write original text books and treatises and will in this way prove a great benefactor of the country. Our literature will be immensely enriched and people will be able to receive scientific education in their own mother tongue. They will no longer be under the necessity of learning a foreign language before beginning the study of sciences.

8. The Institute will also search for ancient works. It is well known that Sanskrit literature was one of the richest literatures of the world. It contained works on almost all the subjects. A great portion of it has perished in the great deluge which overwhelmed India in the Post Mahabharat period. The portion that has survived it is very small. There are very few works in Sanskrit now extant which can be called ancient in the true sense of the word. More than nine-tenths of the books are comparatively modern. They cannot claim a higher antiquity than the early centuries of the Buddhistic or the Christian

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era. There are indeed very few books to which an earlier date than 1,000 B. C. can be assigned. The tendency of European Scholars is against assigning remote dates. They cannot bring themselves to believe that civilisation can be older than 6,000 years—this being the period of man's first appearance on earth according to the Bible. They cannot shake themselves free of this Biblical prejudice. Mr. B. G. Tilak has tried to prove in his two works Orion and the Arctic Home in the Vedas that internal evidence shows that the Vedas are much older than 5,000 years—the date fixed by European Scholars. Mr. Tilak thinks that the Vedas could not have been composed later than 10,000 years, but they may be much older. Mr. Tilak's arguments are certainly very ingenious, but the European savants have generally not accepted them. When we say that the Vedas were given to men in the beginning of creation, we are pooh-poohed and the Europeans smile at our simplicity and credulity. It is possible that this search for ancient books may one day bring to light some work that may strengthen our position and prove the Vedas to be more ancient than they are generally believed to be. It is a notorious fact that Hindus in their ignorance hide these ancient manuscripts as a man would hide his guilt and there is no doubt that many works are still providing food to the worms in the dark corners of the dingy dwellings of our priests. Some of these worthies will not part with their treasure either for love or money, but others are more amenable to reason when it takes the form of shining rupees and it is not to much to hope that the institute may be able to secure some really useful ancient manuscripts. Our Government maintains a special department for the search of such manuscripts which has unearthed many books of great value from the historical and antiquarian point of view. It is certain that our institute will be a welcome and useful worker in the field and will be able to reap a rich harvest and who knows it may stumble on a great find which

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may illumine the dark periods or fill up blanks of Indian history !

9. It will prove an excellent training ground for those of our Brahmacharies who will have a taste for original work and it will also find work for our *vanaprasthas* having a literary or scientific bent of mind. It may in time develop into a Research Institute for post grauduate studies. It will serve as a bureau of information on all sorts of subjects, it will provide us with experts in the various arts and sciences ; it will be a recruiting ground for professors and teachers of our Gurukulas, colleges and schools ; it will give us preachers thoroughly learned in the Vedic lore and familiar with the religious philosophies of the world.

I am afraid I might be accused of building castles in the air and for the time being living in Utopia. But I am confident that on deeper thought the scheme I have put forward will not appear impracticable or impossible and the hopes I have been building upon it will cease to look wild and impossible of fulfilment. Let us turn our serious attention to it and let us make a beginning however small in right earnest and I have no doubt that we shall not be disappointed in our expectations.

Preparation and training of preachers is another matter which ought to engage our immediate attention. To find good preachers who will live up to the ideal of their noble calling, who will devote themselves to the preaching of the Vedas to humanity, who will be an embodiment of the cadinal virtues, who will have a genuine love for their work, who will have hearts large enough to feel for their fellow creatures in suffering and stout enough to face and overcome difficulties—yes to find preachers of this type is a problem. That has been present before us from the beginning and yet we have turned our back upon it and instead of setting about to solve it in a practical

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and business like spirit we have as is our wont trusted to that huge humbug Chance. We must remember that preachers donot drop ready made from heaven. They are to be trained to their duties. We seem to think that any man is qualified to go forth into the world as the preacher of the Vedic Church who can mumble out a few Shlokas of Sanskrit, can hurl upon the audience a jumble of incoherent and disjointed sentences, can splutter forth a few commonplaces and trite sayings, has got or has not got sense or tact enough to alienate the sympathies of his hearers, is the proud possessor of an intellect that knows how to silence an adversary by ridicule instead of reason, who has a character that will not bear any close scrutiny, who can recite Vedic Mantras in a sing song way and can conduct cur ceremonies in a stupid and inane way. God forbid that I should be understood to imply that all of our preachers are such. Many of them are men of deep learning, broad and enlightened views, eloquent speakers, accomplished and skilful debaters, of genial temperament, of sterling worth and of high moral character who would adorn any church. What I mean, is that if we have got good preachers it is only due to chance and not to any efforts on our part. If we want to take credit for having brought good men into the field we should also be prepared for the shame of having forced upon the public men of the opposite type.

It is absolutely necessary that there should be made some serious efforts for the preparation and training of preachers. I am not in favour of opening Updeshak classes without any plan or system. The first thing I would suggest is that some of our Brahmacharies after they have completed their studies should be induced to adopt the calling of a preacher. I hope a few of them will be willing to forego their worldly prospects and be satisfied with this humble walk in life. We may also select suitable young unmarried men from

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among us also who are known to bear a blameless character and who have received education at least up to the matriculation or entrance standard of our universities. I would like to keep them in training for three long years under a head updeshak with whom they will reside. The head updeshak will not have more then five men at any time to attend to He will not only train them in the art of public speaking and debate, he will also keep a strict eye on their character and will train them in the virtues of self control, humility, forbearance, affability, geniality. He will instil into them a genuine love for their work. They will also cultivate a habit to feel for and help others in suffering physical or mental. They will be given lessons in *yajnic* matters so that they may be able to officiate at ceremonies. If possible we may give to some of them medical training so that they may be able not only to minister to a mind diseased, but also to cure the ills that flesh is heir to. We may open charitable dispensaries and put them in their charge after the fashion of the Christian missions. To some of them we may give an educational training and we may employ them in our Schools. Our would be updeshaks will not be allowed to marry while in training under the head updeshak. We can very well imitate the Christian missionaries in another respect. We shall not only make a provision for the updeshek, but for his wife and children also. There will be one scale of pay for the married and another for the unmarried updeshaks. Every child will have its expenses provided by the Samaj and will receive the education suited to it at the expense of the Samaj.

I hope in this way we shall have preachers of the proper type and many of the complaints sometimes made by and against our preachers will vanish and the *prachar* work will be carried on in a natural and efficient manner.

As regards hymns, our Pritinidhi Sabhas should have a selection of good hymns prepared by a competent

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person. The hymns should be selected from among not only the books prepared by men of our faith, but from the works of old Hindu devotees such as Goswami Tulsidas Surdas, Kabir which are true poetry, musical and full of *Bhakti rasa* true devotional spirit and feeling. I do not know why such hymns should be tabooed by the Samaj. Only with minor alterations and adaptations they can serve our purpose. The *Pratinidhi Sabhas* should ask the Samajes to allow only the hymns from the selection to be sung in their meetings. Thus alone can we rid the Samajes of this pest of socalled Bhajans. I am glad to learn that the Arya *Pratinidhi Sabha* U. P. is trying to have such a selection.

I am afraid I have drawn unduly upon the courtesy and indulgence of the Editor and the patience of the readers, and I should bring this article to a close.

Ghasi Ram.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

New Members of our Family.

25 New Brahmcharies have joined the Gurukula this year. Out of 6 Brahmcharies who presented themselves on the dates previously announced the required number was selected by a committee composed of Mr. Balkrishna M. A. Principal, Pandit Kashi Nath, Professor Rama Deva, Mr. Govardhan Head Master and Dr. Chunilal, our Medical adviser. The rest had to go back. It was with a bleeding heart that we bade them farewell, but so long as educated India does not fully realize its duty by the Gurukula and fully sufficient funds are not forthcoming the Gurukula authorities cannot but shut the doors of the institution against many an aspiring, deserving and promising candidate and to disappoint the fondly cherished hopes of many parents. They perform this painful duty with heavy hearts and their sorrow and grief at the time of refusal certainly do not render their position any the more enviable, but there is no help for it.

Our next Anniversary.

Then 8th anniversary of the Gurukula Mahavidyalya commences on the 23rd of March. The first three days will be taken up by the Saraswati Sammillan celebrations. Learned papers will be read in Sanskrit and Arya Bhasha and scholarly men all over the country have been invited to participate in the discussions. Learned lecturers and speakers have been in-

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vited to deliver lectures and sermons. It is expected that the coming anniversary will be as grand a success as its predecessors. Though the clouds are thickening round us and the enemies of the Arya Samaj are singing paens of thanks giving and anthems of glory, let us not lose heart, hope or resolution. Let us rather prove to our countrymen that persecution has never yet killed a virile faith and a manly religion which has a message to deliver to humanity. Arya brethren from all parts of India and other sympathisers of the institution should muster strong on the occasion and no efforts should be spared to collect funds. May we hope that by the united efforts of zealous and self sacrificing Aryas at least 1 Lac will be collected in hard cash? Let us make strenuous endeovours and display true Aryan fortitude and perseverence. Let us breast the storm manfully and valiantly and illustrate the saying of a great Greek philosopher. "The sorest tempest has the most sudden calm".

Those who desire to serve as volunteers will please communicate with the Governor at an early date.

The Annual Examination.

The Annual examination of the College commences on the 1st of March and that of the School on the 8th of the same month.

**** *The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*

It is advisable that articles sent to the Editor should be typewritten.

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SUPPLEMENT.

THE LAHORE ARYA SAMAJ ANNIVERSARY.

WHY ARE WE.

Substance of an English Lecture delivered on the occasion of the last anniversary of the Lahore Arya Samaj.

INTRODUCTORY REMARKS.

GENTLEMEN !

The subject in hand is very important and I do not feel confident that I shall be able to do full justice to it. Youngman as I am, I cannot pretend to have my judgement and convictions matured by long study, sweet-bitter experience and purifying sorrow. There is, however, one thing in my favour. My words shall be the words and outpourings of a heart that feels. Therefore, there is every reason to demand your kind indulgence and undivided attention to this most significant subject on earth.

I come not to solicit frequently recurring applause by displaying to you an overflow of powerful feelings or by setting before you an array of words and expressions sweetened with wit, enriched with flowers of rhetoric, and embellished with lovely figures. To-night we have to discuss problems of life and death and therefore we ought to be serious, sober and simple.

As all of you know the subject of my address is "Why are we". These words must have sounded at once strange and meaningless in many ears because you, you

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who are unconsciously passing your time in the hurly-burly and hum-drum of city life scarcely bestow a passing thought on the aim and mission of man's earthly career. A mason employed on the building of a house is usually ignorant of its general design and at any rate does not keep it constantly in mind. So it is with man: in working through the days and hours of his life, he takes little thought of its character and goal as a whole. But if there be any merit and importance attaching to a man's career it is necessary and advisable for him to turn his attention now and then to its general plan. Hence it is that I have taken this opportuuity to deal with the subject before such a vast and intelligent audiences.

LIFE—A HORRIBLE TRAGEDY.

When I look at some of you and your innumerable brothers outside this hall, I feel that I am being defied by you in anticipation of what I have to say. You seem to think that there is a law of life—a law immutable. inexorable and eternal—that life is given us not to be enjoyed but to be over come, to be got over; that we are despatched to this earth to fall victims to biting cares. acute pain, gnawing anxieties, excruciating anguish, abject poverty, wretched misery, doleful degradation, destitution, decay, decrepitude, death and dissolution and all the other thousand 'lls of life; that we have been sent to be preyed upon by harrowing sorrows, grievous affliction, lamentable grief, depressing sadness, dismal disconsolation consequent on the bitter seperation of of those who are dear and near to us, now of our parents, wives and sons, then of our brothers, sisters and all the endless succession of relatives; that we have been specially meant to see dreadful dreams, hear dismal screams, sullen moans and deep groans, shrieks of woe and cries of foe and foe; meet cruel hate, fierce revenge, intense disgust, supreme contempt. Fie on man, that this should be the true representation of his real life.

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GENTLEMEN!

Who among you, be he a millioned millionaire or a penniless beggar, can say honestly that he has not been tormented by thousand doubts and cares,losses and crosses, shame and dishonour ? Who among you can boast that he has not suffered from the cold and heavy death of his dear ones ? Who among you has not been made the dupe and tool of Fate that she, that wayward she, may play with him at her sweet will and leading him by the nose like a bear, bid him dance all the while ? If there is none or only few, then God must have been the most malicious being and He must have created man to undergo a series of punishments on this earthly hell ; and to be brief, there is no other kingdom of Pluto : the fancied hell is the same as this earth.

VEDANTISM—A SIN.

In such a case is it wrong and undesirable that great men like Voltaire and Plutarch getting despondent of the suffering, the dullness, the moral depravity rampant in the world, should have tried to fly from it to solitude ? Was it wrong that Plutarch exclaimed "The streams, the plains, the woods know well, how I have tried to escape the perverse and stupid people who have missed the way to heaven? *Yes, it was wrong and undesirable. I look upon such a separation as a fatal weakness and a mortal sin unless it be meant for self-betterment and self-preparation, to be utilized again to reform the conditions from which men fly in disgust and despair.*

THIS EARTH IS A LOVELY PANTHEON.

Human soul is inherently sinless. Evil is not the work of God but of our own make. All the legions of pain and misery have emanated from Social Misdirection, Educational Misdirection and Hereditary Misdirection. Then how can we blame God for these evils ? If we had been meant to

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undergo countless miseries, the creator would not have made all Nature beauty to the eye and music to the ear. All would have been hellish darkness, dimness, dinginess, chaos, confusion worse confounded. Life is not a tragedy though tragic scenes do at times pass from before our eyes; it is a comedy very often. Our life, therefore, is not a burden; not something which had better not have been and which to disown and disclaim is the highest wisdom; nor is God the most malicious being; neither is *this pleasant earth a veritable hell.*

This planet is a lovely pantheon and not a pandemonium, and this life is most precious because it is in this existence only that we can rise higher and higher to regions of perfect bliss, or lower ourselves into bottomless perdition. Man is the noblest work of creation, according to all theists and the evolutionists endorse the same view. With Andrew Davis the utlimate aim of Nature was to create man. "It was originally designed", says he, "to unfold through countless series, degrees and groups of physical and sentient organizations, the material and spiritual constitution of man."

CREATION IS NOT AIMLESS.

When man is the perfection of evolution, when he is the noblest work of God, can it be that these millions and billions of painful travails of Prakrati and Atma, Nature and Spirit, were without any object? No, it can never be. Man must have been created to do something, to attain and achieve something. The barrenness of life owes its birth in the brains of cynics, stoics, skeptics, calvinists, pessimists and men of the same Creed. Wordsworth once exclaimed in the strain

> To me the meanest flower that blows can give
> Thoughts that often lie too deep for tears.

In contrast to him, how low and fallen are some men in whom the life of the noblest creature on earth

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can evoke no thougts at all. Man is not born through a mere freak of chance. He must have come to fulfil some object though, it being locked up in the mysterious bosom of that most High, may not be exactly and distinctly seen by mortal men.

MAJORITY OF MEN-MERE BRUTES.

BROTHER ARYAS !

Having seen that there must be some aim and object of man's career, I proceed to find out some special characteristic which marks him out from all other sentient beings. Man is different from animals not only in form, shape and colour but in his mental and moral qualities. They are in the Bhog Yoni. He is in the Karma Yoni. They have no will, no reason and intellect of their own. He has reason and will, can alter the conditions, circumstances and environments as much and as often as he likes. They, in one word, are the abject slaves of Nature; he is her perfect master. In fact civilization is nothing but the mastery of Nature. But if somehow a vast majority of men possessing all the physical, mental and moral abilities of enslaving Nature, should allow themselves to be enslaved by her, are they not brutes and rather worse than brutes for they have allowed themselves to be degraded, dehumanised, and virtually brutalized themselves and what is more, allowed that sublime spirit within them to be belittled and deformed ?

GENTLEMEN !

It is for this reason that I see no difference between animals and most of the rational beings—the so called lords of creation. They are positively worse than their fellow denizens of the wood and the wilderness. A cub is reared and fed by its leonine mother, taught all the ways to prey upon other animals and then abandoned to shift for himself in the struggle for life and subsistence.

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From the dewy morn to the starry night, he and other animals are preying upon each other to fill their stomachs with the flesh and bones of others, to appease their hunger and spin out the thread of their existence to a few days more. These animals do nothing but live the days they are destined to pass on this planet, and pass them too in the specific manner they are forced by nature and circumstances to adopt. A lion, for instance, can not become a vegetarian, not because it is absolutely impossible but because he has not the adequate intellect to think for and against flesh-eating. He is in the Bhogyoni—suffering a series of punishments for his preceeding sins by living in the leonine state of existence. *The actions of animals can be stated in the form of a formula that they do nothing but somehow feed and protect themselves all their life. Now if this and only this be done by men* who have reason, free-will, the accumulated experience of thousands of centuries; who frequently listen to the discourses of religious men on this life and the life to come and who again have the examples of great men before them; I say, *if men should be ever and anon engaged in gorging their own bellies and seeking the means to do so, they are no better than dogs.* Their canine brethren have this much to say in their favour that God deprived them of the means of self betterment, but what earthly and reasonable excuse can be put forward by men ?

MANY RICH MEN WORSE THAN BRUTES.

On the one side are the extremely poor steeped in savagism, barbaric ignorance and enslaving superstition. On the other extreme are the rich drowned in fastidiousness, refinement, luxury, vice, licentiousness, inebriety. If these two sets of men forming the base and apex of a society do nothing but pass their days miserably or happily in the material sense of the words, then are they in any way better than their brethren of the brute world ? Gentlemen ! Mine is an emphatic No. I declare this truthat

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the top of my voice with all the force of emphasis at my command *that a self-centred and self-worshipping man is worse than brutes—the poor man because he has by nature been handicapped at his very birth through his previous Karmas; the rich man because he having all the means to do something, frittered away his life, his money and his energy in useless things.* Brothers! Opulence airs itself as if it were undeniably superior to everything and always looks down upon others with intense disgust and supreme contempt. *But I place the selfish wretch in the same boat with the extremely poor and the beast, who are by Nature prohibited to do anything for others.* For if a poor man does nothing but earn the means of subsistence for himself and his family, and whiles away his leisure time in busy idleness and vacantly musing in the woods, the rich man plays his part no better, though, no doubt, he does it fastidiously.

He brings up his child in all sorts of comforts and luxuries, gives him an education which should provide him with those enviable things. When that unmoral innocent creature grows to be a man, he spends his life in earning the means to satisfy his multifarious wants for building him country–villas, town–mansions, for giving him various luxuries of the table, for providing him manifold means of locomotion—airships, motor-cars, phaetons and chafing, foaming, fleeting horses. In short, from the similing morn to the starry night there is no other consideration to that rake but of materially shining in the society and gorging his own belly with the choicest of dishes.

Now, Gentlemen! is this wretch of a man better than a beast? No, he is positively worse, because he has willingly flung away the teachings of humanity, of godly men, of God, wilfully shut his eyes upon the tremendous mass of wretchedness rampant in the world and deafened his ears against all the crying miseries of his fellow brethren.

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DHARMA—SPECIAL CHARACTERISTIC OF MAN.

BROTHERS!

We have thus seen that the mere passing of our earthly career in misery or in material happiness does not make man man. There must be same peculiar characteristic which distinguishes man from all the animate world, raises him to the full dignity of man, bestows on him real happiness, gives him glory here and hereafter and makes him fulfil the mission for which he has been sent to this planet.

We read a very beautiful sloka in Hitopadesha:—

आहार निद्रा भय मैथुनं च ।
समान्यतत् पशुभिर्नराणाम् ॥
धर्मो ही एको ऽधिको विशेषो ।
धर्म हीनः पशुभि र्समानः ॥

The full realization and performance of Dharma only makes man man in the fullest sense of the word—a man per excellence, otherwise he is but a fraction of man or even an animal with whom he has got a common ground which is the least noble and lowest—that part which is trivial, vulgar and mean.

The same idea is charmingly expressed in an English couplet:—

I slept and found that life was beauty,
I woke and found that life was duty.

TRUE MEANING OF DHARMA.

But what is that Dharma, Gentlemen! that duty which so much distinguishes man from all other creatures. This can be easily found out if we glance at the accomplishments of great men whose deeds are treasured in the remotest recesses of our hearts, whose names are cherished by every man, woman and child, who are now the luminaries of the firmament of time, who "came here as trailing clouds of glory from

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God who is our home." Shri Ramchandra, Lord Krishna, Lord Budha, Lord Christ, Confucious, Zoro-aster, Pythagoras, Socrates, Plato, and Aristotle, Moses, Mohamat; Luther, Calvin, and Wesley.; Shankracharya, Guru Nanak, Ram Dass, Chaitanya and Swami Dayanand Saraswati, are the prominent stars forming a very brilliant galaxy to which all nations might look with pride and admiration. These great souls were the saviours and redeemers of mankind. These can give us the true clue to the real aim of man on this earth.

Why are their names indelibly written in the annals of mankind and on the heart of humanity? Why? Because they lived, bled and died for mankind; because they ever-rode their low natures, stepped out of the sphere of self-love, self-esteem, self-aggrandisement and walked forth to embrace, comfort, uplift and elevate their fallen brethren.

TEACHINGS OF LORD BUDHA.

GENTLEMEN!

Why do we adore and worship Budha? Why? Because he fought all his life against the inhuman Brahmanical practices; because he tried to abolish animal sacrifices, because he tore down the fetters of caste, colour and creed that were enchaining, belittling and brutalizing the majority of the then Indians; because he preached the law of piety, the principle of the brotherhood of all living creatures and not only the brotherhood of man; because he taught toleration, charity, respect of parents and preceptors, and worship of one sole God; and lastly, because he being a prince by birth and cradled in all sorts of luxuries, led a life of self-denial, self-sacrifice, self-renunciation and self-abnegation.

WORK OF RISHI DAYANAND.

Why again do we love Swami Dayananda—that Rishi who would have been given a place in the pantheon of

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Hindu gods and looked upon as the incarnation of Shiva as Rama and Krishna are, had *we* not preached against idolatory and incarnation. ? Why do we respect, if not worship Dayananda? Why, because he removed from the sun of Vedic knowledge the dust and dross, the filth and impurity that had been accumulating upon it for centuries together; because he revived the teachings of our hoary and illustrious forefathers; because he drove away the darkened and darkening, threatening and thundering clouds of mental and moral slavery, superstition, fear and ignorance from the Indian mind, because he placed before his countrymen and the world at large a religion ancient, true, pure, perfect, sublime to raise the diginity of man and put him on the path to peace, progress and happiness.

MORTYRDOM OF SOCRATES.

We may travel back on the mystical river of time and stop at the birth of several opulent spirits, we shall see the same wonderous and Kaleidoscopic pictures of their lives. We may breathe a while at the birth of Socrates whose life like Christ was a signal example of martyrdom, crucifixion, death, apotheosis following each other in rapid succession. But why? Because that 'Glorious monotheist' whose sovereign principle was '*Happiness comes out of goodness only*' preached in face of popular enthusiasm and convictions against the multifarious Greek gods who, like mortals loved, hated and quarelled with one another and thus demeaned the Greek spirit and vulgarised the Greek life.

SELF-IMMOLUTION OF WARRIORS.

GENTLEMEN !

There is yet another galaxy of dimly shining stars. Alexander, Xerxes, Hanibal, Caesar, Napoleon, Washington, Rana Pratap, Shivaji Maharaj—are prominent to our eyes. *They too share a place in the Temple of Fame,*

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though it be a niche only. Their names are not so much cherished because their fame is of a less intrinsic value. *What millions died that Caesar might be great?* What hundreds and thousands of men had to be despatched to the other world that Alexander might achieve fame? What cataclysms and volcanic eruptions had to be brought forth that Napoleon might wade through blood to the throne of a European Empire? However, they were also great. At times they did fight for self-aggrandisement, *but often they fought, conquered and died for the aggrandisement of their own country, and thus crushed that self-asserting consciousness that always induces man to be proud, vain, ambitious and cruel.*

From this brief survey of the history of mankind, we have seen *that living and dying for others is the true aim of life and the giver of greatest happiness and felicity.* Some of you might say "how can goodness—service of society —secure for us Moksha? Mine is the simplest reply. If Ram, Krishna, Budha, Christ and all the virtuous souls named above, have attained Heaven and as I believe they have done and attained it too by the very means that I have disclosed to you to-night, then service of society should be our greatest and dearest object because it would lead us to final liberation and perfect happiness.

LIFE—A MOVEMENT.

GENTLEMEN !

There is also another reason why we should be doing something for the sake of others. Life consists of movement, says Aristotle, and he is perfectly right. We exist physically because our organism is the seat of constant motion. If we are to exist intellectually, it can only be by means of continued occupation—no matter with what so long as it is some form of practical and mental activity. Mental activity all day long is simply impossible. Hence to check stagnation

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and the positive evils of permitting the Devil into our heart's sanctorium, we should be employed in sharing the misery and relieving the wants and sufferings of the poor and needy and thus usher out angels from their miserable bedsteads.

TEN ATRIBUTES OF DHARMA.

There remains now one more important question to be solved. How can we do this difficult duty of ours? What powers we ought to possess that we may be enabled to adequately perform our duty? Those powers and qualities that armour a man for the hard struggle that he is to maintain throughout his life, are beautifully summed up in one Sanskrit shaloka.

धृति क्षमा दमोऽस्तेयं शौचमिन्द्रय निग्रहः ।
धीर्विद्या सत्यम क्रोधो दशकम् धर्म्म लक्षणम् ॥

Forbearance, forgiveness, patience, non-theft, purity of body, mind and speech, control of passions, intelligence, learning, truthfulness, absence of wrath—these are the ten characteristics of Dharma.

GENTLEMAN !

Mind you, these are the attributes of Dharma and not our final duty itself. Just as the properties of a thing do not make the thing itself; just as, the few qualities of gold–its reddish yellow metallic lustre, its malleability, its inductibility, its insolubility in almost every acid—do not make what we know by touch and call gold, so forbearance, purity, truthfulness, etc., do not constitute our ultimate duty. *These qualities are only tools, instruments, accessories to our duty. Dharma is the service of society but that service can be adquantely, efficiently and faithfully performed through the possession of these tools.* The more or less efficiency of those means would make a man more or less fit to do his work. It would be clearly understood when this great and hidden truth is enunciated in the form of a formula. *Dharma is not the possession of these ten and a host of other virtues. A man*

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may have all these exceptional virtues, and yet he might not have performed his real and ultimate duty for which he should prepare himself. Remember this is an extreme form, because the possessor of these characteristics shall be at peace with all the world, a most envious and virtuous man. But in my humble opinion, this is not all that a man ought to do. **The quintessence of penance and self-mortification is to ook on this existence as abnormal, to shun the world and sigh and live for the world to come. But I think that man is to positively attatch himself to the world and its inhabitants and spend his life in performing actions:**

कुर्व्वन्नेवेह कर्म्माणि जिजीविषेच्छत ० समाः ।

SELF—MORTIFICATION NOT THE ULTIMATE DUTY.

There is no doubt that he is to do penance for some time, that he has to be a Tapaswi, an anchorite in order to inculcate those virtues in himself. But that is not all. "The aim of every man," said Humboldt, "shall be to secure the highest and most harmonious development of his powers to a complete and consistent whole." This advice is to be supplemented by the teachings of Richter who said, "*Man should make as much out of himself as could be made out of the stuff, not for himself but for others.*" We worship those great men, Budha, Dayanand and others, not because they were Tapaswis, not because they had to undergo a host of hardships to prepare themselves for the terrible struggle they were to fight; but on account of the tangible results of that tapasya. Self-preparation is no doubt good in itself because God also sees the intentions of men, but that is not all. Many anchorites must have died in the densest and remotest groves of forests or in the lonely caves of snow-clad mountains, and

"No one asks who are what they have been
More than he asks what waves
In the moonlit solitudes mild

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Of the midmost ocean have swelled,
Foamed for a moment and gone.

RISHIES NOT CONTENT TO PERFECT THEMSELVES MERELY FOR THEMSELVES.

My point of view is still more corroborated by looking at the lives of Narad and Vyas—foremost of the virtuous anchorites. They were not the idle spectators of the world in which they were born. *By years' penance in the woods they made themselves repositories of those ten virtues in their purest and highest form, but they were not content to perfect themselves merely for themselves.* They knew themselves and knew their duty too, and therefore faithfully performed actions suited to their nature. They taught lessons of morality to mankind. They strove hard to remove evils, eradicate sinful tendencies, and annihilate beastly passions from among men. They often voluntarily presented themselves to Dharmaraj Yudhistra and sinful Duryodhana, to exhort the former to persevere in the cause of virtue and to keep back the latter from the evil path, that they may thus save the world from misery which had been stored in the womb of futurity.

The argument of this part of my address may be closed by placing before your another important formula: *Tapasya is inaction, service is action.*

UNIVERSAL LOVE SOME WHAT IMPRACTICABLE.

Now I hope you have clearly understood that duty is the service of mankind, but that it can be performed only when we are the fortunate possessors of those virtues. But in the performance of this duty we must cautiously proceed lest we should be seeking a mare's nest, going after a mirage and a Will-o-the wisp. We ought to extend our love and sympathy but we must extend them by degrees—

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step by step—first to our tribe, then to our nation, and then our country and lastly the world at large. I do not at all want to minimize the importance of universal love, but at the same time I do not wish that I should preach to you something impalpable, intangible and incomrehensible. "Universal love says that great seer, Andrew Davis, "when thrown into an extreme form is anxious to embrace everything—even the universe. It renders the individual impatient if in any way restrained; he is quite unwilling to view the minutie of relations, desires, gratifications. It causes the spirit to be hasty, impetuous, precipitate and powerful. Nothing seems to be vast or great for its desires and capacity but everything seems removed and inaccessible ".

Such are the evils of universal love and hence our first efforts should be directed to turn and purify the mass of the evils rampant at our doors.

ART IS LONG AND TIME IS SHORT.

GENTLEMEN !

I have shown you the way, the goal, and the means to travel to your destination, but I have still to exhort you to unfalteringly go on that uphill path of the performance of your ultimate duty, or the day will come when you shall cry like a child over spilt milk, cry to call back your fast fleeting life. This calamity all of us should try to avoid. Art is long and time is short, but this shortness of the fleeting time is missed by many. They act and talk and walk as though they were to live three lives of mortal men. A thousand useful and youthful hours are wasted in ill-humour, in jests and in quarrels ; we let them slip by unemployed and sigh for them in vain when the sky is overcast. If these should be utilized in doing good to others, in comforting the sorrowful, in depriving misery of its sting, in extracting the bitterness of unsatisfied hopes and unrealized aspirations, in ennobling the minds of the

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ignorant, in giving sound ideas about the thousand countless things of this world, then we may be surely laying by an inexhaustable store of happiness for us here and hereafter.

We ought to utilize the present, remembering Seneca's advice "*Live each day as if it were thy whole life.*" The present is the only real time we have. Past has already been bid farewell and future lies beyond our power in the lap of Gods. Unless we work hard and honestly in the seperate moments of the present, there shall be an end to life's work as a whole. "We are apt to forget that every day is an integral and therefore irreplaceable portion of our life and to look upon life as though it were a collective idea or name which does not suffer if one of the individuals it covers is destroyed". We ought to be very careful in utilizing every moment, lest the ebbing tide even now should hurry it into the past and thus our long art should be left undone and unfinished. But we as Aryans have still more to be cautious, because the immensity and magnitude of our work have assumed tremendous proportions.

BROTHER ARYA SAMAJISTS !

Some of you might not have perceived the reality of things, others truly perceiving it, might not have realized the importance of utilizing every moment of this span of life. But now you ought to be up and doing. You see the world sunk in heathenism, dismal darkness, enthralling superstition, abject slavery, idol-worship, nay, mammon-worship. Cold, heavy and dull materialism, corrupt poletheism, undesirable agnosticism, atheism that plague of society, the corrupter of manners and the underminer of property sway the hearts of men. Many of the so-called noblest creatures are no better than heaps of organised dust, stalking machines and speaking heads without souls. Should you allow such a lamentable mass of misery to

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continue, depress and weigh down mankind—you who have got the best means to remove it ? No, a thousand Nos.

Then, Gentlemen ! why should you not warily shun and eradicate the dangerous and spiritual poisons that are fast dissolving and ramifying themselves in the social organism ? Why do you not convert the dimly shining torch of your Vedas into a burning sun of dazzling efflugence ? You know that this material sun shines alike upon the literate and illiterate and is meant for all the world. Then was the spiritual sun co-existent with this material orb meant only for India and specially the Land of the Five Rivers ?

INDIA'S PAST.

Gentlemen ! Realise your importance and remember the work that you have done in the history of mankind. In the hoary past your forefathers were the proud preceptors of every race. Men of every tribe, colour and creed came to India to take their first lessons in civilization, to take Vivastha from their spiritual teachers, to visit this first and foremost country as a holy shrine.

These scenes, their story not unknown
Arise, and make again your own.
Snatch from the ashes of your sires
The embers of their former fires.

PROMISES OF THE FUTURE.

Brethren ! realize the significance of your life as Aryans. You and your posterity can become the saviors and redeemers of mankind, beacons to the depressed, faltering and fallen humanity; refreshing founts of inestimable spiritual water to the wandering and way-lost wayfarers in the dreary wildernesses of wild misconceptions.

You and you alone can thoroughly burn that loathsome mass of wretchedness and degradation. You can restore

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to the human race its lost religion and literature :—a religion the most ancient, most perfect and most scientific and rational ; and a literature the sweetest, the purest and the chastest. Do not try to shut your sun in a nutshell. Let it revivify and re-animate the spiritual world, facilitate and hasten the steps of progress, and humanize the western civilization, lest its whole fabric should prove too rotten and fall tottering to the ground with ruin and combustion.

Try to cultivate in your heart's soil the ten virtues and live and die for others. Then if you can not become prophets and patriots, saints and sages, you can at least assist in the rise, progress, development, expansion of spiritualism on this earth. Then the time shall surely come when this whole race shall be elevated to a pinnacle of undiminished glory unparalleled beatitude, everlasting perfection and inexhaustible bliss. Then at last there shall be ushered in an era so long and deeply cherished, so often pictured and prophesied by poetic fancy but never realized by men—that glorious Millennium which is

"sweet to the world and grateful to the skies."

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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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The Hon. Mr. G. K. Gokhale, B. A., C.I.E.

Your Review seems to be a journal of striking excellent and I heartily congratulate you upon it. I wish we had more journals of this kind in the country.

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"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. III. | CHAITRA 1966. | No. 10.

Kalidasa's Minor Characters.

SARVADAMANA.

THE marvellous beauty of the character of Sarvadamana, the son of Dushyanta and Shakuntala, afterwards known as Bharata, is painted in a few words. This sturdy little fellow is introduced to us in the last Act of the drama of Shakuntala and is represented as tearing, "in boisterous sport"—the tender mane of a young lion, whom he has compelled to leave "the half sucked dug" of its mother. Dushyanta, returning from a hunting expedition, pays a visit to Kashyapa's holy grove, and there he beholds the mighty child" "in splendour resembling the blazing fire and endued with great energy." Suddenly the King's heart is overcome with tender emotion, and he feels strangely moved at the sight of the young hero. Similar emotions also fill the breasts of Shri Rama and Pururavas when they are face to face with their unknown sons for the first time. For,

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"Such are the bonds that knit the hearts of men
And such the sympathies that nature prompts
When to the rising sun the flow'r expands
And melts the moon-gem in the lunar ray."

And Dushyanta is wrapt in amazement at the courage and fearlessness of the boy who braves the fury of the lioness and drags her whelp along with him by force.

And at this time Dushyanta's eye falls upon the outstretched hand of the "young warrior" which exhibits one of those mystic marks which indicate universal dominion, and the king of kings concludes that the child must be the offspring of some mighty monarch. Yet his heart suspects, and although he wishes to embrace the child, he dares not own him as his own. But a miraculous incident clears up the mystery, Dushyanta recognises Sarvadamana as his son, and embraces him with paternal affection.

Sarvadamana is an admirable sketch, a masterpiece. The dramatic beauty of this character forms a picture by itself, and we can conceive nothing lovelier, manlier or more heroic than that. The boy's presence of mind, his inexorable self-will, his lofty determination, his daring audacity, his high disdain, his unshrinking fortitude, his fearless behaviour and his keen spirit of competition and triumphant tone, combined with the playfulness and innocence of a little child, are all brought before us with absolute truth and vividness, and augur a great and glorious future for "the crescent moon of Hastinapur." And how true is this picture of a young Kshatriya warrior! How fit! How appropriate! For,

"The lion cub soon tames the forest herds
Eagles quite young control the feathered tribe
Kings are in boyhood monarchs, and endowed
With powers inborn to rule the race of men."

Alas! for Aryavarta, the land of heroes and saints! where are those noble Kshatriyas gone?

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Child heroes have always been the *favourite* characters of old Aryan poets. "In them is exhibited the high promise of the future, the crown and flower of true manliness and heroic energy." Such are Rama and Lakshmana defending the hermitage of the sage Viswamitra against the attacks of "the rangers of the night," such are Lava and Kusha, "the mighty twin-born of Ayodhya's luckless queen," fighting the invincible armies of imperial Raghuraj, near the hermitage of Valmiki, "the morning star of song," such again is is Abhimanyu, "Subhadra's mighty child," who, single-handed, braves the fury of the combined hosts of Suyodhana and his allies and stems the rising tide of war, on the plains of Kurukshetra; and last, but not least, the wonderful and mighty "divine child of Devaki," who drags the tyrant Kansa from his blood-polluted throne, breaks the back of iniquity and establishes the rule of righteousness (Dharma) throughtout the world. Such also are Sarvadamana, and Ayus, and Chandraketu, and Dhruva and Prahlada.

But the grandest and sublimest picture of a child hero ever painted is that of Kusha, the son of Rama and Sita, drawn by the master hand of the great Bhavabhuti in the sixth Act of his immortal Uttara Charita.

"What lofty daring does this youth display!
What brave defiance sparkles in his eye!
He seems to hold confederated worlds
As grass to trample on; he shakes the earth
With his proud tread, and though of tender years
He shines of mountain stature. Is he mortal,
Or is it the spirit of valour that assumes
A mortal form?

SURELY,

"In every look and act, these youths display
The majesty that would become an empire
Upon their forms has nature set the signs
Like rays of light within a costly gem
That indicate such glorious destiny
As should alone to heroes' sons pertain."

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Prof. Wilson, the illustrious author of "The Theatre of the Hindus" makes some significant remarks about these child-heroes. Commenting on the Uttara Rama Charita he says: "Besides the felicitous expression of softer feelings, this play has some curious pictures of the *beau ideal* of heroic bearing, and of the duties of a warrior and a prince. A higher elevation can scarcely be selected for either. The true spirit of chivalry pervades the encounter of the two young princes,* and the quiet devotedness with which Rama sacrifices his wife and domestic happiness to the prosperity of his subjects, is a worthy counterpart to the immolation of natural affections to public interest, which is so frequent in the early history of Greece."

Further he says: "In this drama some brilliant thoughts occur, the justice and beauty of which are not surpassed in any literature. The comparison of Chandraketu to a lion's cub turning to brave the thunderbolt is one of these; and there are several other pictures of true heroism and martial greatness."

CHITRALEKHA.

Chitralekha is a friend and companion of the nymph Urvasi. She is "a denizen of heaven," "an etherial sprite," "a daughter of the sky," as the poet calls her, and yet she is not without human feelings and human affections. Chitralekha is to Urvasi what Priyamvada is to "the adopted daughter of the sage Kanwa." In fact, Chitralekha and Priyamvada seem to a casual observer to be cast in one and the same mould. They are both tender and sympathetic, both bright and cheerful. Both of them love their friends, the heroines, dearly, and both exert themselves to promote their happiness and welfare. But careful scrutiny will reveal that Priyamvada and Chitralekha are not mere copies of each other, but possess distinct individualities of

* Lava and Chandraketu.

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their own. Chitralekha is less witty, but more imaginative; less bright, but more intelligent. Besides this, Chitra lekha has "a sure eye for the moral picturesque," for the beautiful and sublime in nature, and is somewhat "poetically inclined." How beautiful, for instance, are her descriptions of the royal palaces of Pratishthana at the confluence of the sacred rivers at Prayaga.

"Behold where meet
Ganga and Yamuna! in the bright mirror
Of the broad waves, the palace of the king
The crest-borne gem of Pratishthana views
Complacently its own reflected glory."

And again,

"We are there. Behold it,
White gleaming in the moon-light, whilst below
The Yamuna's blue waters wash its foot:
Like the snow-tufted summits of Kailash
Rising in radiance from their bosky base."

Then, again, how charming and appropriate is her description of the hero waiting for the heroine.

"He waits thy coming to display his beauty
With undiminished brightness, like the moon,
That newly-risen, expects awhile his bride
The soft moonlight, ere he put forth his radiance."

Chitralekha possesses one other peculiar characteristic, which is wanting in Priyamvada. It is her prophetic vision, "her power of bringing absent objects to her view," whenever she desires "to learn some tidings of her absent friends" or to look into the dim and distant future. But this is a divine attribute, a supernatural power, which a wise and merciful Providence, in His infinite wisdom and mercy, has shut out "from the mortal man"; for, although, this vision of the future might be a blessing to the celestials whosoever they be, it would be "a veritable curse to the children of man" for whom "sufficient unto the day is the evil thereof," and whose loads of sin and sorrow make

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the past and present equally anxious and cheerless. And yet this gift, which is Chitralekha's special possession and forms part of her heavenly nature and celestial origin, is not an unmixed blessing to her. It oftentimes makes her miserable and cheerless, and causes all her sorrow and her pain.

And it is this fatal power that reveals to her the real state of things when Urvasi is, through her own indiscretion, transformed to a slender vine in the groves of Kartikeya. It is again this same "fatal gift of sight" which brings to her view the frantic and disconsolate Pururavas, roaming through the woods in search of his lost bride. And in an agony of heart Chitralekha looks up like one in deep despair and "unburdens her sinking soul with a song."

The swans along the stream that sail
A fond companion's loss bewail
With murmuring songs they soothe their grief
Or find from tender tears, relief.

How sad! How pathetic! How full of genuine poetry and lyric sentiment! Yet, how true to nature and how tenderly expressive of her own softer feelings! For, Chitralekha is immensely tender-hearted and incapable of bearing the pangs of separation from a beloved object; and she pines away during the absence of Urvasi and is utterly cheerless. Replying to Sahajanya who asks about the cause of her distress, she simply says "I have not shared the vernal sports, my Urvasi away." What a pure and disinterested love we have here! It is such love that refines and elevates the nature of man; it is such love that illumines the soul and freshens up the heart; and it is such love again of which the poet has said.

"Love is heaven,
And heaven is love."

Verily, "a thing of beauty is a joy for ever" and such is the character of Shakuntala and of Urvasi, of Priyamvada & of Chitralekha. They constitute the charm.

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and glory of Kalidasa's immortal works, and shed an undying lustre, not only on their own creator, but on the whole human race of which they are such excellent aud such glorious types.

PARIVRAJIKA.

The Parivrajika is a female Buddhist ascetic and a companion of Dharini, the senior queen of Agnimitra. She is a pious, pure-hearted and high-souled lady, and is held in great veneration by the King, the Queen and all the other members of the royal household. Besides this, she is an accomplished scholar of superior abilities and attainments, speaks Sanskrit, is well versed in the fine arts, particularly music, vocal and instrumental, and is an expert in dancing.

And this reverend lady is appointed judge by the king Agnimitra, when a dispute about superiority in skill arises between Ganadasa and Haradatta, the two professors of dancing who train court damsels. And as she enjoys a high reputation for honesty, impartiality, intelligence and truthfulness, the learned professors gladly accept her as an arbitratrix and express their willingness to abide by her decision. "Reverend lady," they say, "you are impartial; you ought to pass judgment on our merits and demerits."

And the Parivrajika is, by all means, a fit person to sit in judgment over the skill of these learned men, as she possesses a perfectly judicial frame of mind and is trusted by all. And she shows at the very outset that she is determined to be strictly impartial; for she would not decide in favour of "the man who can perform excellently in person," nor give the palm of victory to him who possesses the power of communicating his skill to others. "He, who possesses both these excellences, is worthy of being placed at the head of teachers." But when the question of seniority arises, she decides in favour of

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Ganadasa, the older man, and her impartial verdict is unanimously accepted by all. But it is her final judgment in regard to Malavika's performance that shows the real intelligence and critical acumen of the venerable Parivrajika. She gives her opinion in the following choice expressions :— "All was blameless and in accordance with the rules of art : for the meaning was completely expressed by her limbs which were full of language, the movement of her feet was in perfect time, she exactly represented the sentiments; the acting was gentle, being based upon the measure of the dance; in the successive developments of the acting, emotion kept banishing emotion from its place; it was a vivid picture of a series of passions."

This fine judgment based upon a nice discrimination and an intelligent appreciation of real merit pleases all, but none more than the learned Ganadasa, the revered teacher of the accomplished Malavika.. He, in a fit of agreeable surprise, exclaims :—"Then I am in truth a professer of dancing. The learned know that training of a teacher is faultless, when it does not become black in the presence of the wise, even as gold tested in the fire."

The Parivrajika is not only a great art-critic, but also a great story-teller. Whenever the queen Dharini feels indisposed, or finds time hanging heavily on her, she invites this saintly and learned lady to amuse her with stories of all kinds. And she is a poison-doctor besides. When the Vidushaka pretends to be bitten by a snake and shows her the marks of its bite on his finger, she prescribes the following remedy :—"The best remedy for that is excision of the bitten part; let that remedy be adopted in this case. The excision of the bite, or its cauterization, or the letting out of blood from the wound; these three are the prescribed expedients for saving the lives of men, who are bitten by snakes, but they must be employed immediately."

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But these acquisitions do not exhaust the varied accomplishments of the learned Parivrajika. She is equally well versed in the art of decoration, called *cosmetic*, and is requested by the queen Dharini "to give a specimen on the person of Malavika of the style of wedding adornment followed in Vidarbha." Accordingly the learned lady decks out the damsel in splendid style, which speaks volumes in favour of the Parivrajika's varied gifts.

Such, then, is the Parivrajika, the most erudite and accomplished female character in the plays of Kalidasa; and if drama is really "a mirror of contemporary history," as M. Taine calls it, we may fairly conclude that the women of India, in the days of Vikram and of Bhoja, were fully as learned and accomplished as their sisters in any age or country of the world. Surely, the Parivrajika is a person of whom any nation may well be proud; and she sheds an undying lustre on the holy land that gave her birth.

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The Social Organism

VI

THE SPIRIT OF VEDIC VARN VYAVASTHA AND MODERN THOUGHT.

WE think we have made it abundantly clear that so long as society is not re-organised on the lines indicated in the Veda Mantra which we are expounding anarchism, extreme socialism, and other forms in which social discontent vents itself will continue and society moving as it is towards plutocracy, meglomania, and mamon worship will some day find itself swept into the whirlpool of anarchical miasma and be lost. A terrible revolution may some day convulse the Western world and either re-adjust the balance of economic and social forces or create for all time a pandemonium too horrible to contemplate without fear and trembling. That in Europe there is an appalling mass of wretchedness, misery, grinding poverty, abject indigence, naked lewdness, dreadful crime, and pitiable insanitation is not denied by even the most devoted exponents of modern civilization and the most enthusiastic believers in the future of European nations.

"What profit it" asks Professor Huxley pertinently, "to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and the air obey him, if the vulture of Pauperism is eternally to tear his very vitals and keep him on the brink of Destruction. Again he says !

Any one who is acquainted with the state of the population of all great industrial centres whether in this or other countries, is

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aware that, amidst a large and increasing body of that population, *la misere* reigns supreme. I have no pretensions to the character of a philanthropist, and I have a special horror of all sorts of sentimental rhetoric; I am merely trying to deal with facts, to some extent within my own knowledge, and further evidenced by abundant testimony, as a naturalist; and I take it to be a mere plain truth, that throughout industrial Europe, there is not a single large manufacturing city which is free from a vast mass of people whose condition is exactly that described, and from a still greater mass who, living on the edge of the social swamp are liable to be precipitated into it by any lack of demand for their produce, *and, with every addition to the population, the multitude already sunk in the pit and the number of the host sliding towards it continually increase.*"

"Here we have" as Benjamin Kidd very rightly says "not the utterance of a fanatic, but the matured deliberate opinion of that leader of science in England, who, perhaps, more than any of his contemporaries has insisted that he has made it the highest aim and the consistent endavour of a lifetime to bring us to look at things from the point of view of reason alone."

It is also recognised that the cause of this misery is the denial of equal opportunities of advancement to what are called the lower classes. Says Benjamin Kidd:

"It may be remarked that over no other question is the struggle between the old spirit and the new likely to be more severe and prolonged than over this question of education. It is in reality one of the last principal strongholds of the retreating party. It is not yet clearly perceived by the people that there is not any more natural and lasting distinction between the *educated* and the *uneducated* classes of which we hear so much now-a-days, than there has been between the other classes in the past. Citizen and slave, patrician and plebian, feudal lord and serf, privileged classes and common people, leisured classes and working masses, have been steps in a process of development. In the "educated classes" and the "uneducated classes" we have only the same distinction under a subtler and even less defensible *form; for the right to education in its highest forms now remains largely independent of any other qualification than the possession of mere riches to secure it; it constitutes, in fact, one of the most*

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exclusive and at the same time one of the most influential, of the privileges of wealth."

The same thinker dreams of a time when all the people will be brought into the rivalry of life, not only on "a footing of political equality, *but on conditions of equal social opportunities.*" and the fullest scope will be allowed "*for the development of the personality of the individual, and the wisest possible range of opportunity to follow wherever his powers and abilities lead him.*" He also acknowledges that the *fund of altruism*" or what would in Vedic parlance be called the supremacy of the Brahamanic element, alone can undermine the position of the power holding classes. We do not agree with him in the view that there is at present a developmental movement whereby the people are being slowly brought into the rivalry of life on equal conditions. The fact seems to us to be that the trend of what is called western civilization has persistently been towards plutocracy. Beer and Peer, Bug and Boni face carry the day everywhere. A writer in the current number of the "Nineteenth Century and After" thus describes the party of progress in England which stands for democratic ideals !

"The Liberal party is a party which is guided not by an aristocracy of birth but by *an aristocracy of wealth*, and which never ceases to boast of its virtues, its righteousness, its pure motives, and its lofty ideals. In reality the Liberal Party is a party which has elevated political hypocrisy and cant to a fine art, and which pursues and has always pursued a policy which is directed partly by the obstinate ignorance of bookish and conceited doctrinaires, who supply the much needed cloak of scientific justification for the *policy of sordid Mammonism.*"

The picture is doubtless overdrawn for the painter is a political opponent but there can be little doubt that men with long purses are honored and raised to the

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peerage as often by the "party of progress" as by "jingoes" and "Tories." The tendencies of modern civilization have been admirably summed up in M. Well's remarkable novel *Yono Bungay*. The following quotations from it will give the reader an insight into the rotten condition of European Society.

"I like to know what sort of trading is'nt a swindle in its way. Everybody who does a large advertised trade is selling something common on the strength of saying it's uncommon. Look at Chickson—they made him a baronet. Look at Lord Radnone, who did it on lying about the alkali in soup! Rippin! alas! those were of his too!"

Again.

Yes, I thought it over—thoroughly enough—Trade rules the world. Wealth rather than trade. The thing was true, and true too was my uncle's proposition that *the quietest way to get wealth is to sell the cheapest thing possible in the dearest bottle*. He was frightfully right after all. *Pecunia non olet*, a Roman emperor said that."

And again.

"Your modern commerce is no more buying and selling than sculpture. *It's mercy its' salvation it's reserve work*! It takes all sorts of fallen commodities by the hand and raises them, cash is'nt in it. You turn Water—into Yono-Bungay."

And again

"I saw the statesmen without their orders and the bishops with but a litte purple silk left over from their canonicals, inhaling, not incense but cigar smoke. I could look at them all the better because for the most part they were not looking at me but at my uncle, and calculating consciously or unconsciously how they might use him and assimilate him to their system, *the most unpremeditated, subtle, successful and aimless plutocracy that ever encumbered the destinies of mankind. Not one of them, so for as I could see, until disaster overtook him, resented his lies, his almost naked dishonesty of method, the disorderly disturbance of this trade and that, caused by his spasmodic operations.*"

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Mr. Herbert Spencer also lays his finger on the plague spot in Western civilization when he says :—

For if the desire for that homage which wealth brings, is the chief stimulus to those striving after wealth, then the giving of this homage (when given, as it is, with but little discrimination) is the chief cause of the dishonesties into which these strivings betray mercantile men. When the shopkeeper, on the strength of a prosperous year and favourable prospects, has yielded to his wife's persuation, and replaced the old furniture with new, at an outlay greater than his income covers—when, instead of the hoped for increase, the next year brings a decrease in his returns—when he finds that his expenses are out-running his revenue; then does he fall under the strongest temptation to adopt some newly-introduced adulteration or other malpractice. When having by display gained a certain recognition, the wholesale trader begins to give dinners appropriate only to those of ten times his income, with other expensive entertainments to match—when, having for a time carried on this style at a cost greater than he can afford, he finds that he cannot discontinue it without giving up his position; then is he most strongly prompted to enter into larger transactions, to trade beyond his means, to seek undue credit, to get into that ever complicating series of misdeeds which end in disgraceful bankruptcy and if these are the facts then *it is an unavoidable conclusion that the blind admiration which society gives to mere wealth and the display of wealth is the chief source of these multitudinous immoralities.*

Yes the evil lies deeper than appears-draws its nutriment from far below the surface. This gigantic system of dishonesty, branching out into every conceivable form of fraud, has roots which run underneath our whole social fabric, and, sending fibre into every house, suck up strength from our daily sayings and doings ... ...
... ...

We are all implicated. We all, whether with self approbation or not, give expression to the established feeling. Even he who disapproves this feeling finds himself unable to treat virtue in threadbare approval with a cordiality as great as that which he would show to the same virtue endowed with prosperity. Scarcely a man is to be found who would not behave with more civility to a knave with broad cloth than to a knave in fustian ... ...
and so long as imposing worthlessness gets the visible marks of respect while the disrespect for it is hidden, it naturally flourishes."

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The remedy which Spencer proposes for this scandalous state of affairs is the same which the *Veda* lays down viz the establishment of Brahmanic predominance in society and the relegation of the Vaishya element to its proper and legitimate position. Says he :—

"When wealth obtained by illegitimate means inevitably bring nothing but disgrace—*When to wealth rightly acquired is accorded only its due share of homage while the greatest homage is given to those who consecrate their energies and their means to the noblest ends; then may we be sure that, along with other accompanying benefits, the morals of trade will be greatly purified.*

He might have added that the chief benefit that is to accrue from this radical change to our conception of the standard of honor and respectability is the wresting of political power from the grasp of greedy, grabbing, grasping, and grandiose plutocracy and the vesting of it in men of pure character who will have no motive for abusing it or for excluding any individual from facilities for the improvement of his position and the elevation of his status.

It will be seen that after ages of "progress all along the line," the "commending process of continual and onward development" and "the evolution of man and superman" a few philosophers and thinkers of the West have but dimly perceived the principle which the primeval Rishis preached to mankind in the beginning of creation and on the basis of which ancient sages and philosophers built up a magnificent social polity which will be the wonder and admiration of humanity till the day of dissolution. They worked out all the multitudinous details and framed laws for the guidance of society which without the intervent of socialism—the riotous dethronement of reason and the direct and flagrant contradiction of the basic principles of human nature and the dominating impulses and undeniably powerful instincts of humanity—efficiently secured the state from the perils of plutocracy, theocracy,

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mobocracy, ochlocracy, bureaucracy, and autocracy. The supreme power resided in men of intellect, character, and tried moral worth who were rescued from the corrupting influence of greed and avarice by the injunction that they were to keep aloof from filthy lucre and sordid pelf. The Yajur Veda says :—

इमन्देवा अप्रसन्नः सुश्रधवं महते क्षत्रात्य महते अष्टाय महते जानरीश्रेन्द्रस्ये ॥

O ye learned man and virtuous! Proclaim that man with one voice your King—the President and Head of the State *who is just, impartial, well educated, cultured and friend of all.* In this way alone shall you attain universal sovereignty, be greater than all, to manage the affairs of the state, obtain political eminence, acquire wealth and rid the world of its enemies."

So the selection of the head of the state ought to rest with "learned and virtuous men" (Devas) and not with the hydra headed monster whose caprices, humors, and eccentricities have been responsible for so many tragic and doleful events in human history and are answerable for much of the misrule, confusion, and anarchy disgracing many democratic states or with the "multimillionaire" controlling the magnificent fourth estate" and floating bogus companies, sucking human blood and carrying on cheating on an extensive scale, without any fear of public censure, because the watchdogs of the state, the custodians of its morality and the guardans of its conscience, are lying at his feet chained and leashed, at times snarling and growling and pulling faces of comic fiecreness but never barking deep and loud. In ancient India laws passed by the popular chamber were not referred to an assembly consisting of aristocrats of birth and titled nobodies whose only qualification for participation in legislation was the accident of birth nor were they decided by a resort to referrender which is a high sounding term for appeal to the mob—the most vacillating and the least reliable element in society.

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They were revised by an assembly of righteous men who were well versed in Vedas, led pure and blameless lives, and consecrated their energies to the noblest ends (Vide Goutam sutras XI—19—24).

The ultimate judicial and legislative authority was a Sanayasi, that is a learned and virtuous cosmopolite of world-wide sympathies and a personification and apotheosis of altruism. In a note printed in these pages, about two years ago, we thus set forth the points of difference between the modern English system and the ancient Indian system.

"In ancient India there was no House of Lords to reverse the decrees of the lower House, to oppose all healthy reforms in laws, and to thwart effectually the will of the people. The chamber of hereditary Legislators is an element in the British constitution of which the ancients happily knew nothing. Again the chief qualifications for admission to the legislative assembly were learning, character and disinterested devotion to the service of humanity... ....The ancients believed that a man acquired the fitness to exercise power only when the personal or egotistic element had been eliminated from his public work.....consequently terms like "Party Government, Party Loyalty," "Opposition" and "Party Chief" were not understood by those sages. They did not look to the interests of a party or even a country, but to those of truth, equity and righteousness. Expediency never dominated their legislation, nor did "opportunism" influence the tenor of their enactments for the public welfare."

The distribution and adjustment of economic forces was also equitable and rational. Those who tapped the agricultural and industrial resources of the country were permitted to enjoy a lion's share of their earnings—they had of course, to contribute to the maintenance of the Brahmanic, the Military and the Shudric elements of society without whose active co-operation they could effect nothing as we have proved fully in our third article. But those who were unwilling or ill-qualified to expend their money with a view to promote trade and industry and thus increase

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the working capital and wages fund of the community were not permitted to inherit enormous wealth or big estates or if the patrimony had already descended to them were deprived of it by the State.

The following quotation from Swami Dayanand's "Light of Truth" will make our meaning clear.

"Supposing a family has only one child and that enters into a different class, who will then look after the old folks? Besides, the family line will die out. How would you provide for such cases?

Author—Neither will the old people be neglected, nor will the family line come to an end, because the State—the Political and Educational Assemblies—will provide them with children of their own class in exchange for their own children, hence, there will be no confusion or chaos in the society."

Again "By the application of this law! each class, being comprised of individuals who possess all the qualifications that are necessary for admission into it, is kept in a state of unadulterated purity, that is to say, no Kshatriya, Vaishya or Shudra is allowed to enter into or remain in the Brahman class. Similarly, Kshatrya, Vaishya and Shudra classes also remain unadulterated."

To some ears accustomed to cant and shibboleth this may sound unnatural, but thoughtful people must admit that the adoption of this principle provides the only rational solution of the social problem—the only escape from the licentious use of wealth—against which socialism is a protest—socialism with its inevitable accompaniments of the break up of family, the state control of all activities and the consequent loss of individual initiative, the reduction of human beings to heartless automatons moved by mechanical force rather than by motive force; the abolition of personal property, the sameness of arificially created conditions, and a denial or rather forcible deprivation of all the reward to which superior intellectual powers and moral qualities entitle. We think we have conclusively proved that the verse of the Purush Sukta an exposition of which we have attempted teaches the most rational, the most scientific, the most humane and the most natural method of social

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and economic government. The West is groping in the dark. India alone can by carrying aloft the torch of Vedic Learning illumine the Egyptian and Cimmerian darkness and rescue the devotees of a purely materialistic civilization from the wide gulf of hope-killing anarchy, and soul-devastating pessimism that yawns before them, save the head-long precipitance of the squeaking machinery of Western society, which is aimlessly whistling round and moving forward with break—neck speed, into the bottomless pit of destruction, dark and dread demolition, and thus complete the work so well begun by some of the foremost leaders of occidental thought whose attempt has terminated in a disaster because of their inability to present a complete and fully thought out scheme of social re-construction which is the supreme need of the times. It lacerates the heart of a true son of India to think that his brethren whose clear duty it is to vindicate the glory of their Motherland by preaching *her* mission to other contries and endeavouring to civilize the West which is in some respects barbarous are themselves being hypnotised by the charming sorceress of Western civilization in whose glossy tresses there lurks the deadliest poison and instead of reclaiming their misguided brethren are importing demonaic institutions like anarchy (which are working ruin in Europe into this hoary historical land sanctified by inspiring memories of holy sages that taught civilization to Egypt, Babylonia, Chaldea, Rome and Greece. We are convinced that India could be truer to her mission if instead of hopelessly involving itself in the maelstrom of politics it tried to regain its old position of the spiritual guide of humanity. Just as a particular social organism has its Varnas, so the human race has also the Brahmana, Kshatrya, Vaisya, Sudra component elements, each of which is constituted by a nation or group of nations. The Indian nation is a Brahman nation *par* excellence. What this means we shall explain at full length in our next article.

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THE THEORY OF VALUE

ITS IMPORTANCE—

THE theory of value is of very great importance, as its forms the back bone which supplies the central unity to the science of economics. Some economists under the influence of Bishop Whateley have even gone to the length of proposing the name of "Catallactics" for Political Economy, while others would call it by the name of the 'Science of Values' ; because they contend that the name "Catallactics" brings out more clearly the true nature and the scope of the science. Though no doubt it lays special emphasis on a very important aspect of the science, yet, as it throws its other aspects of coordinate importance into the back ground, the name is of very doubtful utility. As Mill has said, "it is nevertheless evident, that of two great departments of political economy, the production of wealth and its distribution, the consideration of value has to do with the latter alone, and with that alone only in so far as competition, not custom or usage, is the distributing agency. The condition and laws of production would remain the same as they are if the arrangements of society did not depend on Exchange, or did not admit of it." So, though the political economy cannot with accuracy be called the "Science of Value" the theory is *par excellence* a most important one. The whole fabric of the modern industrial world depends upon the theory ; and "every speculation respecting the economical interest of the modern industrial society implies some theory of value, the smallest error on the subject infects with corresponding error all over other conclusions." Therefore the theory of value occupies a very fundamental position of great importance in the domain of Economic Science.

But the very complexity and the gravity of the problem invests it with great difficulties. Forces that are

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working in determining and governing the values of commodities are so subtle and multifarious as to elude all analysis and yet they exercise far reaching influence in conteracting and modifying the forces of supply and demand. Morover the subject is very wide, embracing as it does almost all the problems of the complex economic society of the modern times, affecting and regulating the diverse tendencies of the economic forces at work. To compass the whole theory within the small scope of an essay is impossible ; and what is attempted in this paper is to give a barest outline of the subject, a working idea of the theory.

II. How does the problem arise ?

Before proceeding to discuss the problem of 'Value,' it would be better to understand how the problem arises. As long as an individual is self sufficient and can produce by his own unaided efforts all that he may require, the question does not arise. It is quite conceivable that there may exist a society composed of self-sufficient individuals, or of self-sufficing families. But gradually, in the early stages of the human advancement, the satisfaction of their wants is followed by the creation and development of newer wants. And with the increase of wants it is found that a man by himself alone is unable to provide for all his necessities; that the help of others becomes indispensable. This need of inter—dependence is further accentuated by the differences in the capacities of different individuals. Thus from "self-sufficiency" man drifts away towards specialization." Now arises the need for the division of labour. And with the division of labour the problem at once makes its appearance. On what terms is the exchange of commodities possible ; how much of one commodity should be given in exchange for a certain quantity of another ; in short, what must determine the value of a commodity in terms of another. The problem of value is, thus, concerned with the study of the causes and influences determining the

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value of a commodity in relation with a certain amount of another commodity.

III. Definition of value

The term "value" is a relative one. A commodity possesses no value *per se*. It has value in that it exchanges for a certain quantity of another commodity. Mill says that the value of a thing is the quantity of other things that can be obtained in exchange for it. But certainly value is not the quantity exchanged for. It will be more correct to say with Jevons that value is the ratio, in exchange ; *ie*. the ratio in which a certain quantity of one thing is exchanged for another. Nor is Jevons right, when he says that value expresses a circumstance of its exchanging in a certain ratio for some other substance. That is, a thing has no value except when it is about to be exchanged. It is wrong to suppose that value is of momentary existence. The mere fact of exchange cannot confer upon a thing valuableness. That a thing is *capable* of being exchanged is quite sufficient to vest it with value.

And nor is a definition of value-in-general possible. Mill says, in another place, that by the value of a thing is meant its general power of purchasing ; the command it gives over purchasable commodities in general. Now value being a relative term when we speak of the value of a thing the value of some other thing is implied. The question at once arises what that other thing is. In the popular mind the idea of money is associated with the value of a thing. But as Adam Smith says, "Money is the exact measure of values *at the same time and place.*" So money cannot be that other thing as time and place are both changeable. What is then that other thing ? It is the whole inventory of the national goods, as the question is rather aptly put by professor Nicholson. ? Do the purchasable commodities in general denote the whole material wealth of a Society. If so, should we say that the value of a coat has

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gone up or down when it exchanges for two maunds of wheat instead of one maund as before, and for one pair of shoes instead of three. Mill saw the difficulty but lightly tripped it over without making any serious attempt to find a solution. This is extremely vague. Prof. Nicholson criticises Mill's definition of value-in-general as useless and confusing ; and certainly no purpose is served by it. Morever the term "value" is relative. And a thing cannot possess value in general. It is as absurd to talk of a things' having value in general as to contend that an arithmetical number has ratio in general. The number 17 by itself has no ratio. The ratio of 17 varies with the variation in the number with which it is compared.

IV Requisites of Value

Thus the theory of value does not deal with value in its abstract and generalised form ; but in the words of Nicholson, the theory becomes an examination of the causes affecting the value of a particular commodity in terms of another commodity.

At this stage, the question arises, What gives value to a thing ; why should one thing exchange in a given proportion for another commodity, neither more, nor less ? Why does a man give a higher price for a horse and a lower one for wheat, and in certain cases nothing for water, although the utility of wheat and water is far greater than that of a horse under ordinary circumstances.

(A) Utility.

Obviously because that horse possesses greater utility to that man. But the word utility is rather ambiguous, and requires to be interpreted cautiously. Utility in one of its senses signifies usefulness, or value-in-use ; in another power of purchasing. Sometimes utility is understood in the sense in which it is opposed to pleasure. But political economy does not take into consideration the ethical aspect of a question ; it is concerned with wants and efforts that

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are made to satisfy those wants leaving it to ethics to decide what wants are moral or immoral. In its economical sense utility means the power to satisfy a desire, or serve a purpose whether that desire or purpose be moral or otherwise does not matter. Marshall says "The utility of a thing is measured by the extent to which it satisfies a want. And wants are here reckoned quantitatively, that is, with regard to their volume and intensity ; they are not reckoned qualitatively according to any ethical or prudential standard"

I. Relation between Value in use & Value in exchange.

The value-in-use or the teleological value of a commodity forms the extreme limit to which the value in exchange can rise ; it may fall short of that to any extent. But the value in exchange can never exceed that extreme limit, because no one will pay more for a thing than what will measure the utility of the thing to him.

II. Marginal Utility.

Another caution to be borne in mind in interpreting the relation of utility with value in exchange is very important. It is not the total utility of the commodity which determines the price ; but the determining factor is the marginal utility of that commodity. By the utility of a thing is meant the utility of that part or unit of the commodity which a man is just induced to acquire either by direct labour or by money-payment. It is called marginal because the man is on the margin of doubt whether the utility of that increment in his stock is worth the further outlay. The different portions of a commodity vary in their utility to a man. Four *chaltas* of flour may be absolutely necessary to keep alive a man ; another four *chaltas* may keep him in comparative comfort, and thus have a considerable utility ; and hence forth every increment in the amount will go on decreasing in utility ; that is, the additional benefits which will accrue from an increment of his stock will continually de-

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crease with every further addition; and a point will soon be reached after which the utility of the whole will be reduced almost to zero and no one then, will give any price for that which he possesses in superfluity. It is thus the marginal utility of the thing which determines its demand price. The lesser the utility of a thing to a man the smaller will be the price paid for it, because price measures the utility; and as under the force of competition there can be only one price for a commodity at the same time and place the marginal utility, whch is the same thing as the marginal demand price affects the value of a commodity.

(b) Difficulty of attainment

But however great may be the utility of a thing, no one will pay any price for it, if it can be obtained without any labour, *i. e.* freely. So the second requisite of value is the difficulty of attainment. There are certain things the amount of which is fixed; and their supply cannot be increased. In this case the demand for the commodity will determine its price. The price of such an article which is limited in quantity will rise to a point at which the forces of supply and demand will be in equilibrium. The articles of this class have *monopoly value*. To this class belong all rarities such as the autograph of Tulsi Dass etc.

i Monopoly value.

ii Commodities the supply of which can be increased at (a) the same cost.

Threre is another class of goods which are not limited in the amount, but the supply of which can be increased with the increased demand. According to Mill, goods of this class consist of three different kinds: (1) Those which obey the laws of Constant Return. It is quite clear that the goods of this description can be multiplied to any amount. The demand-price will remain the same tending with various fluctuations towards the normal value. Demand will simply determine the amount to be produced.

(b)The diminished expenses.

(2) Goods of the 2nd kind are those which obey the law of increasing return, that is, the greater the quantity to be produced, the smaller will be

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the cost of production. Demand for larger quantities will be followed by production on a larger scale with diminished cost of production which will, in turn, accentuate the demand for it. Supply will always tend to adjust itself with demand which, in turn throws its reflex influence over supply.—

(c) At the increased cost.

While the commodities of the third kind are those that are influenced by the law of diminishing return. Under the pressure of increased demand, their supply can be increased, but only with more than a proportionate increase of expenses. The demand price of the commodities is determined by the cost of production on the margin of cultivation, that is the price of the whole commodity is determined by that portion of it which is raised under the most unfavorable circumstances. For, otherwise unless the labourer is remunerated for his trouble and for his extra expenses, he would not find it worth his while to produce the additional quantity required. Therefore the demand price must rise up to the point at which the supply price equates with the demand price. And therefore those who work under more favorable circumstances enjoy a surplus over what would be sufficing to remunerate them for their expenses; as there can be only price for the same commodity at the same time and place. This gives rise to rent.

(iii) Cost of production and expenses of production.

Now we have reached a stage when we may profitably analyze the phrase "Cost of Production and the Expenses of Production." By cost of production is meant the exertion of all the different kinds of labour that are required for making a commodity; and all the sacrifices and waiting involved in saving Capital that may be required to aid and support labour in making the commodity. While the money prices that are paid for these exertions of labour and for the waitings and sacrifices are called the expenses of production. The cost of production includes the exertion of labour, abstinence and the necessary risks. While the

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money remuneration of these elements are comprised by the term "Expenses of Production." The Expenses of production of different commodities determine at the present their relative value.

Relation of cost of production to value.

The further question is, What is the relation of the cost of production to value. Mill has very finely expressed the relation in which they stand to each other. He says "the relation of Cost of Production to value is like the relation of the pendulum to the movement of the clock." It is not the cause of value, but its regulator. According to Mill the cause of value is Demand. Supply only playing a very subordinate part.

Criticism of Mill's theory.

But the contention of Mill that Demand is the cause of value is inaccurate and should be completed. Value is determined by the forces of Supply and Demand, which are constantly tending towards equilibrium. This adjustment of the economic forces is never completely realised in the world of business, like the sea-level. As Professor Edgeworth has said, the theory of value is at all times a theory of movement; motion, constant and rapidly changing motion, is its most characteristic feature. And it is certainly wrong to suppose that the Equilibrium of Demand and Supply is a mechanical law. On the other hand it is dynamic in its nature; the forces are continuous and ever-flowing in a curve line, now bending this way, now another, but always tending towards the normal value.

Space element.

The play of the forces of supply and demand always tending adjustment is affected by other influences. The elements of Space and Time play the chief part in determining the relative values of commodities. The larger the market the smaller will be the variations in the prices of commodities. The smaller the area over which the forces are brought into play the

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more violent the fluctuations. The cognizibility, durability and portability are the chief conditions upon which depends the market value of a commodity.

Time element. But the influence of Time element is the more fundamental of the two. If the period is short then the supply is limited by the stock, and the price will be determined by the demand for the commodity and the equilibrium is established when the demand price is equal to the supply price. If the period under consideration is longer; the demand price tends to be equal to the normal value, that is, the cost of production by a 'representative firm'—a firm which has access to external economies that result from the general developement of industry, and which has also a fair share of internal economies resulting from business management But if the period is very long, then the cost of production is in its turn influenced by the cost of the factors of production.

The theory of value is thus concerned with the study of the causes determining the value of some particular commodity in terms of another. Value is not the result of Demand only. Jevons and Mill are certainly wrong in laying undue emphasis on one aspect of the question. Value is determined by the forces working at the margin supply and demand, acting upon the marginal utility only. Much confusion is due to the fact that people generally lose sight of the truth that it is the action of supply and demand upon the marginal utilities of wants and efforts that are made to satisfy those wants not, as is commonly supposed, upon the total utilities of wants and efforts, which determine and regulate value.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Code of Honour in Ancient India.

"Why these reproaches, noble dame?
I, knowing naught, am free from blame
Thou knowest well what love was mine
For Rama, Chief of Raghu's line,

O, never be his darkened mind,
To scripture's guiding lore inclined
By whose consent the prince who led
The good, the truthful hero, fled.
... ...
On him that king's injustice fall
Who takes, as lord, a sixth of all,
Nor guards, neglectful of his trust
His people, as a ruler must
The crime of those who swear to fee
At holy rites, some devotee,
And then the promised gift deny,
Be his who willed the prince should fly,
... ...
Though taught with care by one expert
May he the Veda's text pervert,
With impious mind on evil bent
Whose voice approved the banishment.
May he with traitor lips reveal
Whate'er he promised to conceal,
And bruit abroad his friend's offence,
Betrayed by generous confidence.
... ...
... ...
His sin who loves his Master's dame,
His, kindler of destructive flame,
His who betrays his trusting friend
Shall mingled all, on him descend.
By him no reverence due be paid,
To blessed God or parted shade,
May sire and Mother's sacred name,
In vain from him obedience claim.

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Ne'er may he go where dwell the good
Nor win their fame and neighbourhood,
But lose all hopes of bliss to day,
Who willed the prince should flee away.
May he deceive the poor and weak,
Who look to him and comfort seek,
Betray the suppliants who complain,
And make the hopeful hope in vain.
Long may his wife his kiss expect,
And pine away in cold neglect.
May he his lawful love despise,
And turn on other dames his eyes,
Fool, on forbidden joys intent,
Whose will allowed the banishment.
His sin who deadly poison throws,
To spoil the water as it flows,
Lay on the wretch its burden dread
Who gave consent when Rama fled."

(Bharat to Kausalya in reply to her taunting speech.)

Griffith O Ramayana.

Irrigation in ancient India.

The proper regulation of irrigation is a matter of prime importance in India, and it is much to the credit of Chandragupt that he *maintained a special Irrigation Department charged with the duty of measuring, and so regulating the sluices that every one should receive his fair share of the life giving water.* The allusion to the measurement as part of the duty of the Irrigation Department seems to indicate that a water-rate was levied, and *the references to sluices implies a regular system of canals.*

The inscription of the Satrap Rudradaman, engraved about the year 150 A. D. on the famous rock at Girnar in Kathiawar, on which Asoka, four centuries earlier had recorded a version of his immortal edict, *bears direct testimony to the care bestowed by the central Government* upon the question of Irrigation even in the most remote provinces. *Although Girnar is situated close to the Arabian sea, at a distance of at least a thousand miles from the Maurya capital,* the needs of the local farmers did not escape the Imperial notice. Chandargupta's brother-in-law Pushpagupta, who was viceroy of the western provinces, saw that by damming up a small stream a reservoir of great value for irrigation could be provided. He accord-

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ingly formed a lake called Sudarsana, 'the beautiful' between the citadel on the East side of the hill and the inscription rock further to the East, but failed to complete the necessary supplemental channels. These were constructed in the reign of Chandargupta's grandson Asoka under the superintendence of his representative Tutaspa, the Persian, who was then Governor. These beneficent works constructed under the patronage of the Mourya emperors endured for four hondred years, but in the year 150 A.D. a storm of exceptional violence destroyed the embankment and with it the lake

... ...

... ...

The fact that so much pains and expense were lavished upon this irrigation work in a remote dependency of the empire is conclusive evidence that the provision of water for the fields was recognized as an imperative duty by the great Maurya emperors, and is a striking illustration of the accuracy of Megasthene's remark that imperial officers were sent to '*measure the land as in Egypt, and inspect the sluices by which water is distributed into the branch canals so that every one may enjoy his fair share of the benefit.*

Astronomy in ancient India.

Aryabhatta was evidently a great man, and is recognized as such by all Orientalists. Lassen calls him "the founder of mathematical science in India .....His style is said to be pre-eminently concise. His chief work is the Aryabhatiya-sutra, which includes two other works, the Dasagiti-Sutra and Anjashastra. The Dasagiti-sutra, or Dasagitika is so called because it is written in *dasa* or ten, *viz.* strophes..... His idea of the roundness of the earth is thus expressed :—

"The terrestrial globe, is composed of earth, water, fire, and air entirely round, encompassed by a girdle (the equator), stands in the air in the centre of the stellar sphere. Like as a ball formed by the blossoms of the nauclea Kadambic is on every side beset with flowerets so is the earth globe with all creatures, terrestrial and aquatic.....

He (Dr. Verne) gives the following quotation from one of Arya bhata's works :—

"As a person in a vessal, while moving forwards, sees an immoveable object moving backward in the same manner do the stars however immovable, seem to move daily.

Thus showing that it is the earth, not the stars, which move.

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On another occassion Aryabhatta says, "the sphere of the stars is stationary; and the earth making a revolution, produces the daily rising and setting of stars and planets."

Mr. Colebrook states that "Aryabhata affirmed the diurnal revolution on its axis;" that he accounted for it "by a wind or current of aerial fluid, the extent of which, according to the orbit assigned to it by him, corresponds to an elevation of little more than a hundred miles from the surface of the earth that he possessed the true theory of the causes of lunar and solar eclipse, and disregarded the imaginary dark planets of the mythologists and astrologers,.....affirming the moon and primary planets (and even the stars) to be essentially dark, and only illumined by the sun."

(*Ancient and medieval India by Mrs. Morning*).

Aryan Institution in Foreign Lands.

This system (village autonomy) is no longer found in every part of India; but there is reason to believe that it once prevailed throughout the country, and that each village had its own officers, who signed their names with the tools they used. They were—the registrar, watchman, cartwright, washerman, barber, goldsmith, and poet who also served as schoolmaster. And in further evidence that the institution originated with the Hindu mind, and went with the Sanskrit-speaking people just wherever they went, we have the statement of Sir Stamford Raffles, that Bali, an Island to the East of Java, possesses the Sanskrit language, Brahmanical religion, *and* municipal institutions. Again, in Java are village associations, bearing the Indian name *Nagri*, which Mr. Crawford mentions as corporations governed by officers of their own election. The system is noted also by Sir Charles Metcalfe, as giving the indestructible atoms which last where nothing else lasts.

(*Ibid*).

Ancient Ideal of Student Life

(1) Om! May all my bodily organs and senses, those of speech, smell, sight, hearing and vigour grow in protection. May the Vedas and the Upnishads be my all in all. May I not abandon the study of the sacred lore, may not the sacred love abandon me. Let there never be any break in my studies. Let all the good virtues repose in me, whose sole delight is That.

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Self. (Praskara Grihya Sutra III. 161 Part. Translated by Srish Chandra Vasu).

(2) Om! May He protect us both (teacher and pupil). May He cause us both to enjoy the bliss of Mukti. May we both exert together to find out the true meaning of the scriptures. May our studies be fruitful. May we never quarrel with each other (Katha Upanishad translated by Srish Chandra Vasu).

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Rationalistic view of The Arya Samaj.

ARYA SAMAJ AND SOCIAL REFORM.

Religion in India is so much connected with the daily life of the people and has so much to do with their social System that it sometimes becomes difficult to find out where Religion ends and Sociology begins and vice versa. Reform in one necessarily brings in its train reform in the other, and is very frequently impossible without it. Purely religious or purely social reform, if it be possible at all, cannot be universal in extent and of long duration. For this the reform must itself be all-embracing.

The Arya Samaj aims at such an all-embracing reform. Primarily, and for the greater part, as we have seen, it is a religious society and has to do with religious reform. But it has for its object also the social well-being of the country. The 6th Principle of the Samaj lays it down most unequivocally.

The social system of the Indians generally and the Hindus especially had become so much deranged that it irresistibly attracted the attention of all the great thinking men of the age. The various caste conferences, the Brahmo Samaj, the Indian Social Conference and a number of such institutions are indicative of the intense desire of the whole of the Hindu nation to purge their social system of all that was loathsome in it.

But most of these laboured under one great drawback which stood a good deal in the way of their being successful. It is the same of which we have been speaking so far, namely, their not being based upon religion.

The Arya Samaj on the other hand, (and the Brahmo Samaj likewise), has built the whole structure of its social reform upon the very solid foundation of religion.

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While the founders of the caste conferences were moved to take the action they have taken, much by a contrast of the material prosperity and well-being which the English Society enjoyed with the worry and miserableness of the Indian Social life and the consequent backwardness of the Indians in the race of national advancement, the founder of the Arya Samaj had a further reason to direct his attention to the subject. It was the indifference that he found between the working of the Hindu Social organism as it was and as it ought to have been according to the old Shastras. He viewed the situation from the point of view of the modern requirements and through the telescope of the ancient Dharma Shastras.

H ॰ had arrived at a religious reform and revival of the old Vedic Dharma. But he could not ignore the fact that religious reform in India was impossible without social reform. In fact the two ideas struck him simultaneously. He himself believed and was further strengthened by the writings of the old Rishis in the belief, that a derangement of the social machine was responsible for the misery, religious & national, of India. The sages of old have in clear terms declared that the Dharma must go out of order wherever the Varnasram (institution of Varnas) is disregarded and the people have ceased to care to lead their lives as a Dwija should by observing Brahmacharya, Grihastha, Vanaprastha and Sannyas.

Thus social reform was taken hand in hand with religious reform, and the social problems tried to be solved with the aid of the principles laid down by the Rishis of the old.

The movement was none-the-less started as a forward and not a backward one. It was a revival in name but a reform in fact ; and though some despised the idea of putting India 2000 years behind, the result was more

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than expected. With the aid of these Shastras, social problems were better solved and more appreciated by the people than otherwise. People found and were convinced that the reform movement was not Christianity forced upon them by covert means ; but it was a revival of the old Vedic regime and a bringing back of the days of Manu and Ramchandra.

How was that brought about. ? How could the social system of the Vedic times meet the requirements of the present day ? How could such a revival correct the evils of the modern Hindu society ? All this is not difficult to be seen.

The present Indian Social reform, leaving aside some of the minor things, comes under the following main headings.

(1) Elevation and education of women.
(2) Marriage reform and widow remarriages.
(3) Caste system.
(4) Foreign travels.
(5) Reclamation of renegades.

A little reflection will tell us that the attitude of the Samaj towards these is one of a liberal society aiming at national progress.

The question of the elevation of women is of vital importance in the present condition of the Indian society. It is because the importance of the woman's part in the life of the nation has so much been lost sight of, it is because the fair sex have been deprived of their due rights and privileges in the society and are considered of no better value then chattels and slaves, that so much social misery of the Indians has resulted. Like all the other movements whose aim is the eradication of the existing evils and to replace them by better practices, the Arya

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Samaj has made *abalonnati* (elevation of women) the basis of all reform. The keynote of the Samajic reverence to the fair sex may be found in the famous couplet of Manu.

यत्र नार्य्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्रा फलाक्रियाः ॥

"Where females are respected and honoured, the gods resort and dwell there ; where this is not done, all the efforts there are fruitless."

Much though might the term पूज्यन्ते mean and connote, there is little doubt about it that for India at the present time the great need is that the women should be given back the rights and privileges which are forcibly withheld from them from sheer selfishness ;—rights and privileges which are theirs from their very birth as daughters of men. One of these is a right to be set free from the wrongful confinement they are kept in, and the other is the privilege to be given education.

The Purdah system originated with the Mahomedans, it was brought into India by them and was adopted by the Hindus who had most to deal with them. But it was unknown to ancient India. The ladies had no such locomotive restrictions. They could do remarkable deeds in the arena of human life, and could even leave permanent footmarks on the sands of time, because they had not been cast into the dungeon of the Zenana. It is a good sign of the times that even the educated Muslim has begun to look down upon the system with disfavour. So it is quite an easy reform for the Samaj to bring about. Rather it might be said not without a considerable amount of truth that the Samaj has had so far not to strain, nor will it be required to do so, in having the Purdah discontinued. It will come as a necessary corrollary to the various other teachings of the Samaj which go to impress upon the mind of the masses

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that unreasonable restrictions upon the rightful liberties of the women, quite unknown to the Vedic India, are pernicious. The Purdah moreover is confined chiefly to the classes who are apt to come within the influence of education sooner than most others. So we find little mention of it in the literature of the Samaj.

It is otherwise with the question of female education. It is preached again and again by the Samaj in the press and on the platform. The lives of the eminent Indian ladies of yore have left it undeniable that female education is not only a blessing but a necessity. This is the line of the argument taken up by the Samaj.

Fortunately the Samaj is not single-handed in its efforts to give an impetus to female education. Almost all the movements now on foot, whether having social or religious propaganda, have been advocating its cause. But there is one very patent difference between the Arya Samaj on the one hand and these movements on the other, in this matter. While the latter content themselves with delivering perorations, passing resolutions, perhaps also with prescribing methods, and thus, as was announced lately at one of the caste conferences, with acting as "legislative bodies" merely, the former does also carry its resolutions out, bring theories into practise and thus, to act the executive. Very few of them maintain schools for the education of the girls, and none indeed can boast of an institution like the Kanya Mahavidyalaya of Jullunder, so ably managed by the Samaj.

Marriage reform is the next most important item of reform, for manifold are the evils which have crept into the originally sacred institution of marriage. Many of these minor evils, such as unequal marriages and bargainning of brides, have not found favour with the society.

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On the contrary, they are condemned; and those who from low motives resort to them, often do so conceeled from the society. Better days will see these evils remedied by themselves. Others are confined to small areas and communities, and many other conferences are doing their best to root them out. The Samaj has either not had as yet to work among those communities and so to deal with those problems, or if it has, those conferences have lightened its work by their own vigorous action. The Samaj itself has not neglected to do its duty whenever occasion has arisen. The example of this may be found in polygamy. Kulinism has been the curse chiefly of Bengal. But there the Brahm Samaj took its arms against it with success, while the Arya Samaj has not been given an opportunity to work there. The Rajput society of Rajputana and Upper India, also active, have their own Walter-Krit Sabha and caste conferences. Among these Swami Dayanand and his Samaj have had to work, and though too much stress does not seem to have been laid upon the point, nor are there any statistics available to show what the result was, yet there is no doubt about it that they have not omitted to inform the public about the impropriety of the custom. Instances may be found in Dayanand's teaching to the princes of Rajputana.

But the most deep-rooted and widespread of the social evils was and is the child marriage. It has been the scourge of India. It has eaten into the vitals of the individuals and the nation. The worst of it was that it was considered to be the part of the Hindu religion to marry their children while they were yet hardly out of their swaddling clothes. It was not optional but compulsory. To keep one's daughter unmarried till after she had passed her tenth year was regarded as an infernal sin. It was thus a very hard nut for the mere social reformer to crack. They all had to exert a good deal for the desired result. The struggle was the harder on account of the fact that the oppo-

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sition was an orgainsed one in the form of the Sanatan Dharm Sabha, and it is quite possible that the caste conferences would have given way before an array of Shastric quotations from the Parashar and allied Smritis in favour of early marriages. But it was for the Arya Samaj to disillusion the public from the wrong notions thus inculcated, and to teach that the first quarter of the human life was meant for keeping Brahmcharya and the acquisition of knowledge, that the married life should not begin before 25 years for the males, and 16 years for the females, that this was the law of Manu and that all that came into conflict with it was unworthy of credit. The result was as desired. The opponents have been won over. Few indeed do now advocate the cause of child marriage, and the custom is itself dying out. The marriageable age of the children is being increased day by day. By the establishment of the Gurukula an example has been set to the world showing how Brahmcharya can be observed, how early marriages can be avoided, and in what way and to what extent the premarriage portion of a man's life can be rightly and profitably devoted. Thus the Arya Samaj is and will continue to be of special help to the cause of social reform.

The social reformer is, however, much more concerned now-a-days with the introduction of widow re-marriages, than with the question of early marriages, for, as has been noticed, with regard to the latter he is satisfied that the public mind has been educated, and the extinction of that evil practice is inevitable. With regard to the former he is not so sure. He sees opposition arrayed against himself, and, consequently, plies himself zealously to the task.

The attitude of the Arya Samaj towards the widow re-marriage question has curiously enough, hitherto remained but a moot point. [In spite of the clear and definite authoritative pronouncement of the founder upon the sub-

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ject, curious and manifold notion prevail about it among both, the Samajists and non-samajists.

The reason seems to be that they have laid greater stress upon the discontinuance of early marriages and observance of Brahmcharya, and considered the point under discussion of secondary importance. The idea is that Brahmcharya is the panacea for all the existing evils, whether religious. moral or social. One apparent and undeniable result of its observance would be the total disappearance of infant and child widows. Again, it is a firm belief of all the followers of the Vedic religion, and no sane thinker would dispute it, that Brahmcharya, if duly observed, ensures longevity, and therefore early and premature deaths and the consequent widowhood would be a rare occurrence. Then again, the widows being in their early life used to keep their passions down, would also bear their misfortunes with patience and seldom care to have a second husband. Therefore, the chief thing to look to; as has often been said, is not to allow the number of young and child widows to multiply,—to prevent, so to say, the widowhood of girls and young women. If that is done India would not have to bother itself about remarriages.

It was perhaps, that gifted Indian the late Sir T. Madhav Rao who said that in marriage reform much stress should not be laid upon widow remarriage among the upper classes. Such seems also to have been the view of the Swami, and consequently the Samaj does not seem to have bestowed much thought upon the subject.

But the views of the Swami are clear.

Totally to abstain from entering into a second marriage tie, after the death of the first husband or wife is considered meritorious and commendable in a true Arya, provided this abstinence is voluntary and sincere.

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But for those who cannot reconcile themselves to a life of total abstinence, if marriage has not been consummated, a secondS anskar of the survivor is possible, and that only with a person of a similar status. This of course is a very commonsense view, agreeable to reason and one which even the Hindu reformers have begun to give countenance to.

For those who lost their husband or wife after the consummation of the marriage, the Arya Samaj has, presumably upon the authority of the Shastras, prescribed Nyoga, by which a widower and a widow might, without being considered as married to each other, for the purpose of begetting progeny to both, live as husband and wife. The nyoga wife continues to belong to the family of her deceased married husband, and the offspring is proportionately divided between the nyoga couple. No permanent relations are formed, no legal rights and liabilities, beyond that of begetting the offspring and sharing it among themselves, are created, and no Vedic ritual is observed. This is a very anomalous practice, even more than the Islamic *mutaa*. It seems to have been based upon strictly and purely utilitarian principles for providing a *locus standi* for those who but for *nyoga* or remarriage would have gone astray, and for the continuance of the families both of the widower and the widow (the one great object of the Hindu marriage according to Shastras), together with a scrupulous regard not to lower the dignity of a Shastric marriage, the sanctity of which is not shared by *nyoga*.

Practically speaking nyoga is a recognition of the institution of widow marriage. Or it may be said to be an effort to bring about a compromise between marriage and remarriage. But in spite of what might be said in its support, it must be admitted that it is not a very happy solution of the problem. People have so far not appreciated the idea, nor are they expected to do so in the near

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future. Its outward form and the fact that the relations brought into existence by it savour so much of selfishness and are so much lacking not only in those finer feelings of a lifelong attachment and household cooperation which are the distinguishing features of the married life but also in some of the sterner duties which are given rise to from the conjugal relations, that nyoga is apt to be considered a very debasing practice.

Some modification is consequently needed in this institution of nyoga to bring it near to the affections of the public.

To an external observer of the Indian life, however, the evils mentioned above do not strike so much as the caste system, which to him appears to be its real plague. Enough has been said about the pernicious results of the caste system, and needs no repetition. All the progressive movements of the day are trying to get rid of it. The Arya Samaj too is doing the same by endeavouring to bring back the days when in the words of Manu, a Sudra could become a Brahmin and *vice versa*, and when the acquired qualifications used to determine whether a person was to be regarded as a Kshatrya or Vaisya. The genesis of the caste and its evolution out of the Varnasram, has been a very interesting chapter of the life of the Hindu race and was originally a very innocent affair. But the present age has seen its degradation and begun to feel its evil influences. It is very much desirable that the old regime should be brought back, which without separating man from man and causing hatred and ill-feeling among them, keeps up a natural division of mankind according to their *guna* (quality), *karma* (action) and *swabhav* (temperament). This division is based upon the principle of the division of labour in a nation's efforts towards progress.

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The prejudice against foreign travel was very strong a few days back. Now it is on the decline. The new movements had to fight hard for it, for it seemed to have its origin in the fanciful idea that foreign travels are prohibited by the Shastras. The incorrectness of the idea has been exposed by the Samaj, which advocates the undertaking of travels to foreign countries for the purpose., not only of acquiring knowledge but also to preach Vedic Religion there. It has been shown that in ancient India people did go to foreign countries, that they did trade with foreign nations, enter into relationship with them, formed colonies, and in fact held sway over the whole of our terrestrial globe. If any prejudice lingers still, it does so as a tradition of the caste system—a tradition doomed to a speedy oblivion.

The heavy drain upon the Hindu community by which its adherents are lost for ever by once being beguiled into accepting other religions, is being felt very keenly, and the question of re-admitting the renegades is uppermost in the minds of the well wishers of the community. Even the orthodox section are now feeling the necessity of such a procedure. In this special matter, as it is too well known to require any recapitulation, the Arya Samaj has taken the lead, though not without a good deal of risk from its opponents.

The triumph of the Arya Samaj, therefore, lies in the fact that it tries to bring about reform with the aid of the old Shastras.

JAGADISH SAHAI MATHUR.

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I.—TRUE SELF-GOVERNMENT.

Simple are those that think that freedom comes.
Thro' Votes, thro' Councils or thro' Parliaments
Which only rouse the passion in the breast,
And low ambition raise in human mind,
Destroying peace and concord of the soul.
True freedom comes thro' self-control and calm,
Thro' subjugation of the lower self,
Which leads mankind away in paths of sin,
Uprooting faith and hope and charity,
That keep the lamp of life full burning bright.
The mind of man is like a colt untrained
And roams about uncheck'd where'er it likes
And real freedom cannot come to him
Whose mind is like a weathercock that turns
To every wind that blows, without restraint.
If real freedom be thy aim, my friend,
Control thy sense which leadeth thee astray
And learn the lesson of true self-command
Subduing lower nature by the Self,
The sovereign lord that dwelleth in thy heart.
For is it not true as the poet says ?
Self-knowledge, Self-reverence and Self-control,
These three alone lead life to sovereign pow'r,

II.—TRUE GLORY.

What does true glory mean ? Is it conquest
Of quarters four of this wide universe ?
Is it the conquest of the air by means
Of aeroplanes, or conquest of the sea
Which gives dominion over the distant lands ?
Or is it host immense of horse and foot
Which eats up half the produce of the soil,
Filling all climes with hatred and with pride,
Destroying virtues rare of heart and mind ?
No, that's not glory worth the name, my friend,

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For thoughts of domination cannot be
The source from which true glory ever springs.
True glory comes from justice free from pride,
From selfless efforts to promote the good,
The greatest good of all the human kind,
Without regard of creed or colour line.
True glory comes from pure benevolence,
From spreading truth where error hidden lies,
And taking torch of faith and charity
To darkest nooks and corners of the earth.
Cæsars and Czars and Captains glory claim
But thoughtful men will sure their claims reject
For fire and sword can ne'er the symbols be.
Of real glory which abides in peace.
True glory Buddha's is who left a throne
To bring relief to suffering human kind,
True glory's due to Swami Dayanand,
Who gave the world the Vedic light divine
Restoring faith to pristine purity.
And glory also crowns the selfless man
Who self subdues and restrains fleeting mind,
Dealing due justice at the proper time
To all who come to seek it at his hands.
Such is true glory, based or righteousness,
On true compassion, love and charity
Founded on mercy for the suffering poor,
Grounded in faith and cleanness of the heart
Shedding undying lustre on the man
Who, self-subdued, pursues it during life.

TULSI RAM MISRA

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EDITORIAL NOTES.

SIR LOUIS DANE AND THE ARYA SAMAJ.

Our readers have doubtless read by this time L. Durga Prasad's letter to Sir Louis Dane and his Honor's reply thereto. The reply has been received in certain quarters with a wild whoop of joy and the sky is being rent with hosannas. We confess we have not been able to understand the necessity or the genesis of these hysterical demonstrations and maudlin manifestations of emotional joy. It is said that His Honor has given an assurance that *so long as* the Arya Samaj is not declared to be a seditious body no Govt. servant will be deprived of any benefits a right to which he may have earned by hard work and conscientious discharge of duty merely because he is connected with the Samaj. Was this assurance needed! Who does not know that it is a cardinal principle of British Administration that no man or society can be condemned unheard. If the Govt. had regarded the Arya Samaj as a body as disloyal it would have suppressed the movement. The British Govt. is a civilized Govt. which has traditions to maintain and a reputation to lose and which does care for the verdict of History and cannot do anything that is likely to jar upon the moral sense of the civilized world or for which there is a probability of its being condemned by the tribunal of public opinion. Those at the helm of affairs know full well that "the exclusion of a part of the community by reason of its faith from the full benefit of the law is a danger and disadvantage to every state, however highly organised its constitution many otherwise be." Some say that His Honor's declaration will silence the howlings, hootings, boding raven-notes and croakings of unscrupulous foes who were hinting forth to the world that the threads on the loom of fate were shaping to abolish the Samaj and that its proximate dissolution was certain. Those of our brethren who think that the re-affirmation of a truism and the re-assertion of an elementary any principle of justice by a provincial satrap can or will ever mitigate the malignity or assuge the fierce enmity of foes upon whom we have inflicted substantial damage by destroying preserves and sweeping away monopolies in the domain of spirituality and exposing shams and laying bare frauds, cant and hypocrisy do our implacable antagonists an injustice. Has the venomous tongue of calu-

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mny been silenced or the edge of malice blunted? The event shows the erroneous character of this view. Our enemies are still engaged in their unholy task of cruel misrepresentation, atrocious distortion of facts, malignant invectives and phillipics, and persistent vilification and vituperation. The declaration of His Honor has only served to exasperate and embitter them. Like the stag at bay they are now more desperate than ever and their fury knows no bounds, and checkmated and foiled though they have been they refuse to acknowledge their defeat. His Honor has given a verdict of not proven and it is a pity that such a verdict which is only a repetition of what even the man in the street knows should have elated some of us and transported us with hilarious enthusiasm. When will a section of our community learn dignified self-restraint. It pains us to have to record that His Honor's reply is an epoch-making disappointment. L. Durga Prasad had laid bare his bosom to His Honor, pointed out the cruel wounds, the festering sores, and the big scars. The burden of his letter was that a loyal and law-abiding community had by its aggressive propaganda of social reform and bold and fearless denunciation of hypocrisy and imposture made some unrelenting and obdurate enemies who by a campaign of deliberate torture of facts were doing their level best or worst to bring it into contempt. Their hostile activity and virulently malicious work was not subject to any restraint imposed by honesty and love of fairplay, mines were being laid, flank movements executed, surprise attacks planned, diabolical plots hatched, devilish plans matured, and fiendish conspiracies contemplated. The strain on nerves had transcended all limits. His Honor was approached in the hope that by cheery words of encouragement and an unequivocal declaration of confidence he would raise drooping spirits and fill sunken hearts with sweet consolation. His reply is tantamount to a declaration that evidence being insufficient, the case against the accused cannot be proceeded with and a warning that they should take extra care in future so that all suspicions may be cleared up. We fail to understand what the Arya Samaj has done to earn this cold and chilling treatment.

Ignorance is the greatest danger which governments have to face. Ignorant people are soon roused to senseless and insensate antagonism. The Arya Samaj is helping forward the cause of law, order, and good government by dispelling ignorance and disseminating knowledge. Agrarian discontent is another peril which in times of scarcity sometimes leads to terrible results. The Arya Samaj by its splendid

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work of Famine Relief the immense value of which has oftener than not been acknowledged in Govt. reports does its utmost to allay such discontent. If it were not enthusiastically loyal it would stand aloof and let the elements of disorder and anarchy rise to the surface and create havoc and demonaic confusion.

The strongest indictments of anarchy and terrorism have been uttered by Arya Samaj speakers and the most unsparing and ruthless condemnation of the conduct and methods of anarchists and even enthusiasts, visionaries and dreamers in the political field has appeared in Arya Samaj press. The leaders of the Arya Samaj have even laid themselves open to charges of cowardice, sycophancy, time-serving, pusillanimity and betrayal of the interests of the country but have rescued the youthful population of the provinces under the dominion of Vedic ideas from dark deeds and sinful and felonious acts.

There has been only one deplorable outrage in the Punjab and we are confident that when the perpetrator of this atrocious crime is hunted down and brought to book it will become abundantly clear that it would have been better for the graceless wretch if he had drunk at the fountain of Vedic ambrosia and instead of drifting into the by-paths of soul-killing anarchies and withering, toturing and devastating terrorism had placed himself under the humanising civilizing, and soul-elevating influences of the Vedic Church. The reward of such strenuous work in the cause of law and order is the colorless statement that Sir Louis Dane is not convinced that *as a body* the Arya is *at present* disloyal and seditious and he believes that *many* of the members are actuated only by a desire for religious reform. This statement is clear enough. The meaning is that the conversion of the Arya samaj into a seditious and disloyal body is within the range of practical politics and that some at least of its members are not actuated *only* by a desire for religious reform. But as if to obviate all possibility of the passage being strained to yield a different meaning His Honor explains it by the explicit statement that the Samaj is an association *capable, if not guided* by wisdom, of producing a great deal of mischief, more especially when local branches of the Samaj come under the control of members who may have seditious inclinations and by the announcement that Govt. will always welcome the assistance of *loyal members* of the Samaj in *preventing* what *purports* to be a society for religious and social reform from being *twisted* from its proper aims and degenerating

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into a political organization, devoted to objects which are not consonant with due loyalty to the Government as established. Those who are intimately connected with the working of the organization will indignantly repudiate the suggestion that it is capable of producing mischief, or that there is anything in the past history of the movement to warrant the faintest suspicion that local branches can possibly fall into the hands of persons actuated by any motive except a genuine desire for the conversion of humanity to the life giving, energising and vitalizing principles of the Vedic Church.

We attribute no motives to His Honour. We are, on the contrary, not only *not convinced* that his intentions are not what they *purport to be,* but are positively of opinion that he has written the reply with the best of motives and in the sincere hope that the Arya Samaj leaders will see their way to grasp the olive branch and arrive at an understanding with the government. Our only complaint is that His Honour sometimes sees things with the eyes of some local officials who, in their turn, listen eagerly to all the extravagant nonsense and precious balderdash about the secret motives and hidden intentions of the Arya Samajists that is poured into their ears and are apt to lose sight of the fact that aggressive propagandists, thundering reformers, zealoous missionaries with hearts full of cheery optimism, fearless and at times reckless iconoclasts, enemies of silly superstition and senseless stone-worship generally stir stagnant pools and become the cause of spreading stench and stink, attack vested interests and awaken dormant jealousies, storm the citadel of selfishness, self-seeking, self-concentration and self-centred activity and provoke the demons within to desperate resistance, mortal fight and deadly conflict. We further beg to submit that Sir Louis Dane who is justly reputed for sympathy and level headedness has not seriously addressed himself to the all important task of studying the literature, history, and antecedents of the most powerful religious organisation in the province under his rule. If he had it could not have taken him long to find out, clear headed as he is that the very existence of the Arya samaj is bound up with the continued prevalence of law and order which, in the present state of the country, means British rule and that the fact that while the people are with the Samaj scribes and pharaises of all denominations are leagued against it in a freemasonary of hatred is not invested with any mysterious, occult and dark significance.

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The danger is that His Honor's communication may produce a result which he never can have intended. Incompetent simplicity, unscrupulous greed, disappointed ambition, disgraced unworthiness, discredited dissoluteness, dethroned hypocrisy, deposed self-aggrandisement, and dishonored self-seeking may be exploited by mischievous busybodies, under the cover of loyalty, to raise false alarm and to hunt down spectres and franksteins raised by the incantations and spells of invisible conjurors shrouded in inpenetrable darkness and working from behind the curtain. This will increase the difficulties of Arya Samaj leaders without smoothening the path of the Govt. and will be disastrous to the real interests of both which are no doubt identical so far as the maintenance of law and order is concerned. We have dwelt so much on the disaappointment caused by His Honor's letter not because the Arya Samaj has done so much for the cause of law and order solely with a view to win the good graces of the Govt. and now that the expected reward instead of approaching invitingly is receding tantalizingly the fountains of life have been embittered for it and it is indulging in ululations and wild lamentation.

The Samaj has only done its duty. If it has set its face against anarchy and sedition it is only because it is convinced that they spell ruin for beloved Aryavarta and cannot but, if permitted to stalk abroad, corrupt her youthful sons, desecrate the holy pathway to the temple of self-realization, retard her advancement to the goal of her appointed destiny which is the leadership of the comity of civilized nations marching towards moral perfection, spiritual freedom and intellectual peace; plunge her in the vortex of hate-generating struggles and thus seduce her from the fulfilment of her world mission which is peace in all deparments of human activity, and let loose forces which will work her moral ruin and submerge her ancient and hoary civilization beneath the debris of institutions demolished with cruel promptitude and devilish quickness and hallowed social usages destroyed with barbaric vandalism. If the Arya Samaj seeks the generous support of the Govt. to the fullest extent, it is because it is convinced that the British Govt. on account of its absolute impartiality and beneficent intention is best fitted to preside over the transition of India from her present state of hopelessness to the position of the spiritual guide of humanity that rightfully belongs to her by prescriptive right which some of her foolish sons are inclined to waive in return for the boon of an alien civilization which is of doubtful utility. Let

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us hope that His Honor will be pleased to think over the matter again and give a practical demonstration of his sympathy with the Arya Samaj and unreserved confidence in the loyalty and capacity of its leaders by making a sympathetic pronouncement as soon as a favourable opportunity presents itself and thus earn the gratitude of a community which though most articulate is least clamorous for special privileges and though least toadeating and most independent—spirited is steadfast in its loyalty not in response to the requirements of ephemeral mundane sentimentality or hypocritical expediency but in obedience to the imperious demands of enlightened self interest and clear-eyed love of the teeming millions inhabiting this vast continent which has always been a place of holy pilgrimage for pious Aryas living in foreign lands the two most stable elements dominating the ensemble of human motive prompting desirable courses of conduct.

DEBILITATING NERVOUSNESS.

Nervousness has seized some of our brethren within its fatal grip.

It has been suggested by a well meaning but short-sighted well-wisher of the Samaj that every person seeking admission to the Vedic Church should be required to sign a declaration of loyalty to the British Govt. Need we see that the suggestion is not likely to meet with acceptance .

It is an implied, though unintentional, insult to the Arya Samaj. Every Arya Samajist who has a head over his shoulder scouts scornfully the insinuation involved in the suggestion that of all the great religious organisations working in India the Arya Samaj alone is being conducted on such lines that its degeneracy into a disloyal body is an immediate danger which should be guarded against. We can very well understand a British Governor who though sympathetic and perfectly well-meaning cannot understand the spirit of the Arya Samaj propaganda on account of his belonging to a different social order, entertaining such a suspicion, but we fail to see how the conduct of an Arya Samajist making such a suggestion can be intelligible except on the supposition that he has not bestowed upon the subject the amount of thought to which it is entitled on account of its unquestionable importance.

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The suggestion is foolish because if carried out it will defeat the very object which the proposers have apparently in view. All self-respecting men will renounce in a body a religious society belonging to which alone brands them as suspects and men possessed of sturdy independence and manliness of character though they will accept the dotrines of the Vedic Religion in increasing numbers will abstain from all connection with an organisation which though professing to be an exponent of Vedic teachings will appear to them to be acting in opposition to the real spirit of its principle. Then all its influence will vanish. If the Arya Samaj wields so much influence it is because it is led by men of sane loyalty, solid worth, and sturdy independence like Lala Munshi Ram and Lala Ram Krishna. Such men whose motives are regarded above suspicion by both the Govt. and the people will never deamean themselves so much as to be enrolled as suspects. Deprived of the guidance of such men the Samaj will degenerate into a so called religious organisation devoted to objects which are not consonant with due loyalty to the basic principles of Arya Samaj constitution as promulgated by Bhagwan Dayanand and concerted action on the part of sane members who are in a majoriy is needed to avert this catastrophe. It has been further suggested that Arya Samajists taking part in politics should be expelled.

Hell is paved with good intentions. These people seem to know as little of politics and of Govt. as they know of the Vedic Religion. Political agitation is certainly beyond the sphere of Arya Samaj work not because the Samaj is opposed to the legitimate aspirations of educated Indians which are the inevitable conseqnences of the emancipation of the intellect and enfranchisement of the mind of the East and which genuine statesmanship like that of philosopher-statesman "honest" John and "Lump of good nature" Minto recognises and endeavours to fulfil but because it is pledged to the consecration of its collective energy to a higher work. It knows that intellectual fermentation leads to the birth of political aspirations but it also feels that political rights can be obtained and retained only by people whose character has been properly built up. Politics have not been tabooed by the Govt. The new councils have been enlarged mainly with a view to afford the representatives of various interests increased opportunities for the ventilation of their political grievances.

But so long as the people of India do not learn practically that righteousness alone can exalt nations and so long as by enfranchising

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the depressed classes who are being crushed under the heel of the brown Imperialist and are smarting under the lash of the Brahmanical Transvaler they do not demonstrate their capacity for the right use of political authorityit would be a dangerous thing to grant them power over a country six crores of the inhabitants of which belong to these classes

The Arya Samaj by elivating the low classes and teaching the people great moral and civic virtues is qualifying them for self-Govt. and thus strengthening the hands of reformers like Lord Minto, Lord Morley, Mr. Gokhale, Mr. Surendranath Bannerji and others.

There is another aspect of the question which requires consideration. Political agitation is always attended with a certain amount of acrimony and bitterness and in a country like India which is inhabited by a congeries of nations we are bound to have numerous political parties and schools of political thought. It is essential that a common platform be provided where political opponents may embrace one another with fraternal affection and learn to appreciate and respect the good qualities of one another. Movements like the Arya Samaj and the Brahmo Samaj provide such a platform where Messers Gupta and Sinha can pray with Mr. Krishna Kumar Mitter and Mr. Ramanand Chatteaji and Major General Pratap Singh of Idar can fraternise with Lala Lajpat Rai. Moreover those who desire that members of the Arya Samaj should be shut out from the inestimable privilege of every citizen to petition to his beloved Sovereign or his representative are apt to think that the activities of the Arya Samaj ought to be confined to the conversion of Indians alone. If not what is there to prevent King Edward and Lord Minto from becoming followers of Vedic Religion and seeking admission to the Arya Samaj. Are they not both politicians of the most pronounced type? Will they on that account alone be shut out and the character of the Arya Samaj for the loyalty maintained? Mr. Asvini Kumar Dutta and Sir Bampfylde Fuller, Lord Curzon and Sir Pherorzeshah Mehta, the Mabaraja of Burdwan and Mr. Keir Hardie, the Nawab of Decca and Mr. Nevinson, Mr. Asquith and Mr. Balfour, Mr. Lloyed George, and Mr. Joseph Chamberlain, Mr. Wintson Churchil and Mr. Max, Lord Cromer and Lord Kitchner, Mr. Redmond and Mr. O Brien, Sir George, Clarke and Mr. Kelkar, have all an equal right to the membership of the Arya Samaj, Can a society so constituted be ever perverted from its proper aims and utilized for the purposes of any political propaganda.

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There is as much likelihood of the Samaj being used for seditious purposes because some political agitators are members of it as of the Church of England being exploited for the purpose of preaching the immediate abolition of the House of Lords because some members of the Radical party are devout churchmen or the privy council being used for preaching Islam because Mr. Amir Ali is a Mahomedan.

We hope that we have laid bare the fallacy of this view and it will not be trotted out again in the interests of the Vedic church.

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Notes and Comments.

His Highness the Maharaja Scindhia of Gwalior is leaving no stone unturned to popularise female education in his state. "Under his instruction popular *Sabhas* have been established with the object of impressing people with the necessity of educating their sisters, daughters, and even wives, if they do not consider themselves too old to learn". This is a move in the right direction.

The enormous value of Art to human evolution is admitted on all hands. Its value as a factor in education is equally high "The system of education which, instead of keeping artistic training apart as a privilege for a few specialists, frankly introduces it as a part of culture no less necessary than literature or science, will have taken a great step forward in the perfection of national education and the general diffusion of a broad based human culture. It is not necessary that every man should be an artist. But it is necessary that every man should have his artistic faculty developed, his taste trained, his sense of beauty and insight into form and colour and that which is impressed in form and colour made habitually active, correct and sensitive. It is necessary that those who create, whether in great things or small, whether in the unusual masterpieces of art and genius or in the small common things of use that surround a man's daily life, should be habituated to produce and the nation habituated to expect the beautiful in preference to the ugly, the noble in preference to the vulgar, the fine in preference to the crude, the harmonious in preference to the gaudy. A nation surrounded daily by the beautiful, noble, fine and harmonious becomes that which it is habituated to contemplate and realises the fulness of the expanding spirit in itself".

We are trying to establish a national system of education in the country. But we have not yet fully succeeded in doing so. We are still under the domination of foreign ideals and alien methods. "The country has yet to evolve a system of education which shall be truly national". The taint of Occidental ideals and

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alien and unsuitable methods has to be purged out of our minds, and nowhere more than in the teaching which should be the foundation of intellectual and aesthetic renovation. The spirit of old Indian Art must be recovered, the inspiration and directness of vision which even now subsists among the possessors of the ancient traditions, the inborn skill, and taste of the race, the dexterity of the Indian hand and the intuitive gaze of the Indian eye must be recovered and the whole nation lifted again to the high level of the ancient culture and higher".

His Highness the Thakor Sahib of Morvi is an enlightened prince and a friend of education. He has come forward with an initial grant of six lakhs of rupees for the foundation of a "well manned" Technical Institute at his capital. He also proposes to set apart Rs. 10,000 a month for current expenses. The Institute will consist of the following departments. I General science and education; II Chemistry and Technology (General and Industrial Chemistry); III. Mechanical Engineering; IV. Electrical Engineering; V. Mining Engineering. Special attention will be paid to chemistry and Mechanical and Electrical Engineering. Professor T. K. Gajjar of Bombay has been invited by the Thakor Sahib to work up the Institute. We wish His Highness all success in this noble undertaking. We further understand that their Highnesses the Maharajah of Gwalior and Kashmir are also thinking of establishing similar institutions in their respective states,

---

Mrs. Annie Besant, President of the Theosophical Society, replying to a letter from P. Keshava Deva Shastri of Benares, writes thus about the Arya Samaj and its activities :—"I have never read Swami Dayanand's books, but have always regarded him as a religious and social reformer, not as politician. At the time when he wrote, the present political questions were not even in the air, and it is not fair to use a book, written under such different conditions, as though it bore on the present political state of things."

"The activity of the Arya Samaj, according to my experience is directed to the bringing about of religious and social reforms in a liberal direction. I have been in India since 1893, and have never, until now, heard the Arya Samaj accused of sedition. It has done admirable work in education both for boys and girls."

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"As to the meddling of the movement with present day politics, individuals belonging to the Arya Samaj, as to every other religious body, take up political actions in various directions, according to their political opinions, but this does not commit the Arya Samaj to any political body any more than Christianity is committed to the destruction of the House of Lords, though the Liberal leaders are all Christians."

"The educational institutions started by the Arya Samaj are intended to build up men of high character, to be good citizens, but not to commit them to any political party."

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Views and Reviews.

1. We have received, with thanks, one 2 lbs. sample tin of biscuits from the Sharma Hindu Biscuit Factory of Delhi which is one of the largest steam bakeries in Upper India. The tin contains a few varieties of goods turned out by the said Factory and seem to be in no way inferior to the imported article. Fresh milk, butter and Swadeshi sugar are used in the preparation of these biscuits and as they are differentiy flavoured, they should be suited to Indian taste by all means. We hope and trust the Sharma Factory will be patronised by the Indian public and receive from them the encouragement it so richly deserves.

Mr. S. C. Basu of Allahabad is engaged in doing a really good work for which all lovers of ancient Sanskrit literature in the East and West should feel grateful. He is bringing out in cheap handy forms the Upanishads and other Sacred books of the Hindus with English translations. These publications are deserving of careful study and attention. We wish them all success.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

THE GURUKULA ACADEMY

(*via* Hardwar)

DEAR BROTHER,

Namaste ! You know most probably that the Gurukula is the only institution in India where an earnest effort is being made to revive the ancient institution of *Brahmacharya* and to impart education on sound and truly Dharmic lines. Classical Sanskrit has the foremost place in the curriculum but English and modern sciences and systems of philosophy are not neglected. All that is best in the west is conserved, assimilated and acclimatized. The medium of instruction being Arya Bhasha the *lingua-franca* of India—the students can study and digest much more than can their congeners in ordinary schools and colleges because the development of thought is not hampered and the march of the intellect is not impeded. Another peculiar feature of the scheme of studies followed in this seminary is that the conductors are not guided by any hide-bound traditions which have gathered round official Indian Universities that have for their basis conceptions of education extraneous and foreign to the Indian mind. Efforts are made to teach history from the rational standpoint and the impressionable mind of the young student is not loaded with the prejudiced, one-sided and narrow views of foreign amateurs in the art of writing history. The *Brahmacharies* are encouraged to trace the evolution of the Indian intellect from the earliest times and to analyse psychologically and perceive instinctively the causes of the downfall of their great country, once the cradle of many civilizations, now

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the resting place of blasted hopes and repressed aspirations. They are inspired with a pride in the past achievements of their race, a consciousness of the national defects which have led to its degeneracy, and a belief in its future destinies. But perhaps the most peculiar characteristic of the Gurukula is its work of character-building which consists in inculcating sound principles of *Dharma* both by precept and example. An institution having such strong claims upon the sympathies of all that care for a rejuvenation of the vitalizing and healthful teachings of ancient sages, and a revivification of a civilzation that was interpenetrated with virile spirituality is well worth a visit.

The 8th Anniversary of the Gurukula comes off on the 23rd, 24th, 25th, 26th, 27th, and 28th, of March 1910. You are cordially invited to grace the Anniversary with your presence.

A copy of the programme is enclosed herewith.

Yours fraternally,

Balkrishna,

GOVERNOR,

The Gurukula Academy.

Health of the Brahmacharies.—The Gurukula Brahcharis are all hale and hearty. Only two or three were on the sick list during the last month.

Adhikari Pariksha.—The Adhikari Pariksha of the Gurukula Academy which corresponds with the Entrance Examination of the Indian Universities was held here from the 1st of March and terminated on the 14th. Five Brahmacharis appeared at the examination this year. The results are not yet out.

The Anniversary.—The Gurukula Anniversary will be held as usual during the Holi week. The dates as announced in the printed programme are 25th, 26th, 27th, and 28th. The Aryan as well as the Non-Aryan public are cordially invited to attend.

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OM.

PROGRAMME OF THE 8th, ANNIVERSARY.

☞ *To be held on the 23rd, 24th, 25th, 26th, 27th and 28th, of March 1910.*

The 23rd of March 1910.

Sraswati Summelanam (Symposium of the learned).

2- 0 P. M. to 2-15 P. M. ... Opening speech by the Acharya.

2-15 P. M. to 2-30 P. M. ... Speech by Pandit Shiva Shankar ji Kavya Tirtha.

2-30 P. M. to 3-15 P. M. ... The reading of a paper in Sanskrit on the "Real Intrepretation of the Vedas" by Pandit Shripad Damodar Satyawalekar ji.

3-15 P. M. to 4-30 P. M. ... Discussion.

4-15 P. M. to 4-30 P. M. ... Pandit Satyawalekarji's speech in reply to objections.

4-30 P. M. to 5- 0 P. M. ... The President's summing up.

The 24th of March 1910.

2- 0 P. M. to 2-15 P. M. ... Speech by Swami Pandit Hari Prasad ji President.

2-15 P. M. to 2-40 P. M. ... The reading of a poem in Sanskrit by Pandit Akhilanandji.

2-40 P. M. to 3-20 P. M. ... The reading of a paper in Arya Bhas ha on "Saluation" by Pandit Arya Muniji Professor of Sanskrit Phylosophy, D. A. V. Collage Lahore.

3-20 P. M. to 4-30 P. M. ... Discussion.

4-30 P. M. to 5- 0 P. M. ... The President's summing up.

5- 0 P. M. to 5-20 P. M. ... The reading of an Annual Report by the Secretary, Sahitya Parishad.

The 25th of March 1910.

Morning.

8- 0 A. M. to 8-15 A. M. Speech by Swami Tulsi Ramji President.

8-15 A. M. to 9- 0 A. M. Paper on "Sanskrit Literature" by Brahmachari Harischandra.

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9- 0 A. M. to 10- 0 A. M. Discussion.

10- 0 A. M. to 10-30 A. M. Brahmachari's speech in reply to objections.

10-30 A. M. to 11- 0 A. M. President's summing up.

After-noon.

Gurukula Educational conference subject. "*The need of an All-India Vidya-Sabha.*"

2- 0 P. M. to2-20 P. M. Speech by the Governor.

2-20 P. M. to 3-20 P. M. Presidential Adress by Mahatma Munshi Ramji.

3-20 P. M. to 5-30 P. M. Discussion.

5-30 P. M. to 6- 0 P. M. The President's summing up.

The 26th of March 1910.

Conference. "*Practical Means to elevate the depressed classes*"

Morning.

7- 0 A. M. to 8-30 A. M. Havan and Prayer.

8-30 A. M. to 9- 0 A. M. Address by the President of the Reception Committee.

9- 0 A. M. to 9-45 A. M. Presidential Address.

9-45 A. M. to 11- 0 A. M. Discussion.

11- 0 A. M. to 11-30 A. M. The President's summing up.

After-noon.

2- 0 P. M. to 2-30 P. M. Bhajans.

2-30 P. M. to 3-15 P. M. Lecture by Swami Tulsi Ramji.

3-15 P. M. to 3-30 P. M. Bhajans.

3-30 P. M. to 4-15 P. M. Lecture by Pandit Shiva Shunkerji Kavyatirtha.

4-15 P. M. to 4-30 P. M. Bhajans.

4-30 P. M. to 5-15 P. M. Lecture by Swami Har Prasadji.

7- 0 P. M. to 7-30 P. M. Bhajans.

7-30 P. M. to 8-30 P. M. Lecture by Swami Satyanandji.

The 27th of March 1910.

Morning.

7- 0 A. M. to 8-30 A. M. Hawan, Pravers and Bhajans.

8-30 A. M. to 9-30 A. M. Lecture by Pandit Arya Muniji.

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9–30 A. M. to 10– 0 A. M. Bhajans.

10– 0 A. M. to 11– 0 A. M. Lecture by Swami Nityanandji.

After-noon.

2– 0 P. M. to 3– 0 P. M. Bhajans.

3– 0 P. M. to 4– 0 P. M. An appeal for the Gurukula Funds by Mahatma Munshi Ramji.

4– 0 P. M. to 6– 0 P. M. Collections of Funds and Bhajans.

The 28th of March 1910.

Morning.

7– 0 A. M. to 11– 0 A. M. Vedarambha Sanskar of newly admitted Brahmacharies. and Bhiksha.

Note:—The Governor of the Gurukula shall have power of making changes in the Programme.

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The Vedic Magazine.

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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor **RAMA DEVA.**

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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. III. | VAISHAKH 1966. | No. 11.

Kalidasa's Minor Characters.

SHARNGARAVA AND SHARADWAT.

Sharngara··a and Sharadwat are two learned Brahmans belonging to the hermitage of the sage Kanwa, who accompany Shakuntala to her husband's home at Hastinapur. Evidently they are the *Brahmacharis* of the *Gurukula* academy situated on the banks of the sacred Malini, of which Rishi Kanwa is the *Acharya*, and have taken the vow of *Brahmcharya* for life in order to devote themselves, heart and soul, to the acquisition of divine knowledge and the contemplation of the higher Light.

Sharangarwa seems to be the senior Brahmachari of the *Kula*, for it is to him that the sage Kanwa assigns the duty of delivering his message to king Dushyanta. "Sharngrava!" says the Rishi, "when you have introduced Shakuntala into the presence of the King, you

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must give him this message from me." And then the venerable old hermit frames his speech in the following significant words full of worldly wisdom :—

"Most puissant prince! we here present before thee
One thou art bound to cherish and receive
As thine own wife; yea, even to enthrone
As thine own queen—worthy of equal love
With thine imperial consorts. So much Sire,
We claim of thee as justice due to us,
In virtue of our holy character—
In virtue of thine honourable rank—
In virtue of the pure spontaneous love
That secretly grew up twixt thee and her
Without consent or privity of us.
We ask no more—the rest we freely leave
To thy just feeling and to destiny."

And Sharngarava takes care to deliver this message correctly.

Kalidasa has shown a nice discrimination in delineating the characters of Sharngarava and Sharadwata. The former seems to have a shade of the *rajas* in his moral composition, while the latter has acquired a complete control over his passions and affections, and is "a veritable embodiment of *satwa*, the distinguishing characteristic of a true Brahman."

Sharngarava is bold and excitable, Sharadwada peaceful and self-subdued. Sharngarava is daring and eloquent, Sharadwata silent and reserved. But the most prominent traits in the character of Sharngarava are his fearlessness, his moral courage. and his frank and outspoken behaviour which we fail to discover in his "saint like companion." And Sharngarava is bold and fearless even in the presence of a mighty monarch like Dushyanta, whom he somewhat roughly handles when he hesitates to accept Shakuntala as his wedded wife.

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SHARNGARAVA.

"Beware!
Beware how thou insult the holy sage!
Remember how he generously allowed
Thy secret union with his foster child:
And how, when thou didst rob him of his treasure,
He sought to furnish thee excuse, when rather
He should have cursed thee for a ravisher."

Again, addressing the king and his courtiers, he fearlessly speaks out his mind:—

"You have heard the proverb—

Hold in contempt the innocent words of those
That from their infancy have known no guile;
But trust the treacherous counsels of the man
Who makes a very science of deceit,"

But here Sharadwata intervenes and tries to pacify his indignant companion, for Sharadwata is always full of peace.

SHARADWATA.

"This altercation is idle, Sharngarava. We have executed the commission of our preceptor; come, let us return."

Then turning to the king Sharadwata speaks a few soft words to him, and addresses him thus:—

"Shakuntala is certainly thy bride;
Receive her or reject her, she is thine.
Do with her, King, according to thy pleasure
The husband o'er the wife is absolute."

And finally he speaks a kind word to Shakuntala as well and points out to her the only right course of conduct under the circumstances. "Shakuntata," says he, "our part is performed. We have said all we had to say, and

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the King has replied in the manner thou hast heard. It is now thy turn to give him convincing evidence of thy marriage."

What a quiet and peace-loving soul we have here! Not a word of anger or reproach ever escapes his lips even under the most serious provocation. He is a *typical* Brahman, to be sure, quiet, peaceful, forgiving and self-subdued.

But both Sharngarava and Sharadwata are also *typical Brahmcharis* and feel very much disturbed amid the bustle and tumult of an imperial city like Hastinapur. To them "the throng appears bewildering," and the whole town looks like a "burning house, whose inmates are running to and fro in wild dismay."

And it is but natural that the first sight of the king's capital should affect them in this manner, for they have been living a life of peaceful solitude and quiet contemplation, remote from the haunts of man and "the din and turmoil of a busy world."

And so their sensations are peculiar:—

"As one just bathed beholds the man polluted;
As one late purified, the yet impure;
As one awake looks on the yet unwakened;
Or as the freeman gazes on the thrall;
So they regard the crowd of citizens."

Verily, true freedom lies neither in luxury nor in pomp, but in "the fewness of wants," in "plain living and high thinking;" and this is the *sublime* ideal which the great dramatist sets before us in presenting to us in marked contrast the life of "a *Brahmachari* devoted to higher pursuits" and that of "a citizen immersed in self."

There is no eye like one that knowledge gives,
There is no penance like the vow of truth,
No sorrow like attachment to the world,
No happiness like freedom from desire.

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THE THREE GODDESSES.

Viz.

इड़ा, भारती, AND सरस्वती

These are troublous times. People are nervous and some are afraid to utter the name of the country, and more so the religious societies with whom patriotism has become a forbidden sentiment. But foremost of all it has become a troubling feature for the Arya Samaj owing to its restless and manifold activities in the fields of independent systems of educational Reform, Orphan Relief and Social Reform *e.g.* shudhi &c. The complaint is general that the Arya Samaj is too much permeated with the emancipating and vitalising spirit of the age.

In this paper I wish to explain, what place patriotism has in the Vedic religion, according to the Vedas, so that drooping hearts may get courage and those who think that the sentiment of patriotism and nationality is foreign to the province of the Arya Samaj, may know what the Vadas say about it.

The heading of my article is "The Three Goddesses (तिस्रा देवीः—इड़ा, भारती, and सरस्वती) and I will show

---

Vide Yajur Ved Adhayay 21, Mantra 19, 37.

तिस्रो इड़ा सरस्वती भारती मरुती विशः। विराट् छन्द इहेन्द्र भं धेनु गौ न वयो दधुः (As in this world, learned men get nourishment and strength from a milch cow, so they should attain to spiritual and refulgent strength by means of these three goddesses इड़ा (The adorable one) सरस्वती (वेदवाणी) and भारती (The mother country). These three are like the कामधेनुः।

(२) होता यक्षत्तिस्रो देवी र्न भेषजं त्रयस्त्रिधातवोऽपसो रूपमिन्द्रे हिण्ययमश्विनेड़ा न भारती वाचा सरस्वती मह इन्द्राय दुहऽइन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वा ज्यस्य होतर्यज ॥ यजु २१, ३७ ॥

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that these three constitute the Vedic pantheon. So far as I can understand इड़ा stands for God, भारती, for the country and humanity, and सरस्वती for the Vedas.

As I showed in another article last year, the ideal of all human institutions is स्वाराज्य *i.e.* आत्म प्रकाश or self-realization or self-manifestation and it is to attain this ideal that the Vedic religion was revealed in the beginning of creation. According to the Vedas, belief and practice in these three objects is an essential condition to attain the ideal, and that is the belief in the triple goddesses above enumerated. The first named goddess is the primeval and the all pervading Diety, the second stands for country and humanity, whilst the third stands for the Veda Bani without which no true knowledge of the other two is possible

(नेविदावत् मनुतेतम् वृहन्तम्, येन सूर्य्यस्तपति तेजसेद्धः)

It will be astounding to many who are unfamiliar with the true Vedic theology, that a belief in humanity and country is a means of attaining all round consummation. But to those who know a little of the Vedas and the science of sociology it will be evident that there is no royal road to reach that ideal except through service and deification of humanity; and in that connection of one's own country and nationality, because the destinies and interests of individuals composing a nation or humanity are indissolubly bound up with those of the whole of which they form a part, *i. e.* the peoples and the country. All the institutions which human hands have raised are directed towards this one aim, in fact every relation, with which a person seems bound by natural ties is helpful to him in his onward march. The wife, the son, the family, the nation the Govtt., the country and above all Humanity in an ascending series of creation, are for the benefit of the individuals, and all these things act and react upon each other for the common good of all. How beautifully Yajn-

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valkya has described it in his discourse to Maitreyi (1) in the Brihadaranyaka Upnishad.

Following this principle the Arya Samaj which is an exponent of the Vedic religion does not teach individualism alone; while recognising individuals as the basis it takes note of the family, the peoples and Humanity in an all comprehending series of species. An individual is not and can never be an isolated being, he is bound up with the family and those around him. His progress, and improvement depend to a great extent upon the improvement of the environments, and if the family and the neighbours be not as well situated as he is, then surely the chances of his betterment are to a great extent, minimised. But the individuals, the family and humanity do not live in extra terrestrial regions. They live upon the earth and the part of the earth occupied by an individual or a group of individuals engenders a sort of attachment which is natural to every individual or people. Herein lies the reason for love of country or of the nation. Country, nation and humanity supply him with an aim and he believes that the realization of the ideal lies through their service.

The Western political thinkers have propounded the principle of liberty, equality, and fraternity, but in doing so they have not stepped beyond individualism and completely ignored the peoples and the association, which alone could supply a universal and communal synthesis; and we see

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स होवाच, 'नवा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति। न वा अरे जायायै कामाय जाया प्रिया भवत्यात्म नस्तु कामय जाय प्रिया भवति। न वा अरे पुत्राणां कामाय पुत्रा प्रियाः भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति। न वा अरे वित्तस्य कामाय.....ब्रह्मणः कामाय.....क्षत्रस्य कामाय लोकानां कामाय.....भूतानां कामाय सर्वस्य कामाय.....ब्रह्म-क्षत्रं-लोका, देवाः-सर्वम्-(इत्यादि-) प्रियं भवति-(परं च) आत्मनस्तु कामाय सर्वं प्रियं प्रया भवति। आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञातइद धं सर्वं विदितम्।

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the result to-day. Rank material individualism is eating into the vitals of the western society, and poverty and misery are some of the greatest evils against which the new force of socialism has to fight hard. They forgot to build up individualism on the strong rock of association and nationality depending upon and bound together by, some common purpose. They did not, in the heat of individual emancipation, recognise, that after all individuals are members of a society, and society again forms part of a greater whole *i. e.* Humanity. The development of the family, the nation and humanity, and their importance in raising the individual to attain his greatest developement was according to them unnecessary. Hence they did not step beyond individual emancipation. Perhaps it was Mazinni who first promulgated the principle of association and thus gave a set back to the current of individualism which was the product of the French Revolution. He of all western reformers recognised, that no true progress or self realisation is possible without the harmonious development of the surroundings *viz* the family, the nation, and humanity. He laid down, that every family, every nation or association of people, which are bound together by some common and natural ties, say of country, of literature or of race like every other individual, has its own mission to fulfil which mission is its turn ultimately helps to evolve the individual self to the greatest perfection.

Hence the Veda Mantra in invoking the three goddesses, lays down that development and service of country and humanity which promotes the spiritual welfare of the individual *Atman* is an essential tenet of the faith. The great seer Swami Dayanand has laid down in the 10th principle of the Arya Samaj, that none should be content with his own betterment but that everybody should consider his betterment in the betterment of all. Again it was in recognition of this principle that it is enjoined.....that

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it is the bounden duty of every Arya to make social and spiritual improvement. It is only a reiteration of the Vedic mantra which enjoins the worship of the goddess, भारती, which is none other than mother country and at a higher stage the mother earth and humanity because they supply every kind of nourishment and sustenance to all creatures.

From this, none should, however, misunderstand that by country is meant this Bharta Varsh. No! not at all. The Vedic religion being universal is meant for the peoples of all climes and of all countries; every individual or every nation wherever situate, may invoke his or its own particular motherland while invoking its worship.

The next goddess, spoken of in the mantra is सरस्वती; and to my mind it is none other than Veda Bani. It is in fact the Law–the immutable Law–which interprets and determines the relations of individuals, of the families, of the country and of Humanity, and thus assigns them their respective duties and obligations towards one another. It is the Law which teaches the nature of God and the universe, and shows how to deal with one another in our individual and collective capacities, in order that we may attain our goal. In fact Vedic Law is the greatest interpreter of natural relations. Those who say that a revealed book has nothing to do with mundane affairs are to my mind mistaken in their belief, because after all knowledge of प्रकृति is the means of knowing and realising the supreme *Atman* The material world is a vehicle to get to the spiritual world and knowledge of the latter is incomplete without a knowledge of the former. No religion worth the name

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(१) आत्मानं रथिनम् विद्धी शरीरम् रथमेवतु, इन्द्रयाणि हया ना हु (विषय गोचरान) मनः प्रग्रहमेवच &c.।

(२) सम्भूतीं च विनाशं च यस्तद्वे दोभय ँ सह विनाशेनम्रत्युं तीर्त्वा सम्भूत्या मृतमश्नेत तर्पित्वा सम्भूतां अमृशव प्रान्हरो।

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can do without determining the positions and relations of man and man, much less the Vedic religion which claims to be the only revealed and universal religion.

Religion has to deal with all matters pertaining to the man as a whole, who as I said above, is not an isolated being. Swami Dayanand spoke the barest truth when he preached, that the Vedas are the repository of all true knowledge whether spiritual or physical. In this way the Vedas deal with society and its formation, with the duties of the Brahmans, of the Kshatriyas, the Vaishyas and of the Shudras, also of the modes of government; and there are many *mantras* embodying prayers for virtuous Brahamans, and brave Kshatriya &c.; and I ask, what are these prayers and injunction for? The answer clearly is, so that society, country and fter all humanity may obtain their ultimate end वेदान्त hich is self-manifestation, the secret of secrets, in fact the end and aim of all existence.

आ ब्राह्मन् ब्राह्मणो ब्रह्म वर्चसी जायतामा राष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी महारथो जायतां दोग्ध्री धेनुर्वोढानड्वा नाशुः सप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः **सभेयो युवास्य यजमानस्य वीरो जायताम्** निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो न ओषधयः पच्यन्तां योगक्षेमो नः कल्पताम् । यजुः । २२ मं २२ रुचम मे देही ब्राह्मणेषु, रुचं राजसु, नस्कृधी रुचम विशयेषू शूद्रेषु मयिदेहि रुचारुचम् । यजुः ।

In thy first stage keep Brahmacharya's vow,
In second stage a good householder be,
Devote thy third to public good entire,
In fourth leave all the higher light to see.

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An Examination of Mrs. Besant's Claims.

Mrs. Anine Besant, in the course of a lecture delivered by her at Benares on 31st. December last, told her hearers that it was Theosophy that had laid "the foundations of the great movement which is beginning to-day to build India." She said:—"When H. P. Blavatsky and Col. H. S. Olcott first set foot on Indian soil what was the condition of India and Hinduism? Scepticism and materialism had eaten out the life of the nation. The crowds of the English educated class were followers of Huxley, Mill and Spencer, they had entirely forgotten their own literature, were contemptuous of the past and hence hopeless for the future, copying English ways, English manners, filling their houses with English furniture to the destruction of Indian arts and crafts. They had lost the national spirit."

Then referring to the activities of Madame Blavat sky and Col. Olcott, she continued:—"They began by the revival of religion. There was no national life, no congress, no industrial exhibitions, no idea of the unity of the Indian people. These things the yonng men have grown up amongst, not knowing whence they came, for not one of these activities was then known. Col. Olcott and Madame Blavatsky saw that not until India recognized the value of its ancient faith could there be any bond of unity among the Indians. So they began with the revival of religion, they pointed out the value of Hindu teachings, they held up the Vedas and the Upnishads, and proclaimed the value of Indian thought and the priceless heritage of the Indian people, until at last the Indians began once more to pride themselves on their past and to realise that Hinduism was not the babbling of children or the fancy of

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savages, but a mighty system, the glory of the past and the life of the future."

And Mrs. Besant claimed for Theosophy not only the revival of religion and of letters in India, but social, political and industrial reform as well. Speaking on the question of child-marriage, she said:—"We have been much more ready to take up a reform and carry it out than our critics. It is many years since we formed a league and took down the names of fathers who took a pledge not to marry their daughters until two or three years later than their caste system demands."

Then coming to the Central Hindu College, she expressed herself in these words:—"And the Central Hindn College is the only institution that has dared to refuse to allow married boys into the school and has asked for a pledge from the father not to marry the boy until he reaches a certain class. And we have shown that child-marriage is against the laws of Manu."

With regard to female education, Mrs. Besant claimed that "Hindu Theosophists all over the country were opening girls' schools and leading the way as they have done in so many cases."

Finally coming to the question of religious and moral instruction, she said:—"Now as regards the religious and moral education, the Central Hindu College is the most marked institution in which they (the Theosophists) have been working."

Now that's all very well. But does Mrs. Besant know anything about "the great fount of inspiration" from which H. P. Blavatsky and Col. H. S. Olcott derived their high ideals? Or is it, to quote her own significant words, *mutatis mutandis*, that these things she has grown up amongst, not knowing whence the real inspiration came?

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But I have no desire to enter into a controversy just at present. I will only make a few quotations from the *Satyartha Prakash* of Swami Dayananda Saraswati and thereby place before my readers the views of that great reformer on all the questions touched upon by the President of the Theosophical society, leaving the rest to the better judgment of the intelligent public.

Mrs. Besant claims that it was Col. Olcott who reminded the Hindus of their past glory and greatness. He may have done so. But let's see what Swamiji wrote in his great work the Satyartha Prakash, which was published several years before the establishment of the first Theosophical Lodge in the country. The great Swami writes:—"Since the beginning of the world till 5000 years back, the Aryas were the sovereign rulers of the whole earth; in other words, there was only one paramount power whose suzerainty was acknowledged by the rulers of all the other countries of the globe." Further he says:—"The perusal of the *Mahabharata* proves to demonstration that the Aryas were the sovereign rulers of the whole world till the coronation of the Emperor Yudhisthira after the Great War."

(Satyartha Prakash Chap. XI.).

And this was written by the Swami long before the birth of the Theosophical Society in this country.

Again, "Take for example the case of Egypt, Greece or the continent of Europe. The people of all these countries were without a trace of learning before the spread of knowledge there from India."

(Satyartha Prakash Chap VII).

And again, "It is a fact that all science and religion that are extant in the world of to-day originated in India, and then spread to all the countries of the globe. M. Jacolliot, a native of France, writes in his book called the

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Bible in India that India is the source of all kinds of knowledge and divine wisdom, that all the sciences and religions found in the world have spread from this country, and he prays to God thus:—"Raise, O Lord, my country to that height of civilisation and progress which was attained by India in ancient times." Prince Dara Shikoh also came to the same conclusion. He admitted that no other language contained knowledge so perfect as Sanskrit. He says in his commentary on the Upanishads that he read Arabic and other languages but his doubts were never dispelled, nor was he ever so happy till he studied Sanskrit, which cleared all his doubts and made him supremely happy."

(Satyartha Prakash Chap. XI).

Was not this sufficient to remind the Hindu of his past glory and greatness?

Then Mrs. Besant told her audience that it was the founders of the Theosophical Society who "held up the Vedas and the Upnishads and proclaimed the value of Indian thought" to the people of this country. Let us now see what Swami Dyananda has got to say in this connection. "We believe," says he, "that the Vedas alone are the sùpreme authority in the ascertainment of true religion—*the true conduct of life.* Whatever is enjoined by the Vedas we hold to be right, but whatever is condemned by them we believe to be wrong. Therefore we say that our religion is Vedic. All men, especially Aryas, should therefore believe in the Vedas *and thus cultivate unity in religion.*"

(Satyartha Prakash Chap. III).

He further says:—"The Vedas are the only revealed books. All men should canduct themselves according to their teachings, and when questioned as to his religion let every one answer that his religion is Vedic *i.e.* he believes in whatever is contained in the Veda."

(Satyartha Prakash Chap. VII).

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Again, in "A Statement of my Beliefs," he says:—"The four Vedas, the repository of all knowledge and religious truth, are the word of God. They are absolutely free from error, and therefore the supreme and independent authority in all things. They require no other book to bear witness to their *divine* origin. Even as the sun or fire is, by its own light, an absolute and independent manifester of its own existence —aye, it reveals the existence of things other than itself— even so are the Vedas."

Mrs. Besant also claims credit for the revival of Brahmcharya in this country. On this point, the Swami says:— "He, who observes Brahmacharya properly during the first period of his life, acquires knowledge, wisdom and strength, remains free from disease and attains to the Vedic age of a hundred years. *Brahmcharya is really the highest virtue.* Through it one can acquire perfect knowledge, perfect wisdom, perfect health, perfect development of the mind and perfect mastery of all the arts and sciences."

[Satyartha Prakash Chap. III.]

Again, "People of India, at the present day, being destitute of the advantages of *Brahmcharya* and education are sunk in ignorance and afflicted with diverse diseases."

[S. P. Ch. III.]

With regard to the time of marriage, which is the constant burden of Mrs. Besant's song, the illustrious founder of the Arya Samaj writes as follows:—"The best time for the marriage of a girl is from the 16th to the 24th year of her age; while for a man, from the 25th to the 48th year." And he lays down the duties of the State as prescribed by Manu in this connection:—"The state should

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make it compulsory on all to send their children, *of both sexes*, to school at the proper age (5th to 8th year) and keep them there till they are thoroughly well educated. *It should be made a penal offence to break this law.* In other words let no child—whether a boy or a girl—be allowed to stay at home after the 8th year; let him remain in the *seminary* till his *Samavartana* time at the age of 25, and let none be allowed to marry before that."

(S. P. Chap. III).

And here is the Swami's opinion about female education for which the President of the T. S. claims especial credit. He writes in the Satyartha Prakash as follows:—"Girls should practise Brahmacharya and receive education even as boys do. In ancient India, Gargi and other ladies—jewels among women—were highly educated and perfect scholars of the Veda. This is clearly written in the *Shatpatha Brahman.*" And he quotes an authority from the *Veda* authorising girls to study the sacred scriptures. The Veda enjoins:—"Just as boys acquire sound knowledge and culture by the practice of *Brahmacharya* and then marry girls of their own choice, who are young, well-educated, loving and of similar temperaments, so should girls practise *Brahmacharya*, study the *Veda*, learn the arts and sciences, and thereby perfect their knowledge, refine their character, and then give their hands to young men of their own choice, who are strong, learned and of a loving disposition."

(S. P. Ch. III).

And here Swamiji, quoting from Manu, shows how women ought to be treated by men. "Where women are honoured," he says, "in those families great men are born; but where they are not honoured, there all acts become fruitless. Where women pass their days in misery that

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family wholly perishes, but where they are happy, the family continually prospers."

(S. P. Ch. IV).

Then Mrs. Besant claims credit for initiating the work of raising the *depressed classes* in this country. But this also is an untrue claim like all others; for, did not the great Swami already raise them by permitting them to study the Veda? The Swamiji pleads thus for the *Shudras* in his *Satyartha Prakash*:—"Does not God desire the welfare of the *Shudras*? Is God prejudiced that he should allow the study of the Veda to *Dwijas* and disallow it to *Shudras*? Had God meant that *Shudras* should not study the *Veda* or hear it read, why should He have created the organs of speech and hearing in their bodies. As He has created the sun, the moon, the earth, the water, the air, the fire, and the different kinds of foods and drinks for all, even so has He revealed the Veda for the good of all men, irrespective of their caste, creed or colour."

(S. P. Chap. III).

As regards the revival of temperance, which, according to Mrs. Besant, is the direct result of Theosophical teaching, Swami Dayanand expresses himself in the following words:—"The twice-born—Brahmanas, Kshatriyas and Vaishyas—must abstain from flesh diet and intoxicants such as Wine, Ganja, Bhang, Opium &c., and they should also avoid the use of all the articles of food and drink that are prepared or handled by men living on flesh diet and intoxicating drinks, whose very bodies become saturated with the fine particles of meat and alcohol."

(Satyartha Prakash Chap. X).

And here he recommends rice, wheat, pulses, sugar, milk, butter, curds, fruits, nuts and vegetables as the best diet of man.

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Mrs. Besant told her admiring but dreamy disciples that the religions and moral education of the Indians was the handiwork of the founders of the C. H. C., which, she said, was the only institution where secular training was supplemented by *moral* instruction. But then this eloquent and gifted lady forgot all about the Gurukula academies, one of which at least was already in working order when the foundation-stone of the C. H. C. was laid in Benares.

And finally a word in regard to the Congress Movement which, she says, is "the first-born of the T. S." Treating of Raja Dharma or the Science of Government, in the sixth chapter of his Satyartha Prakash, the great Vedic reformer writes as follows:—"Let there be for the benefit of the rulers and the ruled three Assemblies—1. Religious, 2. Legislative, and 3. Educational. Let each discuss and decide questions that concern it, and thereby invest all men with knowledge, culture, righteousness, independence, wealth, dominion and happiness. Let no single individual be invested with absolute power. The King, as President of the Assembly, and the Assembly itself, should be inter-dependent on each other. And both should be controlled by the people, who, in their turn, should be governed by the Assembly." Do not the above extracts contain the germs of the form of government which the Indian National Congress seeks to secure?

One word more and I have done. Mrs. Besant must admit that there is a marked similarity, nay,—a family resemblance,—between the teachings of the T. S. leaders and those of the founder of the Arya Samaj. But is the President of Theosophical Society prepared to say that Swami Dayanand ever sat at the feet of Madame Blavatsky or Col. Olcott to take his lessons in "the divine wisdom," which according to her, the founders of the T. S. brought for the illumination of this benighted land?

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The truth is that Swami Dayananda is the maker of modern India and the inspirer and author of the grand awakening, the signs of which are visible all round. The time is not distant when this fact will be recognised widely and generations of Indians yet unborn will remember the holy name of the great sage with gratitude.

A NATIONALIST.

Make Truth thy guide to lead thee in this world,
Make it thy shield against the darts of sin,
Make it thy friend to help thee in thy need,
Make it thy sword the moral fight to win.

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॥ ओ३म् ॥

The Art of Making Friends

A Preamble—The Pre-embryonic State of the Art.

सर्वा आशा मममित्रं भवन्तु ।

"May all quarters and aspirations be friendly to me"

ATHARVA VEDA.

We, moderns, standing on the threshold of the 20th Century and looking back with serene calmness born of legitimate pride upon the unprecedented success that has attended the free investigations of Science and the liberal cultivation of novel Arts, are apt to overlook the variable degree of success met, at different times and in different climes, by those who have cultivated the mysterious ancient Art of Making Friends. For this old "Moral Art" has been practised, now with enthusiasm and now with indifference, from time immemorial; and with the general advance of our modern "intellectual achievements," we should be considerably surprised, nay, mortified, if we found that the progress of this ancient "moral art" has not kept pace with the "progressive spirit" of our times on the whole.

The most commendable feature of modern times is their high intellectuality in the domain of inventive genius designing skill, and quite original and most wonderful creative faculty wedded to dexterous "experimentation."

Our modern age has the proud exclusive distinction and honour of reviving many an old dying art or languishing industry and of giving birth to many more wonderful

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new arts and industries of which the ancients never dreamt. Poor miserable wretches! they had but few civilized needs and fewer decent arts to minister to their crude tastes and savage fashions. But, coming to our own blessed times what an awful sight awaits us! Why, art and design, invention and artifice, have been woven into our very life and being, as it were; and wheels within wheels, pulleys inside pulleys, springs within springs, and clash against clash, bewilder our confounded senses on every side and every moment of our life.

Now, then, it will not be against the spirit of our progressive times, nor will it, we hope, offend the refined taste of our highly cultured age—and therefore, we think, if for no other reason, it will be worth our while just to ascertain whether or not the same complicated heterogeneity that has marked our intellectual progress has also affected our morals to the same extent. In other words, we want to see if man has introduced, in his behaviour towards his fellows, the same degree of complexity and heterogeneity, the same number of wheels within wheels and springs inside springs, as we find in his intellectual designs and artifices. That is to say, we want to find out if the Art of Making Friends has progressed, on the whole, from the simple and the homogeneous to the complex and the heterogeneous state as implied and required by the great Universal Law of Evolution. In a word, we want to know if the moral attitude of man towards his fellow-beings has also undergone those changes and modifications which Evolution at large necessitates, just as his intellectual outfit has done under its all-powerful influence. For this purpose let us place before the reader a brief outline of the subject from the earliest times down to our own advanced ones of splendid all round culture, progress and enlightment. The reader will quickly find that

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(*i*) As with other arts so with this "moral art" too the progress, if any, is from very simple and modest beginnings to colossal proportions; and that

(*ii*) The progress, if at all, has been strictly and rigorously rhythmical, wavy, oscillatory with much of the "up and down" tendency in its rugged uneven course all along.

Those who are acquainted with the Law of evolution will remember that almost all arts extant had a very simple and modest origin at first. There was a time in the history of every art when the art was an "artless art" at best, or rather, the art was in that state in which it could hardly be called an art at all. Just as every man passed through an initial embryonic state when he could hardly have been termed "man" so, the Evolutionists argue, every art had to go through at first an incipient stage when it was properly speaking no "art." Now, this belief of the Evolutionist, being founded upon a profound study of Nature, may be conceded to be one which knows of no exceptions to the law—at least our subject in hand offers no exception to it, nay, it even goes beyond the sanguine expectations of an ardent Evolutionist. For if we examine the oldest literary records of humanity, the Veda, we shall therein meet with what we may call the "pre-embryonic" state of this "moral art"—a state so simple, natural and sublime that we can boldly assert that the Art was not yet in existence—in fact the Art of Making friends came into being long afterwards during, as we shall show presently, the Post Vedic Period. The Art itself has no place in the Veda; although much valuable material in the form of noble thoughts, lofty sentiments, holy sublime injunctions and commandments, high and holy ideals messages and prayers, is available in the pages of that oldest book in the library of the world. And upon this precious material

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later generations could, and future times may build up a great, noble art and found a vast thriving business. And hence we may very properly say, without making a mistake, that the Art is not found in the Veda—that it was in the "pre embryonic" state during the Vedic Times. Similar is the case with all other arts in the Veda; they do not exist as "art" in it; they are in the simple natural pre-embryonic state out of which later times and future generations draw or derive valuable material for the building up of noble "Arts" properly so called.

In that hoary ancient Lore, the holy Veda, for instance, we find the following simple touching words carrying a high and holy message, a sublime prayer, a lofty ideal, and a noble commandment :—

मा वो घ्नन्तं मा शपन्तं प्रति वो चे देव यन्तम् ।
सुम्नै रिद्व आविवासे ॥ ऋ० १ । ४१ । ८ ॥

"Don't you return a blow by a blow, nor a curse by a curse, neither a base trick, mean craftiness, ambitious greed and cruel lust by an act of the same wicked nature; but always shower blessings in return for blows and curses, and low, mean, wicked, evil deeds." (Rig Veda I, 41, 8)

चतुर श्चिद् ददमानाद् बिभीयादा निधातोः ।
न दुरुक्ताय स्पृहयेत् ॥ ऋ० १ । ४१ । ९ ॥

"A wise person should be afraid of (should never think of) accepting gifts or of taking things belonging to other people; he should shrink from having any connection with base, designing, crafty folk. Nor should he ever think of abusing, offending, insulting or hurting any body.

मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।

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मित्रस्य चक्षुषा समीक्षामहे ॥ यजुः ३६ । १८ ॥

"May all beings look upon me with the eye of a friend, and I look upon all beings with the eye of a friend —may we all look upon one another with the eye of a friend" (Yajur Veda 36, 18)

ईशा वास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् ॥ यजुः ४० । १ ॥

"By the Supreme Ruler is pervaded, protected, sustained and regulated all this whatsoever moving thing exists in this everchanging Universe full of whirling worlds. Do thou, therefore, man, first give in charity to deserving persons and creatures, and then enjoy with grateful heart whatever falls to thy lot according to Divine Dispensation free from all attachment to worldly objects. And, above all, *be not greedy*; nor cast a longing covetous look upon any body else's belongings, for all wealth really belongeth to the Supreme Lord." (Yajur Veda 40, 1)

यस्तु सर्वाणि भूतानि आत्मन्नेवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विचिकित्सति ॥ यजुः ४०, ७ ॥

"One who, after right thought and practice of Yoga, sees all beings in the One, Almighty, All-pervading, Lord, and sees the Lord in all beings whatsoever, will never despise anything." (Yaj. 40. 7).

द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्ति रोषधयः शान्तिः । वनस्पतयः शान्ति र्विश्वे देवाः शान्ति ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः सामा शान्ति रेधि ।यजुः३६,१७।

"Peace and harmony be among the bright, heavenly bodies, peace be in mid-space, peace be on earth; peace and harmony be everywhere in the watery, mineral, and aerial worlds, peace be throughout the vegetable and the animal kingdoms; peace and harmony be among all the natural forces and agents that constitute this vast expanse of the Universe; peace and harmony be established through-

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out the limitless World; peace be all and everything everywhere, peace, aye, nothing but peace;—and this Universal Peace and Harmony be also mine!" (Yaj. 36. 17).

What a high and holy message, what a simple sublime prayer, what an earnest yearning of the human heart, what a lofty ideal is embodied and presented in these simple primeval Words of Wisdom! You will search and search in vain among all the Post-Vedic Literary Productions, for a message or commandment, a prayer or an ideal so simple, natural and sublime as this found in the oldest Scripture of Humanity. Here in the Veda, all is simple artless and universal—it is above the art of man, it is Divine. Here is all in the pure, pre-embryonic state of harmony!

In this primeval, pre-embryonic state, then, there is no trace of art; there is only a simple injunction, an earnest prayer, a holy message, and a sublime ideal for all time. Before proceeding further to notice the later developments, let us cast a glance at this natural state once more.

(*i*) Return not a blow by a blow, nor a curse by a curse, neither any wicked deed by a wicked deed; but

(*ii*) Always shower blessings in return for all sorts of evil done to thee.

(*iii*) Never think of hurting, injuring, offending, abusing, or even insulting any one.

(*iv*) May I look upon all, may all look upon me, and may we all look upon one another, *with the eye of a friend.*

(*v*) Be not greedy; lay not thy heart upon the things that belong to others and are evanescent; but give thy whole self to the Lord of the universe and to the service of thy fellow beings.

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(*vi*) Know that all beings exist because they are sustained by the Lord; and realize the presence of the Lord in all beings; then thou shalt have no cause to despise, suspect or misunderstand anything or anybody.

(*vii*) Lord! May Peace and Harmony be established everywhere throughout the entire Universe; Peace and Harmony, aye, nothing but Peace and Harmony!

Such, in short, were the primeval Divine Commandments and such was the ideal prayer for Universal Peace and Harmony—so simple and so sublime. As long as man prayed thus for universal peace and as long as he kept these commandments—as long, in fact, as he had before him such an ideal of universal Love, Service, Peace and Harmony, so long all went right with him, so long he was happy prosperous and blessed; because he did not make a beast of himself, he did not fall from his genuine Manhood. He knew not what it was to be cruel, oppressive, proud overbearing, or aggressive. He had no enemy; all were his friends; because he was true to himself. Hence he stood not then in need of the Art of Making Friends. His morality was above Art and Design and Craft and Complex Heterogeneity. For it was then the Vedic Day, when the pure, bright holy Light of God shone with all its charm, grace, and beauty as well as serenity; the Light of Nature lighted fully the path of Man.

But as sure as night follows day, there was to be an inevitable change in the morals of man and the "moral night" followed the "moral and intellectual day" of the Vedic Age, somewhat in the same manner as does the physical. That is, in course of time man began to neglect the study of the Veda and the Sunny Light of Divine Wisdom shinning from that Scripture of Humanity grew fainter and dimmer in the memory of man; and then, of course, the "intellectual and moral night" began to en-

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velope humanity with all its dark characteristics and gloomy aspects. It was then that the Art of Making Friends gradually came into use and fashion just as lamps and other artificial lights do to relieve the intense gloom and darkness of night.

Before proceeding to describe the many and different Arts of Making Friends, it is but proper to give a description, however short, of the darkness of moral night which followed the Vedic Day and which required the invention of "moral lamps and lights" to relieve the intensity of moral gloom that enveloped mankind all over the world.

This Moral Night came on, as we hinted, during the Post-Vedic Period of History, when, the opposite Art, the Art of Making Enemies, was in full swing, when, in short, wickedness, unrighteousness, cruelty, aggression, oppression, and rapine spread over vast areas of the globe owing to malarchy, anarchy &c., which prevailed in consequence of Unvedic ideals, principles, methods, and practices. Thus, during the Post-Vedic Period, everywhere in quick succession followed the same wicked tale of rising of man against man, of brother against brother, the beast in man being let loose by the lack of proper self-discipline and self-control induced by neglecting the study of the Veda. We have a picture of this dark moral night in the "Puranas" of India, China, Persia, Palestine &c., in some of which the dark Art of Making Enemies is found described with consummate skill. The degradation and fall sustained by Man during the dark Post-Vedic or Pouranik Period can be ascertained upon studying the mediæval Post-Vedic Literature of the world. We shall, therefore, give some quotations from it just to give an idea of the Moral Night and then proceed to the consideration of the different varieties of the Art of Making Friends which came into use for re-

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lieving the gloom of the Night. This we shall do in our next and the following articles.

"FRIEND OF MAN."

Death comes to all, to rich and poor alike,
Death mixes with the dust the monarch's crown,
Death gives no quarter to a living thing,
Nor makes distinction between black and brown.

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Antobiography of Swami Dayanand Saraswati.

[In presenting the following few incidents connected with the life of the illustrious founder of the Arya Samaj, it is hardly necessary for me to make an apology to the readers of the *Vedic Magazine*. The subject, being of constant and recurring interest, can very well bear any amount of repetition;—especially so, when the facts and sentiments set forth in the next few pages, are those narrated by the great Swami himself. For this, I am chiefly indebted to M. Munshi Ram's *Updesh Manjari*, L. Durga Prasad's *Light of Truth*, and to some of the very old issues of the *Theosophist*.—

MADAN MOHAN SETH].

It was in a Brahman family of the Oudichya caste, in a town belonging to the Raja of Morwee, in the province of Kathiawar, that in the year of Vikram Sambat,* 1881, I, now known as Dayanand Sarswati, was born. If I have from the first refrained from giving the names of my father and of the town in which my family resides, it is because I have been prevented from doing so by my duty. Had any of my relatives heard again of me, they would have sought me out. And then, once more face to face with them, it would have become incumbent upon me to follow them home. I would have attended to wordly affairs again. And thus the holy work of the Reform, to which I have wedded my whole life, would have irretrievably suffered through my forced withdrawal from it.

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* The Vikram era commenced 57 years before the Christian era.

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Childhood.

I was hardly five years of age when I began to study the Devanagari characters, and my parents and all the elders commenced training me in the ways and practices of my caste and family; making me learn by rote the long series of religious hymns, mantras. stanzas and commentaries. And I was but eight when I was invested with the sacred Brahmincal Cord (triple thread), and taught Gayatri, Sandhya with its practices, and Yajur Veda Sanhita preceded by the study of Rudradhyaya. As my family belonged to the Shiva sect, their greatest aim was to get me initiated into its religious mysteries; and thus I was early taught to worship the uncouth piece of clay representing Shiva's emblem, known as the Parthiva Lingam. But as there is a good deal of fasting and various hardships connected with this worship, and I had the habit of taking early meals, my mother, fearing for my health, opposed my daily practising of it.

But my father sternly insisted upon its necessity, and this question finally became a source of everlasting quarrels between them. Meanwhile, I studied the Sanskrit Grammar, learnt the Vedas by heart, and accompanied my father to the shrines, temples, and places of Shiva worship. His conversation ran invariably upon one topic; the highest devotion and reverence must be paid to Shiva, his worship being the most divine of all religions. It went on thus till I had attained my fourteenth year, when, having learnt by heart the whole of the Yajur Veda Sanhita, parts of other Vedas, of the Shabda Rupavli and the grammar, my studies were completed-

As my father's was a banking house and he held, moreover, the office—hereditary in my family—of a Jamadar, we were far from being poor, and things, so far, had gone very pleasantly, wherever there was a Shiva Puran to be read and explained, there my father was sure to take

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me along with him; and finally, unmindful of my mother's remonstrances, he imperatively demanded that I should begin practising Partima Puja. When the great day of gloom and fasting—called Shiva-Ratree—arrived, this day falling on the 13th of Vadya of Magh, my father, regardless of the protest that my strength might fail, commanded me to fast, adding that I had to be initiated on that night into the sacred legend, and participate in that night's long vigil in the temple of Shiva. Accordingly I followed him, along with other young men, who accompanied their parents. This vigil is divided into four parts, called *praharas*, consisting of three hours each. Having completed my task, namely, having sat up for the first two *parhars* till the hour of midnight, I remarked that the *Pujaris*, or temple keepers and some of the lay devotees, after having left the inner temple, had fallen asleep outside. Having been taught for years that by sleeping on that particular night, the worshipper lost all the good effect of his devotion, I tried to refrain from drowsiness by bathing my eyes now and then with cold water. But my father was less fortunate. Unable to resist fatigue, he was the first to fall asleep, leaving me to watch alone.

A rude stock.

Thoughts upon thoughts crowded upon me, and one question arose after an other in my disturbed mind. Is it possible,—I asked myself,—that this semblance of man, the idol of a *personal* God that I see bestriding his bull before me, and who, according to all religious accounts, walks about, eats, sleeps, and drinks; who can hold a trident in his hand, beat upon his drum (dumroo), and pronounce curses upon men,—is it possible that he can be the Mahadeva, the great Deity, the same that is invoked as the Lord of Kailash, the supreme being and the Divine Hero of all the stories we read of him in his Purans? Unable to resist such thoughts any longer, I awakened my father, abruptly asking him to enlighten me, to tell me whether this hide-

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ous emblem of Shiva in the temple was identical with the Mahadeva (great god) of the scriptures, or something else. "Why do you ask it?" said my father. "Because" I answered, "I feel it impossible to reccncile the idea of an Omnipotent, Living God, with this idol, which allows the mice to run over its body, and thus suffers its image to be polluted without the slightest protest." Then my father tried to explain to me that the stone representation of the Mahadeva of Kailash, having been consecrated by the holy Brahmins, became, in consequence, the god himself; and was worshipped as such; adding that as Shiva could not be perceived personally in this Kaliyug—the age of mental darkness,—we hence had the idol in which the Mahadeva of Kailash was worshipped by his votaries; this kind of worship was pleasing to the great Deity as much as if, instead of the emblem, he were there himself. But the explanation fell short of satisfying me. I could not, young as I was, help suspecting misinterpretation and sophistry in all this. Feeling faint with hunger and fatigue, I begged to be allowed to go home. My father consented to it, and sent me away with a sepoy, only reiterating once more his command that I should not eat. But when, once home, I had told my mother of my hunger, she fed me with sweetmeats, and I fell into a profound sleep.

In the morning, when my father returned and learnt that I had broken my fast, he felt very angry. He tried to impress me with the enormity of my sin; but do what he would, I could not bring myself to believe that idol and Mahadeva mere one and the same God, and, therefore, could not comprehend why I should be made to fast for and worship the former. I had, however, to conceal my lack of faith, and bring forward as an excuse for abstaining from regular worship my ordinary study, which really left me little or rather no time for anything else. In this I was strongly supported by my mother, and even by my uncle, who pleaded my cause so well that my father had to

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yield at last and allow me to devote my whole attention to my studies. In consequence of this, I extended them to *Nighantu*, *Nirukta*, *Purva Mimansa*, and other Shastras, as well as to the Karm Kand or the Ritual.

The first awakening.

There were besides myself in the family two younger sisters and two brothers, the youngest of whom was born when I was already sixteen. On one memorable night, as we were attending a *nautch* festival at the house of a friend, a servant was despatched after us from home with the terrible news that my sister, a girl of fourteen, had been just taken ill with a mortal disease. Notwithstanding every medical assistance, my poor sister expired within four *ghatkas* (about 2 hours) after we had returned. It was my first bereavement, and the shock my heart received was great. While friends and relatives were sobbing and lamenting around me, I stood like one petrified, and plunged in a profound reverie. It resulted in a series of long and sad meditations upon the instability of human life. 'Not one of the things that ever lived in this world could escape the cold hand of death'—I thought; "I, too, may be snatched away at any time, and die. Wither, then, shall I turn for an expedient to alleviate this human misery, connected with our death bed; where shall I find the assurance of, and means of attaining Muktee, the final bliss?" It was there and then, that I came to the determination that I must solve the problem, cost whatever it may, and thus save myself from the untold miseries of the dying moments of an unbeliever. The ultimate result of such meditations was to make me violently break, and for ever, with the mummeries of external mortification and penances, and the more to appreciate the inward efforts of the soul. But I kept my determination secret, and allowed no one to fathom my innermost thoughts. I was just eighteen then. Soon after, an uncle, a very learned man and full of divine qualities,—one who had

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shown for me the greatest tenderness, and whose favorite I had been from my birth, expired also; his death leaving me in a state of utter dejection, and with a still profounder conviction settled in my mind, that there was nothing stable in this world, nothing worth living for or caring for in a worldfy life.

Renunciation

Although I had never allowed my parents to perceive what was the real state of mind, yet I had been imprudent enough to confess to friends how repulsive seemed to me even the idea of a married life. This was reported to my parents, and they immediately determined that I should be betrothed at once, and the marriage solemnly performed as soon as I should be twenty. Having discovered their intention, I did my utmost to thwart their plans. I caused my friends to intercede on my behalf, and pleaded my cause so earnestly with my father, that he promised to post-pone my betrothal till the end of that year. I then began entreating him to send me to Benares where I might complete my knowledge of Sanskrit grammar, and study astronomy and physics, until I had attained a full proficiency in these difficult sciences. But this time, it was my mother who violently opposed my wishes. She declared that I should not go to Benares, as whatever I might feel inclined to study, could be learnt at home as well as abroad ; and I knew enough as it was, and had to be married anyhow before the coming year ; as young people through an excess of learning were apt to become too liberal and free sometimes in their ideas. I had no better success in that matter with my father. For, on the contrary, no sooner had I reiterated the favour I begged of him, and asked that my betrothal should be post-poned until I had returned from Benares a scholar, proficient in Art and Science, than my mother declared that in such a case she would not consent even to wait till the end of the year, but would see that my marriage was celebrated immediately. Perceiving,

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at last, that my persistence only made things worse, I desisted, and declared myself satisfied with being allowed to pursue my studies at home, provided I was allowed to go to an old friend, a learned *pandit* who resided about six miles from our town in a village belonging to our Jamadaree. Thither then, with my parents' sanction, I proceeded, and placing myself under his tuition, continued for sometime quietly with my study. But while there, I was again forced into a confession of the insurmountable aversion I had for marriage. This went home again. I was summoned back at once, and found upon returning that everything had been prepared for my marriage ceremony. I had entered upon my twenty-first year, and so had no more excuses to offer. I now fully realized that I would neither be allowed to pursue my studies any longer, nor would my parents ever make themselves consenting parties to my celibacy. It was when driven to the last extremity that I resolved to place an eternal barrier between myself and marriage.

(*To be continued*).

Time is Almighty, none can Him resist,
He dashes to the ground all pride and pow'r,
Sceptre He wrests from tyrant's hand perforce,
And makes him bow down to the destined hour.

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Ethics of Bhartrihari.

Personal histories of almost all Sanskrit authors are shrouded in mystery and the field of literary discussion for antiquarians is, therefore, wide enough. Modern Savants have to a certain extent successfully endeavoured to ferret out scraps of materials in the haziness of antiquity and the result is that what one scholar views as a landmark is rejected by another as worthless and the conclusive theory of one is condemned by another as untenable. Perchance, such authors were never greedy aspirers after posthumous fame; or perhaps, the mighty waves of foreign invasions might have swept away what few records they might have left.

Whatever it be, at the present moment, the reader will not be dragged into the labyrinth of folk-lore and tradition in regard to the renowned author of the *Three Shatakas.* (1) Sringara-Shataka (2) Niti-Shataka(3) Vairagya-Shataka. This short essay is written to serve a different purpose altogether. It is generally believed that, the Shringara Shatak was written first, then the Niti Shataka, and finally the Vairagya Shatak.

The Shringara Shatka.

The sentiments expressed in this Shatak, represent the vigour, the vivacity and the buoyancy of youth. There is a graphic description of the nature of woman, of the shafts of love which she darts at the inexperienced youth and the entangled web which she weaves to entice man, like Circe of the island of Acca and in fact, depicts every thing which, in the prime of youth, man regards as the *Summum Bonnum* of life.

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The Niti Shataka. This Shatak, both from a didactic and moral point of view, is almost unparalleled. The *shlokas appeal* strongly to the concience of humanity, they assert the equality of man, they vehemently declare that the joys of this world are evanascent in nature. Mr. Joglekar M.A. observes that in this Shatak there is "an endeavour to show the difficulty of bringing fools to their senses, and the various methods resorted to by the greedy, to acquire wealth, is rich in high sentiments about our conduct in the world, such as nobleness in adhering to a promise, the value of learning, valour, moral courage and large mindedness." 'It inculcates principles which will be met with in almost every religion, the importance of industry, the trials of a true friend and a contrast of the conduct of the virtuous and noble-hearted man with that of a selfish and narrow-minded individual."

The Vairagya Shatak. The third and the last, abounds in aphorisms holding up the greedy to ridicule, and the arrogance of the rich to contempt. It points out in vigorous language the high pressure of physical wants under which the strongest of minds are apt to break down but exhorts the reader to a devotion to the Supreme being, the controller of the universe, and exults in directing man to a renunciation of all worldly matters and the attainment of beatitude.

The immutable and eternal truths embodied in these couplets. Will, for all time to come, relieve the distressed and be like beacon-light to many a weary sailor on this stormy ocean of like. They bring peace and goodwill where there is strife and hostility, they inculcate principles of spirituality without which 'religion might degenerate into petrified hypocrisy.' They preach self-surrender, self-sacrifice, humility, courage, uprightness, love for all sentient beings and all similar virtues without which no progress, no resuscitation

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no true happiness is possible. To prove the truth of these statements, we quote only a few *shlokas* which will clearly indicate the high water mark of morality reached in those prehistoric times.

A Universal path to happiness.

प्राणा घातान्निवृत्तिः परधन हरणे संयमः सत्य वाक्यं ।
कालेशक्त्या प्रदान युवतिजनकथा मूकभाव परेषां ॥
तृष्णास्रोतो विभंगो गुरुषु च विनय: सर्व भूतानुकंपा ।
सामान्यः सर्व शास्त्रेष्वनुहतविधिः श्रेयसामेष पंथाः ॥

"Abstinence from destroying life, restraint in depriving others of their wealth, speaking the truth, timely liberality according to one's power, not even talking about the ladies of others, checking the stream of covetousness, reverance for elders, *compassion towards all creatures.*

Who command reverence?

(2) बाञ्छा सज्जनसंगमे परगुणे प्रीतिर्गुरौनम्रता &c. (Niti 62.)

Desire for the company of the good, regard for the merits of others, reverence for elders, diligence in acquiring knowledge, affection for one's own wife, fear of the world's blame, freedom from the contact of an evil man, persons in whom these qualities reside are to be respected.

(3) *Characteristics of the high minded.*

विपदि धैर्यमथा भ्युदये क्षमा &c. (Niti 64.)

Firmness in adversity, forbearance in prosperity, eloquence in an assembly, bravery in battle, desire for true glory, *devotion for the Vedas.*

(4) प्रीणाति यः सुचरितैः पितरं स पुत्रः &c. (Niti 68.)

He is the worthy son who delights his father by good actions, she is the wife who seeks her husband's good. He is the friend whose conduct is the same in prosperity and in adversity.

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(5) आयुः कल्लोल लोलं कतिपय दिवसा स्थायिनो यौवनश्री (Vair 82.)

Life is as uncertain as a wave, the grace of youth is ephemeral, riches are momentary like thoughts, the streams of worldly enjoyments are like the flashes of lightning..... Hence fix your mind on Brahma in order to cross the ocean.

(6) भोगे रोगभयं कुले च्युतिभयं (Vair 35.)

In enjoyment there is fear of disease,
In noble birth there is fear of a fall,
In wealth one has fear of the robbers,
In self-respect, there is a fear of misery,
An army is afraid of the enemy,

Beauty is exposed to danger from old-age, merit from the wicked.....Every material object in this world is exposed to danger.

Asceticism alone is free from all danger.

(7) आदित्यस्य गतागतैः &c. (Vair 7.)

Life daily decreases with the rising and the setting of the sun. Even the flight of the time is not felt by persons in consequence of their being engaged in numerous affairs which weigh heavily on them. No disgust is produced at beholding birth, old age, trouble and death. This world is maddened by the intoxicating wine of delusion.

(8) भोगाः तुंग तरंग भंग चपलाः &c. (Vai Mis. 33)

Enjoyments are fleeting like high billows, life is liable to perish in a moment. The happiness of youth is ephemeral. Love for the dear ones is ephemeral. Hence, O wise men! understand that this whole world is perfectly worthless and advising the same to the people, with a mind skilful in doing good to them, endeavour to attain final beaatitude.

(N. B. The translations are from Mr. Joglekars editions.)

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These are only a few of the *Shlokas* which contain maxims suitale to different epochs of life. A wonderful mine of precious gems, indeed!

G. A. CHANDAVARKAR.

Thy highest duty is to feed the poor,
To clothe the naked, house the homeless one,
To take the torch of light where dark prevails,
To instruct those that paths of duty shun.

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The Breaking Dawn.

1. Revive, O mother dear! awake, arise,
Too long, too long, hath slumber kept confi'd
Thy drooping soul in silken bonds of sleep,
Weak'ning the force and vigour of thy mind.

2. Revive, O noble dame! parent of saints!
Thou fountain-head of wisdom and of light!
Thy lofty seat is lying vacant still,
Revive, and fill it with thy august form.

3. Thou wast the home of learning and abode
Of penitential merit, thine the fount
At which the sages sev'n of Yavan * drank
And spread illumination in their land.

4. Thine also was the armoury from which
Great heroes born on Parsick's † noble soil
Or Tibra's banks, ‡ took their subduing arms
And spread thy glorious fame throughout the world.

5. E'en now the Cheena § and the plucky Yap ‖
Whose wisdom's light and martial glory's sheen
Illumine all the quarters of the globe,
Adore thy memory with due respect.

6. Revive, revive, O! what has chanced to cloud
Thy countenance; it indicates thy heart
Is ill at ease; what causes thy distress?
Tell me that I may share and soothe thy pain.

7. It is not all unknown to thee, my child,
I feel no sorrow for the loss of climes,
In fact, I never long'd for earthly sway
Which is short-lived and passing inconstant.

---

* Greece. † Persia's. ‡ Rome. § Chinese. ‖ Japanese.

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8. My own dominion's higher far than that,
I rule the souls of men and guide the world
In paths of justice, truth and righteousness
Which give to mankind excellences true.

9. I give them learning which refines the heart,
Illumines mind, keeps down the lower self,
Soft'ning man's nature, rend'ring possible
All peace and order, law and government.

10. I am the Teacher of the East and West,
My door is open, free to all who come
I gave to ancients learning's light divine
And raised them from the state of brute to man.

11. Thro' them I taught the moderns how to think,
I also taught them how to reason right,
And I had hop'd that they would keep erect
And stoop not low to pelf which leads to sin.

12. But they have fall'n thro' the greed of gain,
And seed I sowed must surely perish now,
Involving me and mine in grief and shame,
This is the reason why I feel distress'd.

13. A silver lining decks a sable cloud
Vex not thy soul, kind dame, awake, arise,
Thy children may yet right the wrong again,
And set humanity once more aright.

14. There is yet hope, revive, look up, shake off
This load of sorrow from thy heavy breast,
All is not lost and virtues still survive
To purge the Universe of all its dross.

15. Talk not to me of hope, when hope leaves hope,
And hopelessness invades and darkens all;
Thou giv'st me hope, but hope forsakes us still
Yielding its place to hopelessness entire.

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16. What hope when children of the soil, my son,
Leave peaceful paths of virtue, goodness, truth,
And go to mix with those that shed the blood
Of men and women mild and innocent.

17. Thou talk'st to me of hope, but hope departs,
When children born of Rishis and of Saints
Turn robbers, murderers with pistols arm'd!
And terror spread with bomb and shell all round.

18. Despair not, madam, there is ample hope,
A son of thine * in national crisis born,
Has turn'd the tide and stemm'd the onward flow,
Of sin and error, giving peace to man.

19. A son of thine he was, a mighty child,
Mightier than Shankar †, and reformer true,
Equal to Vyas ‡ in learning, Buddha's § peer
Prophet and saint and scholar roll'd in one.

20. He had a master mind, a soul of fire ‖,
And milk of human kindness fill'd his breast,
Error he hammer'd hard, but did protect
Virtue and justice, truth and innocence.

21. Upholder of true faith, a prince of peace,
A veritable sight-bestower on the blind,
Helper of orphan and of widow'd girl,
Vice's sworn foe, but virtue's constant friend.

22. Emancipator of the human thought
Who set the seal of Reason, Buddhi's test,
On ev'ry question pressing to be solv'd,
Killing blind faith which kept us all enthrall'd.

23. He brought us wisdom of the higher sort,
Opening the founts of inspiration true,

---

*Swami Dayanand Saraswati.

†Swami Shankaracharya. ‡ Vyasa Muni. §Gautama Buddha. ‖Energetic temperament.

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Giving new ideals to the world at large
Ush'ring anew the dawn of consciousness.

24. And larger life he conferr'd on mankind,
By widening prospects of a purer faith,
Destroying sin which tends to stop outright
The rolling wheels of this great Universe.

25. And he has sown the seed which promises
To yield rich harvest and a goodly fruit,
Uprooting error, bringing righteousness
Back to the paths forsaken long by man.

26. Glad news thou bring'st me child, but tell in full,
The story of this glorious son of mine,
When born, how nam'd, what career did he carve,
What part did play, what merit did obtain.

27. I lay unconscious at his birth in swoon,
Sunk in deep grief, by darkness compass'd round,
Nor did I know what happen'd here the while,
Who came, who went, who gave a helping hand.

28. It was an awful moment when I fell
From heavenly heights to hellish depths below,
For faults not mine, but dragg'd by impious hands
Of those that trod the left-hand path of sin.*

29. Those times were troublous, gloom foreboding gloom,
Causing a trembling in the breast of man,
And senseless have I lain for many a day,
Not knowing what has come and gone since then.

30. I was yet wide awake when Kunti's sons,†
Heroic, pure of soul, and without blame,
Their host immense on Kuru's plain ‡ array'd
To wrest the sceptre from usurper's hand,

---

* Vama Margees. † The five Pandava brothers. ‡ Kurukshetra.

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31. I also listen'd to the Song of songs,*
Marvel of marvels, majestic, sublime,
Which e'en now ringeth in my aged ear,
Like distant echoes of the tbund'ring main.

32. And I was present on the festive day,
When Pandu's son †was vested with the crown
Of this wide world, the middle sphere they name,
With Continents and Oceans numb'ring ten.

33. And Ganga's son's ‡ discourse I heard in full,
Soul-lifting, sin-destroying pious, grand,
When from his arrowbed the hero-saint
Taught Kunti's mighty sons the ways of kings.

34. Those days were days of glory and renown,
But Duty claim'd attention in the prime,
And boast it was of prince and peasant then,
An inch they swerv'd not from the path of *dharm*.

35. Good feeling join'd the rulers and the ruled,
There int'rest one, no cause dividing them;
And each help'd each, promoting common good
Shedding undying lustre on the land.

36. There was no famine then, no pestilence,
No fear of thieves, and no dacoit's name,
Adultery was a crime unknown till then,
And lie was shunn'd by all like Devil's den.

37. The Vedic Sun diffused his light serene,
The Vedic lore did ignorance dispel,
The sound of Om! was heard in every home,
And sacred fire on altars kept to burn.

38. The place of honour was to knowledge giv'n,
And homage paid to scholars by all men,
And wealth, tho' not despised, was rank'd below
Science and art and wisdom and penance.

---

*The Bhagavadgita. † Bhishama's. ‡ Yudhisthira.

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39. No *purdah* then kept women close confin'd,
No drudgery shut them out from sacred lore,
Equals of men, their better halves in sooth,
They shared their glory and advanc'd their fame.

40. And ev'ry child receiv'd instruction free,
And drank the fount of learning undisturb'd,
Till Brahmacharya's holy vow fulfill'd,
Gave him a robust frame and noble mind.

41. Thus far the day was fair, a cloudless sky,
A cheerful sunshine gladden'd living things,
But sudden, lo! a storm arose on high
A tempest huge, conflict of elements.

42. The heavens were o'ercast, a rain of dust
In ceaseless showers on the earth pour'd down,
And peals of thunder, deaf'ning to the ear,
With dreadful lightnings, rent the vault in twain.

43. And all was pitchy dark, tho' Lord of day *
Stood at his height diffusing heat and light,
While conflagrations envelop'd in flames
Mountains and hills and rocks and valleys all.

44. And as an awful darkness pall'd the air,
A heavy deluge came fast pouring in,
Filling all quarters with a frightful din,
And chang'd this world into a wat'ry grave.

45. Yet horrors greater, frequent thunderbolts
Struck living things, and burnt up all the green,
While meteors darted headlong thro' mid heav'n
And comets and eclipses fear inspired.

46. And like an aspen leaflet shook the earth,
And Seas and Oceans trembled in their beds,
And water fell in torrents from the sky,
Proclaiming dissolution of the world.

* The Sun.

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47. Full fifty days* this awful gloom prevail'd,
Full fifty days this tempest rent the sky,
But after that the Day-god oped his eye,
And saw the ruins of a mighty land.

48. And what did light reveal? An awful scene
Of desolation spreading far and wide,
Black ruin, chaos dire, and wreck immense,
A cheerless sight, a dreadful Devil dance.

49. Then sank my soul oppress'd by grief intense,
And consciousness bade farewell for a while,
And senseless lay this wretch † mid horrid scenes,
Till thy soft words awaken'd life again.

50. Revive, O gentle dame, shake off thy grief,
I bring thee happy news to cheer thy heart;
The tempest ceases; gloom no longer shrouds
The welcome light of the resplendent orb.‡

51. The sky is clear again, and not a speck
Bedims the beauty of the firmament,
While peace and order grace thy holy seat
And Vedic sun once more begins to shine.

52. Grateful I feel to thee for this, my child,
But peace and order won't suffice to mend
The mansion shatter'd by the tempest high,
Unless cemented with old virtues grand:

53. Self-sacrifice, self-help and self-respect,
Freedom from greed, absence of wrathfulness,
Love of the land, forgetfulness of self,
Justice and truth and mild-eyed charity.

54. Hatred of sin, and conscience undefil'd,
Heroic action, balance of the mind,
A fearless conduct, robust optimism,
And dignity and moderation well combin'd.

---

* "Fifty days" here means "fifty centuries."
†Myself, ‡The sun.

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55. Where are those virtues rare, tell me, my child?
Where are those noble modes of life sublime?
Where is the truth that opes the gates of heav'n,
Where sacrifice of self that glory brings?

56. I find instead an ugly greed of gain,
And low ambition seeking selfish end,
Hypocrisy with all her horrid brood,
Conceit and harshness and presumption vain:

57. Merciless conduct, envy, pride and wrath,
And crookedness in all her varied forms,
Absence of moral courage, craven fear,
Cringing demeanour, servile conduct mean.

58. Can these give *Aryavarta* the age of gold?
Can these restore the prestige lost to us?
Can these build up the structure o'er again,
Which shatter'd lies in fragments numberless?

59. True, peace and order won't suffice to build
Without cement of ancient virtues rare,
But Vedic *dharm*, revived by Dayanand,
Is scatt'ring darkness like the morning sun.

60. The Vedic chant delights the ear again,
The Om! once more on Mandirs floats aloft,
And sacred flame by sweet oblations fed
On altars burning bright may now be seen.

61. This is not all. A better race of men,
Better equipp'd with moral virtues fair,
Is springing o'er again throughtout the land,
And leav'ning masses with a sp'rit rare.

62. All thoughtful men to Gurukuls send their sons,
In vows of *Brahmcharya* to be train'd,
And girls in schools of girls are bred with care,
And taught all things that suit their age and sex.

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63. Widow's laments no longer pierce the ear,
And Kanya's loud complaints are all silenced,*
And lower classes no depression feel
Allowed to see the Vedic light again.

64. The Ocean's high way open lies once more
For all who wish to see the distant climes,
And minding not the Priesthood's furious frown,
Thy children brave now pass beyond the main.

65. All this is due to Rishi Dayanand,
Thy own unequall'd son, whose growing fame
Now fills the world, and keeps up fresh and green
Thy ancient reputation and renown,

66. His was the mission to uplift the world,
To purge the earth of all its vice and sin,
And Vedic light and learning to restore,
He did his best with all his might and main.

67. A robust mind he had, a soul sublime,
A heart with pity touch'd, a form divine,
A shining pillar of flame he walk'd the earth
Embodied *Dharma* in the guise of man.

68. And he could shine in ev'ry walk of life
And scale the heights where few of woman-born
E'er reach in life with all their toil immense,
And live with ease and comfort, undisturb'd.

69. But thorny paths of penance he did choose,
And *Brahmcharya's* vow he well maintain'd,
Giving whole soul to search of light and truth
Hid under darkness by the ruthless Time.

70. And light he spread where darkness once prevail'd,
Saving all men from grip of deadly sin,
And like *Siddhartha*† bringing truth with him
He purged the world of all its dross again.

---

* By the abolition of child-marriage.

† Gautama Buddha.

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71. Such is the history of thy mighty child,
Born at the dawning of *Shatabdi* * last,
Who brought the light of Veda back again,
After the Vedic Sun had gone to rest.

72. I bless thee, child, for all this happy news,
I bless my star ascendant once again,
I also bless my son who brought the light.
Of Vedic faith to this benighted land,

73 May blessings also rest on those that gave
Their helping hand to us and word of cheer,
In times of need and pain and sore distress.
When chaos dark and dire confusion reign'd.

74. And last but not the least, let those be blest,
That undertake to spread the light divine
Of Vedic *dharma* to all distant climes,
Beyond the confines of this holy land

75. Where God of War § with Mammon † close allied,
With dreadful Furies ‡ ready at his call,
Threatens destruction to the fairest realms
Of Europe and Am'rican Continent.

---

*Century. §Brute force. †Greed of gain. ‡Destructive Agencies.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

The Vedic conception of God.

4. There is one Unchangeable, Eternal, Intelligent Spirit, even more vigorous than mind. Material senses cannot perceive Him. Therefore the sage withdraws his senses from their natural course and perceives the Supreme Being everywhere present.

5. He moves all but Himself does not move. To the ignorant He is far, but to the wise He is near at hand. He pervades inside and outside of all.

8. He overspreads all creatures. He is entirely spirit without the form either of a minute, or an extended one, which is liable to impression or organisation. He is the Ruler of the intellect, Self-existent, Pure, Perfect, Omniscient, and Omnipresent. He has from all eternity been assigning to all creatures their respective purposes.

(Yajur Veda).

7. View Him neither as designing interiorly, nor as diffused throughout external nature, nor in the transitional mood between both; neither embodiment of intelligence, nor fraught with volitional consciousness, but as the Invisible, Unthinkable, Unknowable Being, only conscious of self in self *i.e.* the absolute, and the unconditioned, with no trace of the relative or the conditioned world about Him, all calm, all bliss, one and only. This is the fourth or the essential mode of existence. This is the Atma, the Universal Spirit. He should be known.

(Mandukopnishad).

The Metropolis of Ancient India.

There, famous in her old renown,
Ayodhya stands, the royal town
In bygone ages built and planned
By sainted Manu's princelyhand.

Imperial seat! her walls extend
Twelve measured leagues from end to end,
And three in width from side to side
With square and palace beautified.

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Her gates at even distance stand,
Her ample roads are wisely planned,
Right glorious is her royal street
Where streams allay the dust and heat

On level ground in even row
Her houses rise in goodly show:
Terrace and palace, arch and gate
The queenly city decorate.

High are her ramparts, strong and vast,
By ways at even distance passed,
With circling moat, both deep and wide,
And store of weapons fortified.

King Dasratha, lofty-souled,
That city guarded and controlled
With towering Sal trees belted round,
And many a grove and pleasure ground,

As royal Indra, throned on high,
Rules his fair city in the sky.
She seems a painted city, fair
With chess-board line and even square.

And cool boughs shade the lovely lake
Where weary men their thirst may slake.
There gilded chariots gleam and shine,
And stately piles the gods enshrine.

There gay sleek people ever throng
To festival and dance and song,
A mine is she of gems and sheen,
The darling home of fortune's queen,

With noblest sort of drink and meat,
The fairest rice and golden wheat,
And fragrant with the chaplet's scent
With holy oil and incense blent.

With many an elephant and steed,
And wains for draught and cars for speed
With envoys sent by distant kings,
And merchants with their precious things

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With banners o'er her roof that play,
And weapons that a hundred slay;
All warlike engines framed by man,
And every class of artizan.

A city rich beyond compare,
With bards and minstrels gathered there,
And men and damsels who entrance
The soul with play and song and dance.

Arabian Indebtedness to India.

As Sindh was under the actual rule of the Khalif Mansur (A. D. 753—774), there came embassies from that part of India to Bagdad, and among them scholars, who brought along with them two books the *Brahmasiddharta* of Brahmgupta (Sindhind), and the *Khan da Khyaka* (Arkand). With the help of these pandits Alfazari, perhaps also Yakub Ibu Tarik, translated them. Both works have been largely used, and have exercised a great influence. It was on this occasion that the Arabs first became acquainted with a scientific system of Astronomy. *They learned from Brahmgupta earlier than from Ptolemy.*

Another influx of Hindu learning took place under Harun, A. D. 786—808. The ministerial family Barnak, then at the zenith of their power, had come with the ruling dynasty from Balkh, where an ancestor of them had been an official in the Buddhistic temple *Naubehar i.e. Navavihara,* the temple (or monastery). The name Barnak is said to be of Indian descent, meaning *Parawaka, i.e.* the superior (abbot of the Behara?) *c.f.* kern, *Geschichtedes Buddhismus in Indian, 11, 445, 543.* Of course, the Barrak family had been converted, but their contemporaries never thought much of their profession of Islam, nor regarded it as genuine, Induced probably by family traditions, *they sent scholars to India, there to study medicine and pharmacology.* Besides, they engaged Hindu scholars to come to Bagdad, made them the chief physicians of their hospitals *and ordered them to translate from Sanskrit into Arabic books on medicine, pharmacology, texicology, philosophy,* astrology and other subjects. Still in later centuries Muslim scholars sometimes travelled for the same purpose as the emissaries of the Barnek *i.g.* almuwaffak, not long before Al Baruni's time. (Professor Sachan)

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II.

We have ample and overwhelming testimony of Arabic writers, notably of Haji khalifa. that Hindu Astronomy, algebra, and medicine were zealously studied by their compatriots, and *many Hindu savants were induced to reside at the court of the calaphs as their instructors. Mussalman students, in their eager thirst for knowledye used to flock to the centres of learning in India, and there drank deep at the very fountain head. Indeed, it had come to be regarded as an essential part of completing one's liberal education to travel to India and learn the sciences first hand.*

{ A History of Hindu Chemistry by Dr. P. C. Pay. }

Soham Asmi.

This Isa Vasya is perhaps the most mystical of all. Madhva points out it contains the great ineffable name of God *i.e.* "I AM THAT I AM":—"SOHAM ASMI" In the zoroastrian faith also this is one of the most secret names of the Lord, as is shown in the following extract from Hormuzd yasht:—

Then spake Zaruth Ustra! My first name is Ahmi—I AM—.....and my twentieth is Ahmi Yad Ahmi Mazdao—I am that I am (Avesta XVII 4 and 6).

This too was also the most secret name of God among the Jews, as we learn from the Old Testament, Exodus Chapter III, verses 13 and 14.

"And Moses said unto God, Behold, when I came unto the children of Israel, and shall say unto them : The God of your fathers hath sent me unto you; and they shall say to me, what is his name? What shall I say unto them?

"And God said unto Moses, I AM THAT I AM! and he said, Thus shalt thou say unto the children of Israel, I AM hath sent unto you."

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Thus among the Israel also both these names were well-known—God is call "I AM" or Ahmi of the Parsis and Ahmi of Madhvi; and also "I AM THAT I AM," the same, word for word, as "Ahmi Yad Ahmi" of the Parsis, and So'han Asmi of Madhav.

(Introduction to the English Translation of Isopnishat by Srish Chandra Vasu.)

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Eighth Anniversary of the Gurukula Academy.

The Gurukula anniversary was a splendid success this year. But our readers would do well to remember that our own standard of judgment in these matters is a bit different from that of other men. We never guage the success of a movement wholly and solely by the money it brings or the crowds of people it attracts. We base it upon the *earnestness* and *enthusiasm* of those who guide and support it. Judged by this standard, the eighth anniversary of the Gurukula academy has been an unqualified success.

The Gurukula idea is spreading day by day. The Gurukula academy is beginning to be regarded "as a unit of force, a centre of energy, a germ of infinite power," the gradual unfoldment of which must be the object of every true Arya. People have begun to ask themselves whether "the ungodly and anti-national education" imparted to the country's youth in our public schools and colleges is sufficient to raise them and to build up their character. All these are significant signs of the times. "They show which way the wind blows."

And the Gurukula movement has "initiated an era of regenerative energy in this ancient and hoary land;" and promises to usher in a great period of illumination in the near future.

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It is also arresting the decay of the religious sentiment which tends to develop in man "a habit of self-dwarfing, a sense of dependence, and above all, that laziness of spirit, which an enervated people call by the dignified name of 'contenment' in order to conceal their own enfeeblement.

But its greatest work is the emancipation of thought from "the thraldom of silly superstition and error that corrode."

And for this the whole country, nay, the whole world should feel grateful to Swami Dayanand Saraswati who brought the glorious light of Vedic *dharma* to this benighted land.

"He brought us wisdom of the higher sort,
Opening the founts of inspiration true,
He gave new ideals to the world at large,
Ush'ring anew the dawn of consciousness;

And larger life he conferr'd on mankind,
By widening prospects of a purer faith,
Destroying sin which tends to stop outright
The rolling wheels of this great Universe,

And he has sown the seed which promises
To yield rich harvest and a good fruit,
Uprooting error, bringing righteousness
Back to the paths forsaken long by man."

Two sittings of the Saraswati Sammillan were held on the 24th. Learned, informing and extremely well-written papers were read by Pandit Satyavelkar and Professor Arya Muni of the D. A. V. College Lahore.

The discussions that followed were on the whole conducted in a sane and sober spirit and were certainly illuminating. Swami Har Prasad, the distinguished scholar and author, adorned the presidential chair.

The anniversary proper commenced this year on the 25th of March and was concluded on the 28th.

On the morning of the first day, that is the 25th, was held another meeting of the *Saraswati Sammelanam*, or symposium of the learned. It opened with an excellent speech by Swami Tulsi Ramji of Meerut, the President of the meeting.

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Next, the chairman called upon Brahmachari Harishchandra to read his paper on "Sanskrit literature." Discussion followed. The Brahmachari then made a speech in reply to the objections raised. This speech was *extempore* and reflected great credit on Brahmchari Harishchandra who spoke Sanskrit like his mother tongue, and proved once more that Sanskrit is not a dead language, but "a living language, a language of the learned, and a store-house of the highest wisdom, inspiration, truth and enlightenment."

The Brahmachari's reply brought the proceedings of the morning to a close.

The afternoon of the same day was devoted to an excellent, printed speech by the new Principal of the Gurukula Academy, under the presidency of the venerable Mahatma Munshi Ramji, the illustrious founder and the moving spirit of the institution. M. Bal Krishnaji set the Vedic ideal of education before the audience, discussed the future of the Gurukula movement, and suggested that an Arya Vidya Sabha, based upon the model of the University Senate, be founded to control and supervise the working of the present and future Gurukulas in the country and "to draw them all into a system."

The president-elect then delivered his address which was very much appreciated by the andience. He was greeted with thundering applause and sat down amidst prolonged and deafening cheers.

The following resolutions were then proposed and seconded by illustrious and representative delegates and carried *nem con.*

I

In the opinion of this conference the time has arrived for requesting the various Arya Pratinidhi Sabhas to arrange for the formation of an Arya Vidya Sabha to control the education of Gurukulas under their management.

If the Sabhas think fit the Sarvadeshik Sabha may be entrusted with this duty.

II

The Arya Vidya Sabha will frame a common scheme of studies and code of discipline for all the Gurukulas under the control of Arya Pratinidhi Sabhas.

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III

The financial control of each Gurukula will continue to be vested in the Arya Pratinidhi Sabha which has established it.

IV

A sub-committee consistlng of the following gentlemen be appointed to communicate with the Arya Pratinidhi Sabhas with a view to carry out the above resolutions.

(1) Professor Palkrishna M. A., Principal, Gurukula, Kangri.
(2) Pandit Tulsi Ram, President, A. P. Sabha, U. P.
(3) Pandit Bhagwan Din, Governor, Gurukula, Farukhabad.
(4) Lala Ram Krishna, President A. P. Sabha, Punjab.
(5) Pandit Bansi Dhar M. A., President Sarvdeshik Arya Pratinidhi Sabha.
(6) Thakur Govind Singh.
(7) Doctor Desai L. M. S.
(8) Pandit Ghasi Ram M. A., L. L. B.
(9) Pandit Ram Bhaj Datta B. A., L. L. B.
(10) L. Narain Dass B. A., L. L. B.
(11) L. Shiv Dayal M. A.
(12) Professor Ram Dev B. A.

On the fornnoon of the 26th a conference was held to discuss "practical means to elevate the depressed classes." Chaudhri Ram bhaj Datta B. A., L. L. B., Pleader, Chief Court, Lahore, presided.

He spoke forcibly on the subject. "As regards our obligations to the *depressed* classes said he "it must be shamefully admitted that we have not yet made an attempt to discharge them. "These untouchables" number about sixty millions and are "a mighty chip from the old block." We are asking our rulers to confer equal rights of citizenship on us and accord to us equal treatment in civic affairs. We resent unequal treatment. We protest against the unjust judge. In this case, however, we are Judge, and Jury and Prosecuter rolled into one.

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"And what right have we to expect better treatment from the others unless and until we ourselves behave better." He further said, "If any evil requires a strong condemnation it is this which strangles the idea of love, demolishes the principle of universal brotherhood, and shuts the gates of mercy on mankind." Certainly, we are not doing our duty by "the depressed classes." What little education and encouragement they receive is from the missionary. This is a national danger. This may drag us down to our fall. Let us therefore take heed in time and remove this foul blot from our character as a nation."

A few resolutions containing specific recommendation were then duly proposed, seconded, and carried.

In the afternoon, three very eloquent and impressive lectures were delivered by Swami Tulsi Ramji, Pandit Arya Muniji and Swami Hari Prasadji who kept the whole audience spell-bound and produced "a marvellous impression." These lectures were mostly on ethical and metaphysical subjects and were greatly appreciated. The sum and substance of these sermons may be summed up in two words, 'Love and duty.'

The proceedings of the next day commenced with an excellent speech by Swami Satyanandji. His concluding words were simply charming. "If we put our mind really in union with God's," said he, we must love what He loves, and consequently must love the mass of humanity more than we love ourselves."

After the Swami had finished his lecture, M. Balkrishnaji, the new Principal of the Gurukula Academy, read out the annual report of the institution at the end of which he garlanded Pandit Tulsi Ram Misra, M. A., M. R., A. S., Professor ofP hilosophy, for having volunteered his life-long services to the academy. We need hardly introduce Pandit Tulsi Ram to our readers. Those who have read his scholarly articles in the pages of the Vedic Magazine know full well what a grand acquisition he is to the Gurukula. We congratulate our esteemed and beloved friend the Pandit on his noble resolve and the Gurukula authorities on having secured the services of an experienced professor of exceptional ability for life.

But the most pathetic and most eloquent speech of the morning was the one delivered by Shrimati Gargi Deviji of Lucknow, who pleaded the cause of her sex with great ability.

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"The light of knowledge and culture," said she, "was as necessary to women as to men. The home must be first improved and purified, the light of learning must penetrate every nook and corner of the Indian home, it must be made the centre of all ennobling influences. The woman is the presiding deity of such a home; from her must radiate those domestic and social influences which enrich human life and make for the up-building of true manhood."

And finally, in the afternoon, came the eloquent and impressive appeal for the Gurukula funds by Mahatma Munshi Ramji, who feelingly contrasted the past and present condition of Aryavarta, and dwelt at length on the unbending rectitude and sturdy independence of the emancipated Aryas of the present day.

And it was a grand and beautiful sermon that he preached. "What a contrast," he said, "between the crawling, creeping, cringing community of the middle of the 19th century, and the self-reliant, self-respecting, and self-sacrificing humanity of the present day in this holy land of Aryavarta. But what was it that brought all this about? Was it not the Almighty Om! Whose *nad* issuing from the saintly personality of Swami Dayanand Saraswati transmuted all the baser metals into pure gold? Certainly it was the Vedic illumination that changed the howling wilderness into a garden of roses once again."

On the morning of the 28th came the Vedarambha Sanskar of the newly admitted Brahmacharis, and Bhiksha.

It was a beautiful scene and soul-inspiring. The little boys in their saffron-coloured garments formed "a golden girdle" round their Acharya and received *diksha* from him and a sage advice as to their future conduct as Brahmacharis of the Gurukula academy.

Principal Bal Krishna spoke feelingly on this occasion. His heart was full. His voice was choked with emotion. But there was a ring of sincerity about what he felt and expressed.

And at the end of his admirable speech, he pointed out the duties and responsibilities of the Arya public in regard to the Gurukula academy. Certainly, the institution deserves the sincere sympathy and support of every lover of the land. It has done good service, not only to the Aryas, but to the country at large. It has set before us a new ideal of education. It has removed all superstitions obstruc-

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tions to the healthy expansion of the Vedic study among all classes of the community. It has emancipated thought. It has killed that sense of dependence which undermines the force of human individuality. Above all, it has created in us that free but law-abiding spirit which evolves out of itself the noblest types of social and civic virtue.

Surely, such a movement deserves well of all right thinking men throughout the country. The appeal was generously responded to, 50,000 Bs. were subscribed in cash and landed property worth 15,000 was gifted. Considering the fact that there was no Railway concession this year and that the detractors also did their worst the amount collected exceeds all expectations and is a fair indication of the depth of affection which the public feels for the Gurukula.

The Gurukula Mahotsava happily terminated on the 28th of March 1910, and was a great success.

OM! SHANTI! SHANTI!! SHANTI!!!

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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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THE

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"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. III. | JAISHTH 1967. | No. 12.

Swami Rama Tirtha An Appreciation

BY THE

Rev. C. F. Andrews, Delhi.

It is with the greatest pleasure that I respond to the request of the Editor of the *Vedic Magazine* to write an article for his paper. I would take as my subject one whose name is deeply venerated in the Punjab for his life of renunciation and religious devotion,—Swami Rama Tirtha. I never had the privilege of meeting him in person, as many of my readers must have done, but I have heard of him from Indian friends and have studied carefully his writings. I cannot accept his standpoint in many instances, and when he takes the position of uncompromising Vedantism, which admits of no distinction, or even relative distinction, between the soul and deity, my conscience and practical understanding, revolt. But

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on other sides, and in other ways, I find very much indeed with which I can whole-heartedly agree, and his religious spirit is so genuinely pure and simple and sincere that I desire to add my testimony to that of others with respect to his goodness. If I may sum up under different headings the points that impress me most in Swami Rama Tirtha's writings, they would be these.

First and foremost, there is the ideal of renunciation always present before him with its clear, ringing message of abundonment of wealth, riches, worldly ambition, pleasures. He sees clearly that there must be a detachment from these things, not in word only but in deed, if the spiritual life is to grow and flourish, and not to be choked by weeds and thorns. He has in this respect the true Sanyasin spirit and his earnestness is most inspiring when the theme of renunciation is his subject. But he is not content merely to reproduce the letter of the past. He would have men plunge boldly into new paths of sacrifice and not merely follow the old models. He would find the Sanyasin to day in the social worker and the active love of his country. 'Laws and institutions' he says 'are for man not man for laws and institutions. Have we not had already too many patches and stitches put on to the old garment.' Name me a single river that began to flow in the old channel having once abondoned it. Tell me a single instance where new life was put into a body deserted by the old life. New wine cannot be put into old bottles. The sugarcane whose juice has been dried up can never regain its sap in the same form. It must be burned. 'Structures and objects change their forms and relations, and to the forms and relations once abondoned they never return'.....There are some for whom Patriotism means constant brooding over the vanished glories of the past. Snails carrying on their backs the weight of the old home in new sorroundings! Bankrupted

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bankers poring over their ledgers long out—dated and credit books now useless! Waste no time in thinking 'India has been' Call up all your energy, which is infinite, and feel, feel: *India shall be.* Again he alters these memorable words 'Yajna is sometimes interpreted to mean 'renunciation.' Now that sublime word 'renunciation' should not be identified with passive helplessness and resigning weakness: nor should it be identified with haughty asceticism. It is no renunciation to allow this sacred temple of God, your body, to be devoured by cruel, carnivorous wolves without resistance. Renunciation means delivering everything over to truth. This body, this property of yours is God's, to be used in His service. Stand on your watch. To keep yourself as something different and separate from truth and then begin to 'renounce' in the name of religion implies appropriating what is not yours; it is embezzlement." There is a healthy, wholesome, practical ring about such teaching of renunciation that is worth more than a whole host of subtle definitions and theories.

Secondly, I would refer to Swami Rama Tirtha's charity and kindliness of spirit, his freedom from bitterness and malice, from bigotry and fanaticism. He is ready to welcome truth from any quarter and combine it with his own thoughts. He tries to win men to his own position, not to compel them; he does not engage in useless, unsatisfying controversy. This charitable spirit is especially noticeable when he deals with systems of belief other than his own. There he is always courteous and sympathetic. This is especially true of christianity, from whose books he continually quotes. In this respect he shows the truly catholic spirit which is the opposite of bigotry. 'In the Lord's Prayer' says the Swami' we say 'give us this day our daily bread'...Even a king, who is in no danger of not having his daily bread, even he is

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to offer that prayer. 'Give us this day our daily bread, does not mean that men should put themselves in the begging, craving, mood and ask for material prosperity. That prayer means that every body, let him be a king, a monk is to look upon all the things around him as not his but God's, God's; not mine, not mine. This does not mean begging, but renouncing. The man, who prays it, renounces as it were all the riches in his house. He stands apart from them. He is the monk of monks. He says "This is God's :" this table and everything lying upon this table is His, not mine. Everything that comes to me comes from my Beloved one, God." Such a passage as this shows the true note of sympathy and understanding, of catholicity in religious thought. I am deeply sensible of the fact that in inviting me, a christian Misionary, to write in the Vedic Magazine and addressing me when doing so as 'brother' the Editor has displayed the same catholic spirit as Swami Rama Tirtha. It is my earnest wish that I may not fail on my side.

The third facter in Swami Rama Tirtha's writings, which has struck my attention, is his homely common sense and practical mother wit,—qualities which seem indigenous in the soil of the Panjab. We have had some examples of this already. I would give a few more. What, for instance, could be more practical and wholesome than this advertisment—'Wanted Reformers. Not of others, but of themselves?' Or again in this age of second-hand opinions and lack of original thought 'Blessed are they who do not read newspapers, for they shall see Nature and through Nature, God.' Once more in the light of the new movement to help the depressed classes, what could be better than this "the poor shudras need light and life. People will up braid you for attending to the poor 'nothings' as the 'lower' classes are considered.' But remember even a 'nothing' can multiply the value

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ten times when put to the right side of the significant figure 1. Let your 1, your ego, be indentified with the cyphers in the right way!" I am tempted to quote one more saying which illustrates all the three points I here emphasised—his spirit of service, his kindliness and his practical nature.—'We are born' he says 'in Critical times in Indian History. Let us be thankful, because own opportunity for service is the more abundant. The work for us is more unique, more poetic, more dynamic. It is said 'those who sleep well, make well.' India has had a long sleep, her wakefulness is going to be all the more remarkable. We have to arouse the spirit of appreciation and not criticism, the sentiment of brotherhood, the instinct of synthesis, the co-ordination of functions, the aristocracy of labour. Oh! what an infinite amount of energy is recklessly wasted in this land by one sect criticising another. Let us try and find out points of contact and emphasise these between us. There are people whom the Arya Samaj can reach and Sanatan Dharma cannot, there are others whom the Brahmo Samaj only can reach, and so with Vaishnavism etc. What right have I to find fault with those who do not care for the strength and joy that my creed brings? Why should you or I try to monopolise sympathisers. My right is only to serve, to serve them all, to serve those who love and those who hate, if any. The mother loves the children most who are the weakest."

I would add as a fourth characteristic of Swami Rama Tirath his abounding joy and cheerfulness. He had no sympathy with a gloomy, hard and haughty asciticism that despises every one who is not able to endorse austerities. He was ready to endure hardship as few were able to do, but he does not boast about it. Rather, he turns always to the joyous side of renunciation and makes light of the suffering involved in comparison with

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the joy that is created in the heart of man by sacrifice. It is in his poems, which are often strange and wild in their absence of metre while he struggles to express the fervor of his thoughts. It is in these more than anywhere else that the sheer joy of living in the spiritual world comes out most clearly. He does not try to restrain his feelings, but allows himself to be carried away on the stream of his emotion, and his words bubble over with joy. The message of this bright, gay spirit, laughing at suffering and rising superior to pain, is one that can bring refreshment to India in the midst of much that leads to despondency in modern life.

Lastly, it is in this very poetic Spirit of Swami Rama Tirtha, that I find the nearest approximation to highest western thoughts and ways of thinking. The hardness of system, and logic and philosofic formula is tored down and the rough edges are made to disappear. I have already stated that the Advaita Vedanta as a *system* has only a very distant following in the West. It seems too hard, too clear cut, too logical and abstract for this work-a-day world of human suffering and sinning. Sin and suffering are in no *practical* sense unreal, and the attempt to make them appear so philosophically only confuses the working mind. There is a home-thurst in Shakespear's words.

> For there was never yet *philosopher*.
> That could endure the tooth-ache patiently

To make suffering appear unreal by means of philosophy carries with it no serious consequences; but to treat of sin in a similar manner is to tread on very dangerous ground. It leads in the long run to a fatal confusion between right and wrong, between evil and goodness. Swami Rama Tirtha struggles against such a confusion, but he meets the difficulty by putting forward the poetry of the Vedanta, the thought of love for others as the pathway

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of realization, rather than by philosophic explanations. He is seen at his weakest point in his essays on the prognosis and diagnosis of sin. He is seen at his strongest in his essays on Renunciation and Love.

In this poetic aspect of the Vedanta Swami Rama Tirtha comes near to much that has been writtin in modern English Poetry reckoning from the time of the great Revolution Period which gave to English Literature Wordsworth and Coleridge, Keats and Shelley. Again and again, for instance, in Shelley the mystic spirit of the East seems to have been transported to the West. There is no stranger phenomenon in literature than that Shelley the son of a hard, old tory squire of the British bull dog type, should have written such poems as 'Alastor' or 'Lines written among the Enganean Hills.' It is noticeable, however, that in the English poets, while the union of soul with soul and of the individual soul with the divine through love and love alone, is a constant theme yet at the same time the Advaita Vedanta position of Tat Tvam-asi is shrunk from as the destruction and annihilation of love, and the confusion of personal existence

Eternal from shall still divide
Eternal soul from all reside
And I shall know him when we meet
Sweet human hand and lips and eye
Dear human friend that cannot die
Mine, mine, for ever, ever mine.

It may be that in this emphasis upon the enternal distinction of personality the West has gone too far, but one thing is certain, the West will never accept as finally satisfying any philosophy which does not find a place for the belief that love between human souls may be an eternal reality, never to be obliterated by any change of state. It will also never accept a philosophy which regards sin as an unreality.

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Yet I would not end with a note of criticism, but rather, as I have begun, with a note of appreciation. I would turn to one of the most striking of his utterances which has a message for India today.

"I want" he says co-operation from every child of India to spread this dynamic spirit of Nationality. A child can never reach youth except be passes through boyhood. A person can never realize his unity with God except when the unity with the whole nations throbs through every fibre of his frame. Beloved orthodox people of India. Put into force the Shastras aright, the Dharma of your country demands of you to relax the stringent caste regulations and to subordinate class distinctions to national fellow feeling. Our personal and local Dharma must never be placed higher than the National Dharma. The keeping of right proportions alone secures felicity."

Learning giveth the fairest form to man,
It is a mine of wealth conceal'd from view,
It is a ceaseless source of joy for ever,
And fountain head of pleasures ever new.

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KALIDASA'S MINOR CHARACTERS.

GANADASA AND HARADATTA.

Ganadasa and Haradatta are professors of music and dancing attached to the court of King Agnimitra, and train court damsels. Ganadasa is the protege of Dharini, the principal queen, while Haradatta is the Kings' favourite and under his special protection. Ganadasa is the senior professor, and as such he is "given precedence in all matters." Haradatta is the junior man. But both of them are typical *pundits* of the old School, proud of their skill, jealous of their reputation, desirous of fame, and envious of each other. They are short-tempered besides, and "fly into passion on the slightest provocation." They are, therefore, fitly called "rams" and "infuriated elephants" by the Vidushaka and the chamberlain compares them to "two dramatic passions incarnate in bodily form."

VIDUSHAKA.

"Queen, let us see the conflict of these two rams. What is the use of giving them fodder for nothing."

QUEEN.

"You do certainly take delight in squabbles."

VIDUSHAKA.

"No, fair one. But when two infuriated elephants are fighting, how can there be tranquillity until one or the other is vanquished?"

Kalidasa shows a nice discrimination in the delineation of these two characters. Ganadasa, is garrulous, Harradatta, reticent. Ganadasa is aggressive, Haradatta,

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"more amenable to reason and more full of peace." But neither of them seems to be particularly intelligent, for neither the one nor the other can see through the trick played upon him by the Jester, who so easily succeeds in fomenting a quarrel between them. However, they are rivals, and their rivalry fills them with rage and impatience even in the presence of their sovereign lord, the King, who is feared by all. "I, a man with such antecedents "exclaims Ganadasa, "have been taunted by this Haradatta in the presence of the principal men of the court in these words: This man is not as good as the dust on my feet." This is deeply insulting." And Haradatta replies in much the same strain, "paying the elderly man in his own coin." "King!" says he, "this man was first engaged in abuse of me. According to him, there is the same difference between HIS REVERENCE and myself that there is between the ocean and a puddle; therefore let your Majesty examine him and me in theortical knowledge and in practical skill. Let the King be both judge and examiner."

"The internal evidence afforded by the play of *Malavika and Agnimitra*" says Wilson, "is indicative of the degenerate times in the history of ancient India." This remark is amply borne out by the cringing demeanour of Professors Ganadasa and Haradatta, who, like the courtiers of old Egyptain kings, seem to be "immensely corrupted and demoralised" by court influence. They have neither the sturdy independence of a true scholar, nor the moral courage of a learned man, and the inward deterioration they have undergone is fully evidenced by the fact that "they feel a mighty trembling of the heart" when approaching the royal presence and are deeply agitated.

HARADATTA.

(Looking at the King)

"Ye gods! Awful is the majesty of the King. For, he is not unfamiliar to me, and he is not stern of manner,

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nevertheless I approach his side with trembling; though the same, he appears every moment new to my eyes, even like the mighty ocean."

GANADASA.

"Great, indeed, is the splendour that resides in this hero. For, though my entrance has been permitted by the guards appointed to wait at the door, and though I am advancing towards the King with the attendant that is always about his throne, by the effulgence of his majesty, that repels my gaze, I am, as it were, without words denied access after all." How different is the behaviour of Sharngarava and Sharadwata in the presence of Dushyanta, a mightier monarch and a more glorious "King of men"!

Surely, court influences corrupt even "the best of mortals," by undermining their independence, destroying their freedom, and degrading the aristocracy of intellect beneath the aristocracy of wealth and dominion. And men, like Ganadasa and Haradatta, pleased with "royal gifts and goodly things" of this world, and immersed in the pleasures of self, rest supremely content with their lot, and never bestow a moments' thought on the improvement that might be made," nor do they ever strive upward into maturity and perfection."

And when the human mind stagnates, it seeks to comfort itself with the idea that this world is the best possible of all worlds, that *pleasure* is the *summum bonum* "the highest good," that slavish obedience is the only way to salvation, and that progress, nay, even a modification of environment, is the surest path to degradation. To such minds, duty and religion come to mean, not the striving after high ideals or the recognition of great truths but the kissing of dust at the feet of the mighty and the dancing of attendance on the powerful and the rich. And

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circumstanced as they are, they never make an attempt to look away from this world, they never realise that man's highest duty is to promote "the greatest good of the greatest number," that the kingdom of Heaven, in the truest sense of the term, lies within each individual, and that "self-knowledge, self-reverence, and self-control" are the only means by which man can rise to real sovereign power. They do not even realise the depths of their own degradation, or the magnitude of their fall, for, their only God is Mammon and their only religion, "to eat, drink and be merry."

And in this way, even learned scholars go on sinking and sinking day by day, and finally fall into the 'Slough of Despond, the creation of their own folly and delusion. And yet they continue to minister to the lower self, until the mind loses all its vigour, its strength, its activity and power of thought, "and the man is reduced to an automaton and is lost beyond all hope of redemption." At this stage, the degenerate individual becomes a fatal bar to national development, and later on, "a veritable public danger."

But this is a digression, for, we have not yet done with the venerable professors Ganadasa and Haradatta, whom we should now examine a little more closely. Haradatta is neither quarrel-some nor aggressive. But Ganadasa is "the man in whom there is some fight, some feeling of honour, some sense of self-respect." He rises from his seat and prepares to go, when the Queen Dharini, his own royal mistress, heeds him not and tries to snub him in the presence of the principal men of the court. And when face to face with Haradatta, he boldly comes forward to challenge and defy him. "The man who shrinks from a contest," he exclaims, "and patiently endures disparagement from a rival, is the meanest of

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souls and a disgrace to the community to which he belongs."

Such, then, is Ganadasa, "the elder man." Haradatta is cast in a different mould. He is more patient and more peaceful in his ways. He is neither so eager for a fight as his colleague, nor so importunate. And he can be easily pacified.

The contest, however, remains in decisive. It is one-sided, and an *exparte* judgement is delivered in favour of Ganadasa, which satisfies no reasonable man. "The duel itself proves to be a sort of drawn game." For, although Ganadasa is permitted to bring forward Malavika on whom he stakes his credit, the exhibition of Haradatta's pupil, not being essential to the intrigue, is evaded dramatically enough, by the warders' crying the hour of noon," on which the party breaks up and prepares for dinner and "the noontide nap." And poor Haradatta "tamely pockets the insult" without a murmur or a word of protest.

But the king certainly fails to do justice to his own protege. Haradatta implores his royal master again and again to give him a chance for showing his skill by producing his pupil, but he is put off from time to time, until he despairs of success and presses his claims no more. Poor soul! How one feels inclined to condole with him! The cause however, remains undecided. The judgement has been *exparte*. And yet Ganadasa claims the credit of being the superior man. On being congratulated by the Queen and the Parivrajika on the unqualified success of his pupil, he feels very much elated, and while his rival tries "to hide his diminished head in shame," he seems to grow and grow until his top touches the clouds and he feels inclined to think that he is more than man. For, "sweet is victory over a rival, and sweeter the conciousness of being a superior soul."

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And one is irrestibly reminded here of the two professors in Molieres' "Bourgeoi's Gentil homme," who bear such a striking family resemblance to our own venerable professors, Ganadasa and Haradatta.

DHARINI AND IRAVATI.

Dharini and Iravati are the two queens of Agnimitra. Dharini is the Principal queen, and the mistress of the royal household. She is a generous and high-minded lady, noble, forgiving, amiable and sweet-tempered. She is a patroness of letters and fine arts besides and has gathered round her "a galaxy of brilliant scholars and learned men," who render the Kings' court and capital "bright centres of light" and shed an undying flood of glory over his reign. Iravati, the second queen, is widely different in disposition and character. Although a princess, "she is sour, hot-tempered, malicious and unforgiving;" and while Dharini is always ready for reconciliation, Iravati knows not how to meet others half way or to mend her own manners.

The following short scene between Iravati and Agnimitra, taken from Prof. Tawney's elegant English translation, will bring out all the prominent traits of Iravati's ugly character, and show her as she really is. The junior queen discovers the King talking to Malavika and takes him to task in a most serious manner.

IRAVATI.

"Oh the faithlessness of men! I indeed relying upon your deceitful speech—unsuspicious like the deer that is attracted by the whistle of the hunter—did not anticipate this."

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VIDUSHAKA.

(Aside.)

"Make some defence at once. Being a burglar caught in the act you ought to say that you came here as a student of the art of digging a mine."

KING.

"Beautiful one! I had no object with Malavika. Because you delayed, I amused myself as well as I could."

IRAVATI.

"You are to be depended on, are you not? I did not know that my husband had obtained such an agreeable means of passing the time. Otherwise I unhappy that I am, should never have caused this interruption."

VIDUSHAKA.

"Do not repel by your angry words the courtesy of the King. If mere conversation with the attendants of our royal mistress when met by chance is to be considered a crime—why, of course, you know best, and we must acquiesce.

IRAVATI.

Well, conversation let it be called. How long am I to torture myself about nothing? (She goes of in a passion.)

KING.

(Following her)

Forgive me, O beautiful one! Neglect of your devoted admirer is not becoming.

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IRAVATI.

Traitor, your heart is not to be relied on. Be off.

Iravati has a particular dislike of Malavika, whom she regards as a rival; and it is the former who is "the main source and spring" of all the latters' troubles within the royal household.

The vigilant and jealous Iravati is first introduced to us in the third Act of the play of Malavika and Agnimitra, the scene of which is laid in the royal garden, where stands an *asoka* tree, "barren and cheerless." The tree in question is the favourite of the Queen Dharini, and as it has borne no flowers up to now, and shows no signs of blossoming in the near future, the Queen proposes to try the effect of her own foot and thereby induce it to put forth bud and bloom.* Unluckily, however, Dharini is hurt by fall from a swing, and she therefore, deputes Malavika to do it for her. Malavika, accordingly, comes to the spot "attired in royal habiliments," and accompained by her friend Vakulavalika. In the conversation that ensues, the heroine acknowledges her passion for the King, who, with his friend Gautama, the Vidushaka, has been watching behind the tree, and over hears the declaration. The king, therefore, makes his appearance, and addresses a civil speech to Malavika. But at this time, he is interrupted, or, to quote the jester, "like a burglar caught in the act," by another pair of listeners, Iravati and her female attendant. The junior queen commands Malavika's retreat, and then leaves the King, in a violent rage, to inform Dharini of what is going forward. The result is that the

*A curious superstition prevailed amongst the old Indian people, particularly poets and dramatists, which is the frequent theme of poetical allusion. They believed that the *asoka* when barren might be induced to put forth flowers by the contact of the foot of a beautiful woman.

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love-lorn but innocent girl is put in the lock-up by the order of the elder queen and is rescued only by the ingenuity of the Vidushaka.

So Malavika is punished and unjustly too. And yet the petty-minded Iravati is not satisfied. She continues to cross her path. She is still after her. She follows her wheresoever she goes, and like a tigress, springs upon her unawares. Iravati is "a princess noble born." And yet she does not feel shame in "playing the spy," and regularly sends information of all her discoveries to the elder queen. Dharini is nobler far." She is a typical wife, mother and queen, and her respectful demeanour towords the King is finely contrasted with the insolent behaviour of the irascible Iravati.

Dharini is sometimes roused to anger. But she is always ready for reconciliation, and prepared to forgive and forget, never wishing for retaliation or revenge. The elder queen also takes a keen interest in the welfare of Malavika, whom she is bringing up like a mother within the royal household. She has placed the damsel under the tuition of Ganadasa, the senior professor, and makes frequent enquiries about the progress she is making and the degree of proficiency the girl has attained in the arts of music and dancing. And finally she hands over the damsel to the King with a glad heart free from jealousy.

Dharini is altogether an estimable character. She is held in high esteem by the King and the members of the royal household, who love her more than they fear her. And she is a typical Aryan wife, loving, dutiful and obedient.

Not so, Iravati. There is not a single redeeming feature in her repulsive character; and, though she ultimately gives her consent to the union of the hero and the

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heroine, her small heart continues to burn with the slow but consuming flame of jealousy, which destroys her happiness and makes her miserable for life.

FOR,

"Envy like fire consumes the heart of man,
Turning all joy into a wasteful dole,
It kills content, destroying cheerfulness,
And mars the goodness of the human soul."

(Sophocles.)

Peform thy duty with all might and main,
Devote thy self to knowledge heart and soul,
Do good to all as far as in thee lies,
And spread the light of Veda from pole to pole

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Vedic Civilization in Ancient Britain.

When more than a quarter of a century ago Swami Dyananda taking his stand upon Manu smriti preached far and wide the historical truth that

"From a Brahman born in that country (Arya varta)
let all men on earth learn what is proper
for them to do"

he was regarded by a certain class of educated Indians who are steeped deep in western materialism and soul withering eclecticism as a visionary and hare-brained enthusiast whose ignorance of history was equalled only by his audacity. His followers were derided and mocked at as so many dreamers who instead of looking forwards cast their longing eyes across the vast expanse of time, backwards towards a golden age which existed only in their disordered fancy and over-heated imagination and who by thus prating of the past glory of their country incapacitated their countrymen for future advancement. Historical researches carried on by the fraternity of scholars which recognises no ties of nationality are however fast demolishing the orthodox view and proving that Swami Dayanand's claim was not the empty boast of a redhot nationalist—the sage was a cosmopolite whose nation was humanity—but a profund observation made by a scholar and a seer. In this article we propose to show that the ancient Druids were Brahmans of Britain and that their teachings and usages were coincident with those of their brethren in the birth-place of all civilizations. We shall prove our point by parallel quotations from standard authors.

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I. Metaphysics and Philosophy

Druidism.

They also taught immortality of the human soul, but to this dogma they added the absurd fiction of me tempsychosis. It was to this doctrine that the Romans attributed that contempt of death which was so conspicuous in the celtic nations.

(*Historians' History of the World Vol. XVIII.*)

Diodorous sicubes calls attention to the Druidic doctrine that the souls of men were immortal, and that after the lapse of an appointed number of years they come to life again, the soul then entering into another body.....

According to strabo, they and their fellow countrymen held that souls and the universe were immortal, but that fire and water would sometimes prevail.

(Celtic Religion)
By Professor
EDWARD ANWYLL.

Vedicism.

I will briefly declare in due order what transmigrations in this whole world a man obtains through each of these qualities. Those endowed with goodness reach the state of learned men those endowed with activity the state of ordinary men, and those endowed with darkness even sink to the condition of beasts; that is the three fold course of transmigration.

(Manu XII, 3 19-40)

Though this body be reduced to ashes, the Indwelling spirit the Lord does not die. He is immortal! nor does the soul die: For the Vayu has become immortal, because Brahman dwells in him (why should not then the soul be immortal in which also the Lord dwells.

(Isavasya Upnishad 17.)

Death is with them a very frequent subject of discourse. They regard this life as, so to speak the time when the child within the womb becomes mature, and death as a birth into a real and happy life.....
.....
They hold that various first principles operate in the universe, and that water was the principle employed in

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the making of the world

.....

concerning generation and the nature of the soul, and many other subjects they express views like those maintained by the Greeks. They wrap up their doctrines about immortality and future judgment and kindred topics, in allegories after the manner of plato. Such are the statements concerning the Brachmans.

(Indika of Megasthenese.)

II. Practical Morality

Druidism.

The great objects of the order were according to themselves "to reform morals; to secure peace, and to encourage goodness and the following lesson which they inculcated to the people, was certainly conducive to these ends "The three first principles of wisdom are obedience to the laws of God, concern for the good of man, and fortitude under the accidents of life.

(Historians' history of the World Vol. XVIII.)

Vedicism.

Freedom from malevolence, truthfulness, abstention from invading the rights of others, control over sensuous organs and fortitude, these are the five *yamas* Purity, contentment, disipline of faculties self-study and introspection obedience and devotion to God, these are the five Nyamas.

(Yoga Sutras).

To whatever order he may be attached let him, though blemished (by a want of the external marks), fulfil his duty, *equal-minded towards all creatures* (for) the external mark (of the order) is not the cause of (the acquisition of) merit.

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III. Duties, rights and position of the Brahman class.

Druidism.

The druids were accustomed to dwell at a distance from the profane, in huts or caverns amid the silence and gloom of the forest..... To the veneration which the British druids derived from their sacerdotal character, must be added the respect which the reputation of knowledge never fails to extort from the ignorant. They professed to be the depositories of a mysterious science, far above the comprehension of the vulgar: and their schools were open to none but the sons of illustrious families..... .....The druids professed to be acquainted with the nature, the power, and the providence of the Divinity, with the figure, size, formation, and final destruction of the earth, with the stars, their position and motions, and their supposed influence over human affairs. To medicine also they had pretensions but their knowledge was principally confined to the use of the misletoe vervain, savin, and trefoil,.....The druids aquired and exercised the most absolute dominion over the minds of their countrymen. In

Vedicism.

Let him renounce all the good things of towns such as tasty dishes, fine clothes, commit his wife to the care of his sons or take her with him and dwell in a forest. Let him take with him all the materials, utensils, &c. of home, depart from the town and live in a lonely wood with his senses completely subjugated. Let him not be very solicitous for bodily comfort, let him be a Brahmachari, that is, abstain from sexual indulgence even if his own wife be with him, sleep on the ground, have no inordinate love for his dependents and for his belongings and dwell under a tree.

Manu VI 3, 4, 26.

Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil. Sacred Learning approached a Brahmana and said to him! I am thy treasure, preserve me, deliver me not to a scorner; so (preserved) I shall become suppremely strong. But deliver me, as to the keeper of thy treasure, to a Brahmana, whom thou shalt know to be pure, of subdued

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public and private deliberations of any moment their opinion was always asked, and was generally obeyed. By their authority peace was preserved, in their presence passion and revenge were silenced and at their mandate contending armies consented to sheathe their swords. Civil controversies were submitted to their decision, and the punishment of crimes was reserved to their justice.....

(Historians' History of the World Vol. XIV.)

Moreover, it was the custom, according to Diodours to make no sacrifice without the presence of a philosopher (apparently a Druid in addition to the sacrificing seer), the theory being that those who were authorities on the divine nature were to the gods intelligible mediators for the offering of gifts and the presentation of petitions. Those philosophers were in great request together with their poets, in war as well as in peace and were consulted not merely by the men of their own side but also by those of the enemy. Even when two armies were on the point of joining battle, these philosophers had been able 'Diodorus' says, to step into the space between them and to stop them from fight-

senses chaste and attentive. But he who acquires without permission the Veda from one who recites it, incurs the guilt of stealing the Veda and shall sink into hell. According to the sacred law the (following) ten (persions viz.) the teacher's son, one who desires to do service, one who imparts knowledge, one who is intent on fulfilling the law one who is pure, a person connected by marriage or friendship, one who possesses (mental ability, one who makes presents of money, one who is honest, and a relative may be instructed in the Veda.

(Manu II, 113, 114, 115, 111, 109)

From those versed in the three Vedas let him (the king) learn the three fold (sacred science), the primeval science of Government, the science of dialectics, and the knowledge of the supreme soul.

(Manu VII, 43,)

Those Brahmans must be considered as shishtas who, in accordance with the sacred law, have studied the Veda together with its appendages (angas) and are able to adduce proofs perceptible by the senses from the revealed texts.

(Manu XII 109.)

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ing, exactly as if they had charmed wild beasts.....
.....
.....

The assembly of Druids formed a court for the decision of cases brought to them from everywhere round .....The druids had immunity from military service and from the payment of tribute.....
.....They carried on more over, many discussions about the stars and their motion, the greatness of the universe and the lands, the natue of things, the strength and power of the immortal gods, and communicated their knowledge to their pupils.

The Bards were hymn writers and poets, the seers sacrificers and men of science, while the Druids in addition to natural science practised also moral philosophy. They were the justest of men and on this account were intrusted with the setlement of private and public disputes. To CAESAR it is the general name for the non-military professional class, whether priests seers, teachers, lawyers or judges. To others the druids are pre-eminently the philosophers and teachers of the Gauls, and

(Astronomy and medicine are *angas* of the Veda as regards cosmogony allmost every Brahmanical treatise opens with a discussion of it.)

To this class (Brahmans) the knowledge of divination among the Indians is exclusively restricted, and none but a sophist is allowed to practise that art. They predict about such matters as the seasons of the year, and any calamity which may befall the state, (arrian's Indika) of the sramans he tells us that those who are held in most honor are called Hylobroi They live in the woods where they subsist on leaves of trees and wild fruits; and wear garments made from the bark of trees.
....
.....
Next in honor to the Hylobroi are the physicians, since, they; are engaged in the study of the nature of man.....
By their knowledge of Pharmacy they can make marriages fruitful, and determine the sex of the offspring. They effect cure rather by regulating diet than by the use of medicine (Megasthenes) *studying* and *teaching*, performing Yajnas (sacrifices) and assisting in doing it giving alms and

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are distinguished from the seers designated *vates*.

(Celtic Religion)
By Professor
EDWARD ANWYLL

receiving gifts these six are the duties of a Brahman.

(Manu 1, 88)

Self-restraint, control over the senses, supression of self, purity, firm faith in the power of truth, humility, knowledge, practical skill, faith in God, are the distinguishing characteristics of a Brahman.

But if the king does not personally investigate the suits, then let him appoint a learned Brahman to try them. Where three Brahmanas versed in the Vedas and the learned judge oppointed by the king sit down, they call that the court (four faced) Brahmans.

(Manu VIII 9, 11)

Varuna is the lord of punishment, for he holds the sceptre even over kings; a Brahmana who has learnt the whole Veda is the lord of the whole World.

A Brahmana who knows the law need not bring any offence to the notice of the king, by his own power alone he can punish those who injure him. His own power is greater than the power of the king, the Brahmana therefore may punish his foes by his own power alone.

(Manu XI, 31, 32,)

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If it be asked how it should be with respect to (points of) the law which have not been (especially) mentioned, (the answer is), that which Brahmanas who are) Sishtas propound, shall undoubtedly have legal force.

(Manu XII, 108)

Though dying (with want) a king must not levy a tax on srotriya, and no srotriya, residing in his kingdom must perish from hunger. Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law and shall protect him in every way, as a father (protects) the lawful son of his body.

(Manu VII, 133, 135)

Among these are the sophists, who are not so numerous as the others but hold the supreme place of dignity and honour,—for they are under no necessity of doing any bodily labour at all, or of contributing from the produce of their labour anything to the common stock nor indeed is any duty absolutely binding upon them except to perform the sacrifices offered to the god on behalf of the state.

(Indika by Magshenes)

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IV. The Systems of juvenile Training.

Druidism.

With them as with similar orders of priests among the ancients, a long course of preparatory discipline was required, and we are told that many had the patience to spend no less than twenty years in this state of probation. The initiated were bound to the most inviolable secrecy..... and each precept was delivered in verse by the teacher, and committed to memory by the disciple.

(*Historians' History of the World Vol. XVIII.*)

Moreover, they were the teachers of the country. To them the youngmen congregated for knowledge and the pupils held their teachers in great respect ..... These privileges drew many into training for their profession, some of their own accord, others at the instance of parents and relatives. While in training they were said to learn by heart a large number of verses and some went so far as to spend twenty years in their course of preparation

(Celtic Religion)
By Professor,
EDWARD ANWYLL

Vedicism.

The vow (of studying) the three Vedas under a teacher must be kept for thirty-six years, *or for half that time*, or until the student has perfectly learnt them

(Manu III, 1)

At the beginning and at the end of a (lesson in the) Veda he must always clasp both the feet of his teacher (and) he must study, joining his hands; that is called the Brahmargli (joining the palms for the sake of the Veda.) But to him who is about to begin studying, the teacher always unwearied must say: Ho, recite! He shall leave of (when the teacher say): Let a stoppage take place!

[Manu II, 71, 73]

A twice born man who (daily) repeats those three one thousand times outside (the village), will be freed after a month even from great guilt as a snake from its slough.

(Manu II, 79.)

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V. Social ostracism.

Druidism.

Any contumacy in reference to their judgements was punished by exclusion from sacrifices. The sentence of excommunication was the severest punishment among the Gauls. The men so punished were treated as outlaws and cut off from all human society, with its rights and privileges.

(Celtic Religion)
By Professor,
ADWARD ANWYLL.

Disobedience was followed by excommunication and from that instant the culprit was banished from their sacrifices, cut off from the protection of the laws, and stigmatised as a disgrace to his family and country

(Historians' History of the world Vol. XVIII.)

Vedicism.

Manu has declared that those Brahmans who are thieves, outcaste, eunuchs, or athiests are unworthy to partake of oblations to the gods and manes.

Physicians, temple priests, sellers of meat, and those who subsist by shop-keeping must be avoided at sacrifices offered to the gods and to the manes a paid servant of a village or of a king, a man with deformed nails or black teeth, one *who opposes his teacher*, one who has forsaken the sacred fire, and a usurer &c. &c.

[Manu III 153.]

By sacrificing for men unworthy to offer sacrifices
.....
.....families deficient in the (knowledge of the) Veda quickly perish.

[Manu III 65]

"Like the ancient Rajahas the kings of Britain were also partly heriditory and partly elected. The points of similarity leave no doubt that the druids were Brahman colonists who civilized Britain. The history of the Druids is thus explained :—

"The Druids were druides. They were in fact the same as Druopes. These venerated sages, chiefs of the

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tribes of the Draus, were of the *Indu Vansh* or lunar race. Hence the symbol of the crescent worn by these Druids Their last refuge in Britain from the oppression of the Romans was 'the Isle of saints' or 'mona' (more properly "Mooni" sanskrit for a holy sage.)" The learned pandit Piclet after a masterly comparison between celtic idioms and turns of expression with the sanskrit says: "I here terminate this parallel of the celtic idioms with the sanskrit. I do not believe that after this marked series of analogies, a series which embraces the entire organization of their tongues that their radical affinity can be contested. The celtic race established in Europe from the most ancient times must have been the first to arrive there. The decisive analogies which these languages still present to the sanskrit carry us back to the most ancient period to which we can attain by comparative philology"..... (Lettre A. M. Humboldt Journal Asiatique (1836) p. 455.

Here we feel bound to join issue with those who hold that the Druids were Budhist priests. No view can be more outrageously preposterous. The celts must have migrated from the parent stock centuries before the birth of Gautama as dialectic and structural differences between the sanskrit and celtic tongues amply demonstrate. The Phenicians found them in Britain in 500 B. C. and when Pytheas visited the land in 354 B. C. were fairly well established there. Indeed none but those whose intellectual vision has been blurred by blinding bias and who disdaining the tortuous and labyrinthian paths of Logical demonstration and Historical Proof fly to the goal of conviction which cannot be upheld, can seriously assert that the followers of him who

.....spoke

Of life, which all creatures love and strive to keep,
Wonderful, dear, and pleasant unto each
Even to the meanest; yea, a boon to all,

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Where pity is, for pity makes the world
Soft to the weak and noble to the strong.

could have learnt to stain their hands with bloody annimal * and human sacrifices so soon after the master's demise. Who will seriously content that the followers of Gautama whose mission it was to purge away the impurities that had gathered round the Vedic Dharama and to restore it to its pristine glory could have preached "community of wives." The fact is that soon after the Mahabharata War when most of the leaders of the people were slain and ignorance spread her dark and shadowy wings over Holy Aryavarta the contaminating, desecrating, and corrupting miasmic tide of *Vammarg* swept over the country and its distant colonies and turn the smooth, limpid, transparent, energising, vitalising, and fertilizing, currents of holy domestic relationship into the filthy, muddy, enfeebling, stinking, poisonus, and sterilizing drains of incest, adultery, and fornication. *Vammarg* while it kept the visible fabric of social polity intact destroyed the permeating spirit of purity which had protected it from so many cataclysisms and voilent disturbances. The practices ascribed to the Druids by Roman writers bear a family likeness to those inculcated in the following quotation from Vammarg Literature.

सौत्रामण्यां सुराम्पिवेत्तू । प्रोजितं भजेन्मांसं वैदिकी हिंसा हिंसान भवेतू ॥
न मांस भक्षणे दोषो न मद्ये न च मैथुने

"*Let a man drink wine in the sutarmani* sacrifice."
'Let a man have meat on the occasion of a sacrifice.'

---

* Annimal sacrifices were common among the celts. Even human sacrifice was not unknown. The weight of recent evidence seems to incline to the belief that polyandry, in parts of the island at least, was a common practice, but ceasor's picture of brothers and fathers and sons possessing their wives in common seems to have little of authority. Historian History of the world. p. 18.

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"There is no moral turpitude in eating flesh, drinking wine, and committing adultery"

It appears that when Budhism spread in India, the distant colonies also felt the impact of the revivifying amrit wave and the celts of Britain following the example of the mother country drove away from their midst the meleficent sprite Vammarg which hovored over their social edifice and stunted, neutralized and nullified all righteous activities, for, we are told by Pomponious Mela that in his time (44 A.D.) this ancient savagery was no more and the celts abstained from human sacrifices. Of course no doubt need be entertained of the fact that the celtic colonists had regular communication with India at the time of the Budhist Vedic Revival. We have the authority of Strabo for the statement that from the Mediterranean ports British tin was conveyed by traders to India.

A word about the misletoe which the Druids held in such veneration. In sanskrit it is called the **अमरवेल** The following quotation describes the properties of this miraculous drug.

अस्याः गुणाः । मधुरत्वम्, कटुत्वम्, पित्तनाशित्वम् शुक्र वर्धकत्वम्, रसायनत्वम्, बलकारित्वम्, दिव्यौषधि परत्वम् इति राज निर्घण्टः ॥

Two at least of these properties are miraculous. **रसायं** means alchemic and **दिव्य** means Divine, heavenly, celestial, supernatual, wonderful. So the veneration for this creeper is also of Indian origin.

It thus appears that the English who are now ruling over us are not foreigners; for when Euorope was yet in a state of barbarism, our ancestors carried the torch of civilization, learning, and culture to their land. There is indeed the hand of providence in this re-union of long-separated sons of the same race. The english have given India peace and order at a time when she was in the grip of anarchy and needed respite in order to prepare herself

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for orderly development and peaceful progress and a Morally dominant position in the fraternity of nations. India can pay back this deep debt of gratitude by introducing Vedic civilization once more into England now that the West is being fast unaryanised.

The deadly conflict between capital and labour—the haves and the havenots—which is fiercely raging in Europe and which threatens to end in a social upheawal which will bring misery and disaster in its train proclaims aloud the lamentable fact that the spirit of druidism is dead and instead of Brahminism or altruism mammon is the ruling power there and all the relations of life instead of being Brahminised are being commercialised. India has it in her power to preach to the West the lofty spiritual truths embodied in the Vedas and the Upnishads and the spirit of Vedic Varan Bevastha—the dethronement of mammon and the rehabilitation of saraswati and minerwa—and be quits. This is the true mission of India if only her sons would be true to her glorious traditions. Instead of trying to obtain *swaraja* by displaying the very opposite of true Self-Government or self-restraint let us conquer our rulers by establishing an everlasting dominion over their hearts and intellects and convert them into *Bhagats* of the land which was the first to send out a band of earnest missionaries to civilize and humanise theirs. Who knows what is in the womb of futurity and who can say that the time when the streets of London and Berlin will resound with the sweet chant of Vedic Mantras is very distant.

Envy like fire consumes the breast of man,
Turning all joy into a wasteful dole,
It kills content with all its peaceful train.
And mars the beauty of the human soul.

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Leaves from the Diary of a Perplexed Philosopher.

I.

The closet is an ideal place. So long as you are confined to your arm-chair, you live, move, and have your being in a world of logical coherence, intellectual harmony, and formal consistency. Everything fits into its place and if something is out of joints, you clearly perceive that it is so. There is not the slightest difficulty experienced. The Book of Universal History lies open before you. If Bacon succumbed to the allurements of the lower world, you find that fact clearly stated by his biographer. There is no circumlocution or beating about the bush. History does not mince matters. It calls a spade a spade with refreshing candour. Constantine the Great tried to pose as a deeply religious man before his contemporaries, but Clio only smiles contemptuously at his folly in deluding himself into the belief that even with the resources of an empire at his disposal, he could not prevent the whole truth about him from being transmitted to posterity. But the world of actualities and concrete realities, is a seat of contrarieties, contradictions, jarrings, and disharmonies. Every minute your sense of harmony is shocked by some palpable contradiction which the world around you refuses obstinately and pertinaciously to regard as such. Ha ! Ha ! The world of real flesh and blood is so different to the world of characters, dispositions, psychological traits, propensities, and directivities. In the world we see abstract philosophy falsified every moment and what the philosophers call patent, manifest, and axiomatic truths proved to be complex and intricate problems when they are invested with flesh and blood and assume the glamour, the coloring and the sheen of their human environments. The

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vesture of concrete reality so completely transforms these plain truths that they are distorted out of shape and beyond all possibility of recognition. What can be simpler to the comprehension of a student of philosophy than the statement that words are merely symbols of ideas. They merely solidify concepts. When detached from the ideas which they symbolise, they are merely meaningless signs. The philosopher, therefore, naturally expects that whenever words are used in conversation, people have a clear perception of what they connote and denote and are guided in their conduct by ideas and not by signs. And yet nothing is more painfully clear to the analytic practical psychologist than the fact that the world lies under the despotism of words. The tyranny of words is more galling than that of any human autocrat. The world is writhing under the yoke and yet statesmen, leaders of fashion, directors of taste, lions of society, popular heroes, orators, "natural leaders," journalists, reformers, exponents of public opinion, and the advocates of the "inalienable rights of nations" are forging fresh fetters in the great workshop of convention, expediency, practical wisdom, and conformity for extending the dominion of this irresponsible and arbitrary domination.

Educated India is crying itself hoarse over "Liberty." Distinguished graduates who would adorn any University in the world deliver eloquent speeches from a hundred political platforms in the country on the absolute need of liberty for the self-realization of India, on their fitness for colonial autonomy, on the right of every nation to administer its own affairs in the way it thinks best, on historic precedents, wise saws, and instances. If a tourist listens to these discourses couched in refined and elegant language, interspersed with quotations from the works of the masterminds of Europe, aud embellished with the graces of rhetoric and wit worthy of a Cicero, he is

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sure to be intoxicated by the musical flow of melodious and mellifluous oratory. He returns to his native land, jots down his impressions and publishes them in the form of a book. He eloquently and indignantly pleads the cause of India and her people and demands the immediate grant of the full measure of political liberty to a nation so eminently fitted for it. But the practical philosopher over here in India being a wiser, albeit at the same time a sadder man, knows better and therefore smiles sardonically at the presumption of the globe-trotter. None knows better than he does that the very fact that the orater stands on the forum and delivers himself of a learned disquisition proves that the "apostle of liberty" is under the potent servitude of words imperfectly understood, and ideas not at all assimilated or even grasped. And yet he persuades himself to think that he is a "champion of freedom". Can there be a worse instance of intellectual slavery and mental servitude? The orator repeats the word liberty like "Poll and Molly." He has committed to memory the finest epigrams, the most cutting lampoons, the fiercest invectives and the most impassioned perorations. But it is a case of tyranny of words all along the line and the deplorable result is apparent. There is slavery all around him. The dormant capacities of Indian womanhood have yet to be awakened and the descendants of Sita, Gargi and Damyanti are grovelling in dust at his feet, fettered and manacled with chains which no mechanic on earth can sunder and yet our orater feels it not. And why should he? In the land of his intellectual masters, this form of subordination does not exist or if it exists, is not felt. And in the works of Burke Mazzini, Garibaldi and Koussuth there are no fine discourses and beautifully put orations on this subject. There are 60 millions of *real* helots in the land whom the caste people of our hero have doomed to eternal

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social damnation, infernal degradation and hateful servitude. But the "apostle of liberty" feels it not. Why? Because he is a veritable intellectual slave. The strongest and the most clinching argument against slave-labor is that it destroys all personal initiative in the slave and converts him into a mechanical tool. This is no less true of intellectual slavery. Leaders of India have been taught in their text-books of politics only about the liberty conferred by the right of political franchise and have been indoctrinated by their masters only into the philophy of "no taxation without representation." Being nder the yoke of mental slavery, they do not understand the abstract principle which underlies these demands in the west and therefore cannot be expected to apply it to the peculiar conditions of their own country. It is for this reason that India presents the ludicrous spectacle of a "political leader" discoursing on "sacred liberty" "delicious freedom," and after the lecture is over, going home and bathing because in the way he happened to meet an "untouchable" though highly cultured, physically clean and neatly dressed Indian –"son of the afflicted mother." All the philosophical maxims which were expounded with such conspicuous force of logic are cast to the four winds. Is our orator a hypocrite? I think not, for when I heard him it seemed to me that he was discoursing with evident conviction and passionate fervour. The defect is rather intellectual than moral. It is a glaring instance of the tyranny of words, forms, and conventions. Of course it is! But why should I bother myself about it! Evidently because if I did'nt, I would not be

A PERPLEXED PHILOSOPHER.

My mind to me a kingdom is,
Its wealth is countless and immense.
Its gateways open lie for ever,
And furnish riches thro' the sense.

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On the probable Arctic Origin of the Deepavali Holidays.

The famous author of *the Arctic Home in the Vedas* has tried to prove from the Vedic Texts especially, that the original home of the Aryans was probably in the Arctic regions. He has also attempted to show that the Avestic evidence also confirms his theory in unmistakable terms. Let us see if our customs and mythology also support the same view, and try to see whether the Deepavali *illumines* us on the point.

The Deepavali occurs in the period of four months while the Deity called Vishnu, a solar deity, is said to be asleep. It occurs near the end of this period. These four months begin from the eleventh day of the Asadha bright and end with the eleventh day of the bright Kartika. Adopting the system of counting the month from the next day after the full moon, this period comprises the Sravana (=Nabhas), the Bhadrapada (=Nabhasya), the Acvayuja (=isa), and the Kartika (=Urja), roughly speaking. This period is devoted to fasting, penances, and other religious austerities and all auspicious ceremonies like the marriage are prohibited in this period and even death is considered to be inauspicious since the gods are asleep during this period. As maintained by Mr. B. G. Tilak this period represents the long winter night in the Arctic regions. This view seems to be supported by the older terminology of the names of the months. For, we see Cravana and Bhadrapada have been called नभस् and नभस्य respectively. These terms appear to be derived from an old root भस् बभस्ति to shine found in भास्कर (the sun), according to Apte's Dictionary. नभस् and नभस्य would therefore mean '*dark*' months. It may be argued that they were said to be dark

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months because being of the rainy season the sun is scarcely visible in that period. But this does uot seem to be a satisfactory explanation when we come to account for तपस् and तपस्य the names of माघ and फाल्गुन. We cannot say that माघ and फाल्गुन are now felt as hot months. We can only explain this on the Arctic theory and on the assumption that the year commenced in मार्गशीर्ष or the अग्रहायण with its Vernal Equinox in that month. Let us see if the details about the Deepavali festival corroborate the Arctic theory.

From the Acvina paurnamasi called Kojagari on vhich day people wake up late in the night and play with dice and make merry, an Akacadeepa or skylight is raised high in the air till the the day of the bright Kartika by every Hindoo. This Kojagari is called the Caradutsava or the winter festival. This should mean according to the Arctic theory that the severe winter is over and to rejoice over it, they wake up in the night even now in imitation of the ancients and the Akacadeepa is meant to be for Yama, who according to Max Muller is the setting sun (or perhaps the sun who has set. See Muir'sSanskrit Texts Vol. V P. 300 (footnote 451). On the 12th day after the Kojagari we worship the cows and the calves (गोवत्सपूजन), and on the 13th there is worship of wealth, formerly consisting of cattle (धनत्रयोदशी), and there is also an offering of lights to यम (यमदीपदान). On the 14th day नरक चतुर्दशी before sunrise we light lamps, especially illuminating the dirty places and have an early bath and perform worship. The demon नरक was killed by कृष्ण at this time and the ear-rings of अदिति were restored to her and the captive women were released from प्राग्ज्योतिष (महाभारत-उद्योग-पर्वन् vv. 1875 ft). On the following day (अमावस्या) there is a great illumination at night and the goddess लक्ष्मी is worshipped in the evening and they keep awake at night to drive away अलक्ष्मी, which is another name for

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निर्ऋति (Exodus of the sun according to Max Muller). On the first day of the bright Kartika which is also called बलिप्रतिपद् and which marks the commencement of the commercial year, the demon बलि is worshipped and गोवर्धन mountain made of cowdung or the actual गोवर्धन is worshipped. The reason for the गोवर्धन worship is given in the उपपुराण सनत्कुमार संहिता कार्तिकमाहात्म्य CH. 17 thus:— formerly there was held a sacrifice in honour of Indra who rained profusely in the rainy season. But कृष्ण stopped that practice and made them worship the गोवर्धन mountain. The three days beginning with the नरकचतुर्दशी are said to belong to the reign of बलि demon (see सनत्कुमारसंहिता कार्तिकमाहात्म्य CH. 13 v. 32 FF.). The dwarf incarnation of विष्णु begged the earth of बलि and being pleased with his generosity said "You shall rule over the earth for these three days." Therefore for these three days, gambling (द्यूत) is almost enjoined and he who should win in the game would win throughout the following year. According to the महाभारत (आदिपर्वन् CH. 104) बलि rescued दीर्घतमस् who was thrown by his sons on the sea, went to पाताल and there was eventually rescued by बलि. According to Mr. B. G Tilak दीर्घतमस् represents the Sun in the long winter night who is represented as a blind old man. On the 2nd day of the bright Kartika, every Hindoo goes to his sister and takes his food at her house and makes presents to her in commemoration of the visit of यम to यमी his twin sister.

Now can we explain all this with the help of the Arctic theory ? Let us see. The गोवत्सपूजन that is done appears to be the worship of captive days which are often called cows in the Rigveda. The demons of darkness are represented as capturing the cows in the form of days and Indra wages war with them for their release. The killing of नरक on the नरकचतुर्दशी is the killing of the chief of these spirits of darkness who confined the ear-rings of अदिति in the stronghold of प्राग्ज्योतिष. Now प्राग्ज्योतिष would mean the place to the east of light or the luminous body, meaning perhaps the eastern mountain from which the sun is said to

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take his rise. The stealing of the two ear-rings by the नरक demon represents the stealing away the light of two months which were the period of the long winter night. For, as shown by Mr. B. G. Tilak we find the traces of the long winter night of four months as well of the shorter night of two months in the Rigveda as can be seen from the legend of मातरिश्वा, and दीर्घतमस् grown old in the 10th month. On the अमावस्या evening लक्ष्मी is worshipped and अलक्ष्मी or निर्ऋति (the Exodus) *i. e.* darkness is driven away at midnight.. This लक्ष्मी is thus light and she is won by द्यूत (PA. P. of दिव्, of गत going) or *shining* which came to mean gambling. The next day बलि is worshipped because he rescued दीर्घतमस् the aged sun or according to another version, because he gave away लक्ष्मी back to the gods. बलि reigns over this earth in the long winternight and at the end of it resigns it in favour of वामन or the dwarf sun. The generous बलि is, therefore, worshipped on this day. There is also the *worship of* गोवर्धन whose real origin seems to be forgotten. It meant in olden times *the worship on the occasion of the growing of days spoken of as cows.* The days were destroyed during the long winter night and they grow again at the end of the winter. On this day therefore the new year commences naturally and being the day on which लक्ष्मी was restored to the gods, the mercantile year begins from this day even now. On the next day यम or the departed sun goes to meet his twin sister यमी *i. e.* twilight, which means the union of the sun and the dawn for the first time. On the eleventh day the god sun awakes and there begins day. Soon the मार्गशीर्ष or अग्रहायण the beginning month of the new year is ushered in. On the 12th day of the bright Kartika is celebrated the marriage of कृष्ण with वृन्दा or the union of the sun with the vegetable kingdom.

Now let us consider one peculiar feature of the Deepavali, viz. the gambling (द्यूत). The पाण्डवs lost their king-

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dom in gambling and it sounds strange that it should be in a way enjoined during this festival. Many a man ruins himself even now in this game. This is to be explained in this way :— daylight is called लक्ष्मी here and was identified with wealth especially because a day was called गो or cow and wealth originally meant wealth in cattle. After the defeat of the demons or after its giving away by बलि, लक्ष्मी was restored to the world. Therefore they thought it a fit opportunity to win her. लक्ष्मी will go to him who will win her. The पाण्डवs lost her in the act of द्यूत or shining (द्यूत PA. P. of दिव् 4 P. to shine used as a noun like गत gait). Is it not possible that the story of पाण्डवs' war with कौरवs borrows from the allegory of the fight of Indra with वृत्र, if it is not actually another version of it ? The five पाण्डवs represent Indra and the four months of the long winter night who are banished together with their common wife representing लक्ष्मी or light. We must here remember that द्रौपदी was born of fire. कृष्ण here takes the place of विष्णु helping Indra in the fight with वृत्र. अर्जुन the son of इन्द्र represents इन्द्र and वायु who is the associate of Indra is represented by भीम, his son. The twins represent अश्विनौ the matitudinal deities who rescue the sun in the Rigvedic legend. धर्मराज represents यम the God of the departed world. The कौरवs or the 100 sons of धृतराष्ट्र represent the 100 nights constituting the long winter night of the Arctic regions. Mr. M. G. Tilak shows that मित्र and वरुण are represented as a pair and represent the long Arctic day and the long Arctic night. Now धृतराष्ट्र the blind man can represent वरुण and पाण्डु the white brother may be compared to मित्र. The पाण्डवs lose their kingdom in द्यूत or expending their light aud are banished for 12 years and are required to remain undetected for one year. Now if we make the line अस्ति मासः प्रतिनिधिः सावतः परिवत्सराः in the वनपर्वन् of महाभारत to solve this riddle, we get that these banished months suffer for one whole year consisting of 12 months and one intercalary month called मलमास. In this way we see that the story of पाण्डवs'

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fight with the कौरव borrows fron Indra's fight with वृत्र and thus compares with the story of रामायण which was shown to be so by Mr. B. G. Tilak in his Arctic Home.

In conclusion, the writer hopes that this explanation may receive the examination at the hands of scholars who are best judges in this matter about its probability.

MEERUT COLLEGE
Meerut (U. P.)
24th Feb. 1910

V. V. SOVANI M. A.
Sanskrit Professor.

Two ways mark out a heroe's course of life,
Like bunch of flowers that on the top resides.
To head the list in all fair enterprise,
Or lie in fragments scatter'd on all sides.

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Ancient Aryan Civilization and Culture.

The Theistic Agnosticism of the Upnishads.

1. (O Maheshvara !) If thou thinkest "I know (Brahman) fully " then even thou also verily knowest but the minor manifestation of Brahman. Because (of this little knowledge), therefore now thou must think (over the other) manifestations of Brahman as it is in thee and the devas " I think I know ".

2. I do not think I know him fully, though others (say) we know him fully., Nor do I say I know him not at all, for I know. Among us who says " I know him," he knows him not. He who says I do not know him," He knows indeed. 10.

3. Of whom (the opinion is) Brahman is not to be thought of, by him He is (rightly) thought. He who thinks " Brahman has been thought of by me," he does not know. By those who consider " we have realised Brahman, " He has not been realised. By those who consider " we cannot fully realise Brahman " He is realised.

4. Understanding (thinking and realising) Him according to one's intelligence as a direct object of intution verily He obtains immor ality. By one's own (exertion in the performance of duties even after attaining wisdom) he obtains intense joy through the grace of the Supreme Self and by direct knowledge of Brahman he obtains immortality. 12.

5. If he knows him here then there is good for him. If he knows Him not here then there is great loss. The wise knowing him in all beings, going out of this world after getting full knowledge from Guru become immortal. 13

Kena Upnishad, 2nd khand
Translated by
SRISH CHANDRA VASU.

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The Theory of Spontaneous Creation in the Puranas.

Parasara said,—'Thus hymned by the divinities, that supreme soul, the holder of earth at once lifted her up and set her on the mighty sea. And resting on the sea like a giant bank, Earth did not sink in consequence of the flatness of her frame. Then levelling the earth, the worshipful supreme Lord without beginning placed mountains on her in proper order. And by his infalliable power that one of truthful purposes created on the Earth all the mountains that had been burnt on the occasion of the burning of the foregone creation. And then properly dividing the land cantaining seven islands, he, as formerly, created the four regions viz. Bhuva and the rest. And then possessed with the principal of passions, the reverend Deity Hari wearing the form of Brahman and assuming four faces set about creation. But in the matter of creation was an instrument merely, as the force resident in the things created was the principal cause. Being ripe for devlopment (objects at the time of creation) desiderate nothing more. O foremost of those practising austerities, objects attain their objectivity by virtue of their inherent force.

Vishnu Puran.

This approaches wonderfully the theory of spontaneous creation which is accepted by the out and out apostles of modern science. The most uncompromising advocates of evolution could not out do the Hindu sage of yore in formulating their faith in, (to give a Spencerian turn to the expression), the unknowable force, which unintelligent itself brings about this wonderful system of things instinct with infinite wisdom and love. 1. Queer however would the classifications read Parasara, Darwin, Spencer, Huxley, Tyndal. (M. N. Datt.)

Laboratory Equipment in Ancient India.

The Laboratory is to be erected in regions which abound in medicinal herbs and wells .....it is to be furnished with the various apparatus. The *phallus* of mercury is to be placed in the east, furnaces to be arranged in the South East, instruments in the South West; Washing operations in the West, drying in the North West.....The *Koshti* apparatus for the extraction of essences, the water vessels, a pair of bellows and various other instruments are also to be collected as also the threshing and pounding mortars, the pestles, sieves of various degrees of fineness, earth for the crucibles, charcoal, dried cowdung cakes, retorts made of glass earth, iron and conch shells, iron pans &c. Those who are truthful, free from temptations, given to the worship of Devas, and

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Brahmans, self Controlled and used to live upon proper diet and regimen— such are to be engaged in performing chemical operations.

Such herbalists as are not decietful and are well versed in the knowledge of the drugs and plants and in the language of many countries, should be employed.

[Tantra.]

Civic Rights and Liberties in Ancient India

When the work on his temple of Tribhuvana svamin was to be begun, a tanner refused to give up his hut which was on the suitable site. Though he had often promised it to those in charge of the new building, he, obstinate by nature, would not allow the measuring lines to be laid down. When thereupon they went to the Lord of the earth and reported the matter, he considered them to be at fault, not the tanner.

He told them:—"Shame upon the inconsiderate conduct of those who began the construction of the new (temple) without asking previously that (tanner)."

Stop the building or have it erected elsewhere! who would stain a pious work by taking away another's land. "If we who are to look after right and wrong, do unlawful acts, who should proceed by the right path?". When the king (Candrapida) had thus spoken, a messenger who had come from that leather worker and whom the Council of ministers had sent on, brought this message. "The (tanner) wishes to see the ruler and says: If it be not proper for me to come into the audience hall, then let it be at the time when (the king is) in the outer court."

Then on the following day the king granted him an audience outside and asked him:—"Why are you obstructing our pious work?"

"If that habitation appears to you beautiful, then you may ask for one even better or else for a big sum of money." Thus he told him.

When the king had ceased speaking, he was addressed by the tanner who appeared eager, as it were, to take the measure of that

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(king's) noble character with the measuring lines of the rays (proceeding) from his (white) teeth.

"O king, if I tell you something just as it is in my mind, then as a true judge you should not stand by proudly."

"I am not less than a dog, nor is the king greater than the descendant of *kakutstha*. Why should (then) your courtiers shake, as it were, at (the sight of) this conversation between us. ? "

"The body of man born in the cycle of existence resembles a weak mail coat being held together only by the two nails called 'self —sufficiency' and 'selfishness'."

"Self—Consciousness such as you have in your splendour of bracelets, pearl strings, and other (ornaments) lives also in my person though I am a poor man. "

"As this place resplendent with stucco is to Your Majesty, so to me is the hut in which the window is formed by the mouth of a pot."

"Since my birth, this hut has been (to me) like a mother, witness of good and evil days. I cannot bear to see it pulled down to-day."

"The misery which men (feel) when their homes are forcibly taken away could be described only by a god who has fallen from his celestial car or else a king who has lost his kingdom."

"Notwithstanding this, however, I should have to give it up, if Your Majesty would come to my dwelling and ask for it in accordance with propriety."

When he had given his answer the king went to his home and bought up the hut with money. For those who desire happiness there is no false pride.

The tanner then spoke to him with hands folded: "O king, your readiness to oblige is proper (and) in accordance with the law."

"As in old days, Dharma in the form of a dog tested the righteousness of the son of Pandu, so have I today as a Pariah (asparsha) (tested) yours."

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"Hail to you ! May you live long to show such righteousness and pure lives of conduct worthy to be relied upon by the virtuous."

Showing thus a blameless conduct the king purified the earth by the consecration of (the shrine of) Vishnu Tribhuvanasvamin.

Stein's
Rajatarangini Vol I. p. 125. 126.

Those who have neither learnings' light divine,
Nor faith, nor truth, nor love, nor conduct fair,
Who aid not those that stand in need of help,
To hornless beasts do wise men them compare.

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Editorial Notes.

The Veda as a Type of Religious Evolution.

Our esteemed contemporary of the *Indian Social Reformer* devotes more than a column in its issue of April 17, 1910 to a review of "The Fountain—Head of Religion" by our friend Pandit Ganga Prasad—the reprint of articles which appeared in the *Vedic Magazine*. Some of our contemporary's observations call for notice by reason of their dogmatic character. Says the writer:—

> "Most people who are not Arya Samajists will, we think, feel considerable difficulty in ignoring the different stages of religious evolution which the Vedas themselves present. It is only by selecting one particular text or class of texts and casting aside all others that it is possible to speak of a single Vedic religion. *All scholars, Indian and European, are agreed on this point.*"

We wonder whether Yaska, Jaimini, Panini, Patanjal, Gautam, Shankar, and Dayanand who regarded the Veda as Revealed Learning deserve to be termed Indian scholars or not. Says Yaska, the highest and the most eminent authority on Vedic Lexicography on the point whether there are any distinct periods called *Chhandas* and *Mantra*, to which,—Professor Max Muller ascribes different portions of the Veda.

मन्त्राः मननात् छन्दांसि छादनात् स्तोमःस्तवनात् यजुर्यजतेः
सामसंमितमृचा । निरु० ७ । १२ ॥

It means that there is no difference in the meaning of *Mantra* and *Chhandas*. The Veda is called the *Mantra*, as through it he learns the true knowledge of all existences. The Veda is also called the *Chhandas* as it removes all ignorance, and brings one under the protection of true knowledge and happiness. Again we read in the Satpath (VIII 2) which is admittedly the most ancient commentary on the Vedas

छन्दांसि वैदेवा वयोनाधश्छन्दोभिर्हीदंसर्ववयुनंनद्धं

"The *Mantras* are called *Chhandas*. for a knowledge of all human conduct is bound up with them. It is through them, that we learn all righteous conduct"!

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Etymologically also, *chhandas* means that the knowledge of which produces all delight, or illumines everything (चन्देरादेश्चछः UNADIKOSHA IV 219). As regards European savants, men who have devoted time and attention to the study of Vedic lore are decisively of opinion that their capacity to understand ancient Classical Sanskrit Literature is extremely doubtful. Even Dr. Bhandarkar is, or at any rate was, a year or two ago, of this opinion. The fun of the whole thing is that these "Scholars" themselves do not claim to be what their disciples in India would have us believe they are. Reputations are easily made by European amateurs in this land. Says Professor Max Muller:—

> I have again and again had to translate certain passages (of the Upnishads) *tentatively only*, or following the commentators, though conscious all the time that the meaning which they extract from the text cannot be the right one.

At another place the learned professor admits that his translation of the Veda is based on a "conjectural superstructure." Fancy an Indian deciphering Chaucer or Bede in this manner, writing commentaries on them, and then being quoted by Englishmen as an authority. The very idea is unthinkable on account of its extreme preposterousness and yet the writings of Chaucer and Bede are books of yesterday when compared with the Vedas one of which is the oldest book in the library of the world even according to Max Muller. Another European "celebrity" and "notability" in the domain of Sanskrit "scholarship" is Professor Macdonnel of Oxford, a facsimile of whose extremely brief epistle in Sanskrit to Mr. Kashi Prasad Jaiswal appeared in the "Saraswati" of Allahabad a year or two ago. We speak the bare truth when we say that there were as many mistakes of grammar, or idiom, as the number of important words. Goldstucker's characterisation of these scholars is the most concise and most accurate. Says he !

> I add to this the impression which the translations of Sanskrit works by European scholars, with very few exceptions, produce on my mind. I cannot resist a certain suspicion that our Sanskrit scholars do not understand their text much better than the higher class of school boys their Greek or Latin"

It is a question of common sense and all whose imagination has not been enthralled by the glamour of occidental learning and whom the mental habit of unquestioning allegiance to occidental culture and civilization has not rendered intellectually invertebrate cannot but per-

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ceive that men who have not studied Vedic Exegesis, Vedic Grammar, and Vedic Lexicography can never he expected to enter into the spirit of works which on their own admission, were "composed" thousands of years ago by "bards" who moved in a different world from ours and lived amidst environments which even our imagination cannot call up. Macaulay speaks of the difficulty of giving "moderns a glimpse of ancient manners" for, says he "after all, between us and them, there is a great gulf which *no learning* will enable a man to clear." And by ancients he means Romans of the time of Emperor Titus [40-81 A.D.] How impossible must it be, then, to try to comment on the Vedas without any linguistic equipment at all. Comparative philology on which these scholars base their conclusions is not only as yet in a most chaotic state, but is besides one of the most deceptive of sciences. Similitudes of sound and spelling, are by no means unerring proofs of identity of meaning or etymology nor is identity of meaning a proof of etymological connection, "Much" and "mucho" though having a fatally alluring and tantalising similarity of sound and an identity of meaning are absolutely disconnected etymologically.

Says Trench in his "Study of Words":—

"Who, on the other hand, would not take for granted that our "much" and Spanish "mucho" identical in meaning, were also in etymology nearly related? There is in fact no connexion between them. Between "Vulgus" and "volk" there is as little. 'Auge' the German form of our "eye" is in every letter identical with a Greek word for splendour; and yet intimate as is the connection between German and Greek, these have no relation with one another whatever. *Not many years ago a considerable scholar identified the Greek "holas" and our 'whole', and few, I should imagine have not been tempted at one stage of their knowledge to do the same.* These also are in no way related.

Like the apples of Sodom, most of the conclusions arrived at by philologists though appearing most ravishing to a superficial observer are worthless as regards historical or linguistic certitude.

As regards Indian "scholars" that our contemporary has evidently in mind, their scholarship consists in having mastered the works of their foreign teachers. Most of them never study the originals with a mind free from preconceptions and pre-possessions engendered by a study of the works of Western savants. If they differ at all, it is invariably to the detriment of the culture and civilization of their ancient land; for they must needs outdo their teachers in "impartiality," and in the attempt to prove that the world

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has progressed by strides since the barbarous times of old when savage "seers" "sang aloud the silly and childish" outpourings of their "simple" hearts. Professors Wilson and Roth after studying the Veda and the Aitareya Brahman came to the conclusion that the sacrifice of human beings did not form an element of the ancient religion of India but Raja Rajendra Lal Mitra in order to vindicate "indigenous scholarship" takes pains to prove that "this is not warranted by the premises." Of course now no sane man attaches any value whatever to the Raja's views, but this fact clearly shows how intellectual servitude produces a deleterious effect on the mental capacity and incapacitates its victim for thinking except in narrow grooves representad by the master's own modes of thought. Again our contemporary observes:—

"In the same manner, Mr. Ganga Prasad entirely neglec s the distinctive contribution of each of the other great religions of the world. It is by putting together all the essential ideas of all religions that mankind will grow to an ampler conciousness of it than has been granted to earlier generations. The source of a river is merely a conventional term for a point in its course remotest from its mouth, which, however, may often not be the source from which it derives the largest volume of water."

We are not so sure that the essential aud fundamental truths of any religion or philosophy are different from those of the Vedic Religion. Let us take some of the highest truths of world—religions and great systems of philosophy and see if they are in any sense new. Christian divines and even modern thinkers who do not subscribe to the orthodox Christian creed are of opinion that the Sermon on the Mount embodies the loftiest and the purest principles of morality. But the following parallel quotations from the Vedic Literature and the Bible will convince any impartial reader that the lofty and uplifting precepts of Christ are only echoes of Vedic Mantras.

Bible.	*Vedic Literature.*
Blessed are the pure in heart for they shall see God. For verily I say unto you.	The pure in heart see Him in meditation.
Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled,	ज्ञान प्रसादेन विशुद्धसत्त्वस्ततस्तुं पश्यते निष्कलध्यायमानः) (Mundaka III. 1 khanda)

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For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of Heaven.

But I say unto you That whosoever looketh on a woman to lust after her hath already committed adultery in his heart.

Another strong body formed of particles (of the) five elements destined to suffer the torments (which they have earned) is produced after death (in the case) of wicked men.

[Manu XII, 16].

(A man) obtains (the result of) a good or evil mental (act) in his mind (that of) a verbal (act) in his speech, (that of) a bodily (act) in his body.

(Manu XII, 8.)

Unrighteousness practised in this world does not go unpunished, nor does it immediately produce its fruit. This is the reason why the ignorant do not fear sin, but it must be borne in mind that the practice of unrighteousness advancing slowly cuts off the very root of your happiness.

(Manu IV 92)

In Manu II 178, 179, a student is prohibited from entertaining sensual desires and looking at women with lustful eyes.

Swami Dyananda classifies *adultery* into 8 kinds, three of which are:—

(i) Looking upon women with eyes of lust.

(i) Reading or talking of libidinous subjects.

(iii) Indulging in lascivious thoughts.

A Sanskrit sloka quoted by Mallinath in his commentary on the Kirath Arjunia quotes a sloka which says the same thing.

But I say into you swear not at all.

Let no wise man swear even in a trifling matter, for he who swears is lost in this world and after death.

(Manu VIII, 112,)

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But I say unto you, That Ye resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also. But I say into you, Love your enemies, bless them that curse you, do good to them that hate you, and prey for them which despitefully use you, and persecute you.

Don't you return a blow by a blow, nor a curse by a curse, neither a base trick, mean craftiness ambitious greed and cruel lust by an act of the same nature; but always shower blessings in return for blows and curses, and low, mean, wicked, evil, deeds.

(Rig Veda 1, 91,8)

Enter Ye in at the strait gate, and narrow, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Different is the good and different indeed is the pleasant; both these towards diverse objects draw down the man. Of these two, for him who accepts the good, there is freedom but he who chooses the pleasant, misses the end. The wise man chooses the good over the pleasant. The ordinary man chooses pleasant objects and their acquisition and preservation (Kath Upanishad).

Awake, arise, having approached the great teachers, learn. The sages say that the road is difficult to travel on, and that the crossing over is difficult as the sharp edge of a razor.

(Ibid III, 19)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

He that worships the self-knower knows that highest home of Brahman in which abides the All.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Do for me what Thou thinkest right.

(Yajur Veda III, 3,)

We thus find that all the essential moral precepts of Christianity are but imperfect reproductions of that Divine Music which is co-eval with the music of the spheres. The metaphysical and mythical parts of the old and new Testaments can also be traced through many intermediate stages to Vedic allegories. It is now generally believed that the Deluge Myth, the Fall of Adam, the Sacrifice by Abraham &c. can all be traced to Vedic allegories perverted and misinterpreted in Puranic literature.

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The chief claim of Islam to the gratitude and recognition of the world is the preaching of the unity of God in clear and unmistakable terms. The prophet fearlessly, without equivocation, and without mincing matters declares in chap C XII of the immortal Alkoran:—

Say, God is one God, the eternal God, He begetteth not neither is He begotten : and there is not any like unto Him.

There is no confusion, no dubiousness, no unity in trinity, or trinity in unity. Bold and clear though this enunciation is, it is neither bolder nor clearer than that embodied in the following verses of the Vedas and the Upanishads.

God is neither two, nor three, nor four, nor five, nor six, nor seven, nor eight, nor nine, nor ten. He is ONE Who watches over animate and inanimate creation. He pervades all and is forbearing. He is ONE. Verily He is ONE. Decidedly He is ONE.

(Atharva Veda 13, 4)

Let him attain the Lord Who is free from grief, free from subtle body, free from smallness, free from dense body, the Purifier not tainted by sin. He creates the objects really and truly, from eternity, He is wise and omniscient, the ruler of all Intelli-gences, the best of all and self-dependent.

(Yajur Veda 40 18)

The unchanging Pranava is the causeless, the inmost, the uttermost, the uncreate and the changeless.

(Mandauka Upanishad IV, 4.)

In Him are woven the heaven, and the interspace, and the mind also with all the senses, Know Him to be the one support of all, the Atman.

(Mudaka II, II, 5)

The founder of Budhism laid special stress on Ahinsa or the gospel of mercy of which vegetarianism is only one phase. But the Eternal Veda declared ages before the birth of Gautam Budha

Look up on *all creatures* with the eye of a friend " (Yajur Veda)

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Flesh-eating, drinking, gambling, and adultery all destroy and mar the faculties of man

(Atharva Veda 6-7-70-1)

It is further laid down in Adhya XIII of the Yajur Veda.

42 Thou shalt not kill the horse.
43 Thou shalt not kill the cow.
44 Thou shalt not kill the sheep or goat.
47 Thou shalt not kill the bipeds.
48 O man, protect the gregarious deer.
49 Thou shalt not kill milch and otherwise useful animals.

So it is clear that nothing *new* has been preached by any religion since the time of the Vedas. It is not meant to infer that no religion except the Vedic has served any useful purpose in the evolution of the human race. Each one of these religions had a distinct mission and was sorely needed at the time that it was promulgated, because a particular aspect of Vedic Dharma having passed out of human recollection required to be emphasised with a view to the annihilation of the consequent corruption and the destruction of resultant mischief. The moon and the stars are not utterly useless because the light of the former is borrowed, and the illumination of the latter imperfect. They are even gratefully looked up to, when the sun has set and darkness overspreads the earth. But their light pales into insignificance with the appearance of the Source of Light, the magnificent orb, in all its majestic splendour and brilliance. In the dark ages when the Vedic sun was concealed from view by dark, thick, and overhanging clouds of Vammarga, when the worship of Bacchus, Shivlinga, Mammon and Hebe, took the place of the contemplation of SOHAM ASMI, AHMI, AHMI Mazdad, or IAM THAT IAM, Zoraster, Budha Christ, Mohamet, Nanak, and, Kabir did splendid work and being stars of the first magnitude adorning the firmament of thought did much to guide the benighted pilgrims in their peregrinations and showed them, though necessarily imperfectly, the way to their ultimate destination. For this, these mighty men deserve the gratitude of humanity. But now that the Vedic sun has emerged once more from the Cimmerian darkness that had enveloped it for ages, and the world of thought bathed in sunshine and heavenly radiance is smiling deliciously and blandly and is greeting one and sundry with a countenance wreathed in smiles and revealing transcendental

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charms and hitherto unsuspected beauties every moment and moreover the brilliance of the bright stars which stood as sturdy sentinels during the night has been much tarnished by man-made creed, priest-made formularies, church-made observances, forms and conventions, and cant and jargon manufactured by prelates and priests. The value of the teachings of these great men is now only historical, scientific, and antiquarian. As regards the source of the river being narrow, the differences in breadth would disappear from the region of thought as soon as the source of the stream is conceived as extending to infinity.

Before concluding, we should like to make a few observations as regards the trend of modern thought as distinguished from the teachings of historic religions. Our studies in modern philosophy have only tended to confirm the deep-seated belief that modern thought in the domain of philosophy and metaphysics is careering round to the point where the Upnishadkars cried halt and discovering the utter helplessness and impotence of their intellect and *Manas* began to gaze round in speechless though beatific amazement and to talk mystically. Have not the following verses of the Upnishad a family likeness with Herbert Spencer's Philosophy of the Unknowable (of course if the sole instrument employed is the human intellect, for Spencer was armed with none other) and the teachings of the sage-poet Tennyson embodied in the following lines

I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lore of all,
And faintly trust the larger hope.

.....

O life as futile, then, as frail!
O for thy voice to soothe and bless!
What hope of answer, or redress?
Behind the veil, behind the veil.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥

This self cannot be gained by dissertations devoid of devotion nor by mere keen intellect, nor by much hearing. It is gained only by him whom the Self chooses. To him this self reveals His form.

(Mundaka Upanishad)

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इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् ।
सत्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥
अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यज्ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥
न सदृशं तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषी मनसाभिक्लृप्तो य एतद्विदुरमृतास्तेभवन्ति ॥

Higher than Sensation *is* Manas, higher than Manas *is* Buddhi, higher than Buddhi *is* the Mahat-Atma. Higher than the Mahat is the Unmanifested. Beyond the unmanifested is the Purush, the all-pervading, one having no attributes, whom having comprehended man is liberated and goes to the state of deathlessness. His form is not an object of perception to any one, nor by the eye does any one see him; but by mind endowed with love and knowledge is He made known. Who thus know him, become verily immortal.

(Kathopnishad.)

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो
यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदितादधि इति शुश्रुम पूर्वेषां ये नस्तद्व्या चचक्षिरे

The Deva of eye cannot fully enter into the majesty of that Hari, nor the deva of speech, nor of mind. We do not know nor understand how He may be governing all this. He is indeed more wonderful than all that can be known or all that can be imagined. He is the Best. Thus have we heard from the Teachers of old who taught Him to us.

(Ken Upnished.)

As regards other metaphysical and philosophical doctrines, modern thought does not conflict with ancient teachings and has not outstripped them. Herbert Spencer tells us that:—

This rhythm of evolution and dissolution, completing itself during short periods in small aggregates, and in the vast aggregates distributed through space completing itself in periods which one immeasurable by human thought, is, so far as we can see, universal and eternal, each alternating phase of the process predominating now in this region of space and now in that as local conditions determine"

The Veda declares:—

Just as God created the sun, the earth, the moon, the electricity, the atmosphere in the previous cycles so has He done in the present and so will He do in the future

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The Vedant Shastras say :—

The Great God should be sought after Who is the cause of the creation, the sustenance, and dissolution of the universe.

Manu says:—

The *Manvantras*, the creations and destructions (of the world, are) numberless sporting as it were, Brahman repeats this again and again. (I, 80)

Says Maharishi Dayananda :—

Things, properties, and functions, which result from combination are destroyed on the occurence of a separation. But the power or force by virtue of which a substance unites with another or separates from it, is eternally inherent in the substance, and this power will compel us to seek similar unions and disunions in future. The *unions* and the *disunions* as well as this *power* by virtue of sequence of the regularity of their succession are eternal.

Transmigration of Souls is another basic doctrine of the Vedic Religion. Huxley can discover no flaw in the chain of reasoning which appears to him perfect. Mill thinks, it explains many facts which can otherwise be referred to no general categories of thought.

Says Mr. S. Lang:—

"*For instance there is nothing in agnosticism to negative the possibility of a future state of existence.* Behind the veil there may be any thing and no one can say that consciousness may not remain or be restored after death, and that our condition may not be in some ways better or worse, *according to the use we have made of the opportunities of life.*"

It may be safely said that European thinkers no longer pooh-pooh this belief. On the contrary they find the arguments in its favor almost unanswerable. Again modern psychology finds it hard to bridge the gulf between movement and conciousness. The explanation of the mode in which movement is transfomed into knowledge is certainly beyond the province of physiology—the science on which modern psychology is based.

Says Murray :—

We cannot explain why air waves appear in consciousness as sound, ether waves as light, chemical movements as taste or smell. We cannot even discover any reason for the ratio between changes in the velocity of movement and concurrent changes in sensation.

The problem will not be solved so long as Western psychologists do not sit at the feet of the Upnishatkars and other Vedic rishis and learn the nature of the Atman and the differences between it and the *manas*. So we see that movement of humanity is not rectilinear but circular and mankind has not grown to an ampler conciousness of religion than was granted to the earlier generations.

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Passing Away of Edward The Peace-Maker.

It is with feelings of the deepest regret that we have received the sad and heart-rending intelligence of the death of our Sovereign Lord, the King-Emperor. In him passes away the best beloved monarch, the wisest statesman, and the most eminent citizen of the age we live in. King Edward was an *international* man. His one aim in life was to promote peace and good-will among the nations of the world, and he did this in such a right royal fashion that he secured during life—and this falls to the lot of a few happy individuals—the grand title of 'Peace-Maker', which will cover his name with glory for ever, and will be a monument of fame more lasting than brass or marble. "The King can do no wrong" is a beautiful legal fiction. But we saw it fully realised in the person of the great King. He never went against the Constitution, he never acted in an arbitrary manner so long as he filled the throne. Moderation in politics, toleration in religion, courage and sympathy in the conduct of public affairs at home and abroad were his watch-words. To us Indians, the King's loss is like the loss of a near and dear relation. He was not only a father to us, but a guide, philosopher and friend whose one and constant care was to make us contented and happy. His loving and sympathetic message to the Princes and Peoples of India was yet ringing in our ears when the cruel hand of Death removed him from our midst, and we now mourn his loss as England and other countries of the world mourn the loss of the universal favourite. King Edward possessed many excellent qualities of head and heart, but the most prominent characteristic of the man was his love of peace and his desire to promote "the greatest good of the greatest number". And he dies a happy death, because there must have been in him, during his last moments, a consciousness of having done his duty and thereby kept the peace

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of the world as long as he lived. The King was a thoroughly good man besides. His innate nobility of heart is amply evidenced by his last message to his own people in which he hoped that his name would not be dragged into the mire of party strife and party politics, because he did not belong to any particular political party in the country. What a touch of pathos we have here ! The King's death at a moment of a political crisis in England is nothing short of a public calamity. It now remains for us to respectfully tender our sincere and heart-felt sympathy and condolence to the Members of the English Royal Family, to the great British nation, and to all our fellow-citizens throughout the Empire, and to pray to the Almighty King of Kings for the peace of the saintly soul that during its sojourn on earth strove to promote peace and good—will among men. Verily, "Blessed is the peace-maker, for his is the Kingdom of Heaven." May the Almighty Father grant peace and patience to those whom the great deceased leaves behind to mourn his loss !

The Gurukula Academy, in accordance with a shastric injunction which prescribes a three days' mourning for the Ruling Sovereign and the Acharya, was closed from the 9th to the 11th of May 1910. On the evening of the tenth of May, a meeting was held in the Lecture Hall. It was attended by all the students of the upper classes. The Principal delivered a short but pathetic speech in which he dwelt on the immensity of the loss which the Empire had suffered by the death of India's first English Emperor.

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Reviews and Notices.

The Ancient Therapeuts. This is a lecture delivered before the Psycho—Therapeutic society of London on December 6th 1909 by Her excellency Princess Karadja (of Bovigny castle Belgium). The Therapeuts were a community of Jewish ascetics that had branched off from the Essene Brotherhood, which was spread all over Palestine.

The lecture of the Princess contains exhaustive infomation about their religious beliefs and practices. A careful perusal of the lecture leaves no doubt in the mind of an inquiring student of Comparative Theology that the Essenes were originally Arya Brahmans who had emigrated from India in search of "fresh fields and pastures new" for pushing on their propaganda and in obedience to the promptings of their burning proselytising zeal. Here is a description of their mode of living by Plato:—

"Among all men they alone are without money, but nevertheless, they are the richest of all, because they have few wants, and are content with their lot. Among them no one follows any occupation that leads to injustice or covetousness..... They devote all their attention to ethics, using as instructor the Divine Spirit, without the out pouring of which the human mind could possess no knowledge of God and the beginning of all things. Following their ancient tradition they obtain their philosophy by means of allegorical interpretation. Their houses are open to all adherents coming from other quarters.

.....Their institution is not based on family connection, but upon zeal for virtue and philanthropy. They live in a most happy state, being treated with respect which springs from spontaneous attachment rather than from kinship.

The resemblance is not confined to the mode of living only but extends to doctrine and ritual. Says the Princess:—

Both the Healers (Therapeuts) and the Pythoreans were absorbed in the study of the unpronouncible name of Deity, the sacred Tetragrammaton* in modern times translated by the word Jehova. The name of God is no mere distinguishing title. It represented the entire Hebrew conception of the Divine Nature. *The different letters corresponded to the various attributes of Deity.* That is the reason why it is stated in certain cabalistic writings that the manipulation of the sacred letters forming the Divine Name was the means used to create the world. Knowledge of the

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Nomen Ineffable or Snem Ha—Mephorash was reserved for the most advanced members of the Brotherhood, the key to the holy name was delivered to the disciple with great solemnity.

Compare this with the following from the Manduka—Upnisad.

Om is the most estimable name of the Eternal Omnipresent Universal spirit, the mode of existence of this spirit being truly represented by Mantras or the single letters A, U, M, (अ उ म) of which the monosyllable Om is made up.

A (अ) the first Matra means the wakeful phase or God diffused in eternal nature, for अ means that which is diffused throughout and is known in the first step. He who realises this mode of Divine existence becomes gratified to the full measure of his desire and has taken the first step.

U (उ) the second matra means the contemplative phase, or God living in interior design; for उ means that which designs, or does both, *i.e.* designs and executes. He who realizes this mode of Divine existence attracts wisdom towards himself and becomes harmonized. Never is in his family born an individual who can ignore the knowledge of the Divinity.

M (म्) the third Matra means the slumbering phase or God viewed in Himself; for म् means that which measures all, or is the resort of all. He who realizes this mode of Divine existence measures out (*a*) the whole knowledge of the Universe and retires unto Him.

The fourth is no matra for, it represents the Unknowable, the Absolute and the Unconditioned without a trace of the relative or the conditioned world about Him. He who realizes this the true Atma, Omkara passes from self unto the ruler of self, the Universal Spirit *i.e.* obtains Moksha or salvation.

Mandak Upnishad,

Well may the princess exclaim.

There has never been more than one single religion revealed and re-revealed, all through the ages.

We commend this invaluable booklet to all students of Comparative Religion and specially to Vedic Dharmists. price 6d. Can be had from the publishers Messrs. Wooderson 4, Great Russel Street London, W. C.

Fountain-Head of Religion.—By Pandit Ganga Prashad M, A, M, R, A, S. It is a reprint of the excellent articles on this subject which first appeared in the *Vedic Magazine.*

It is the first systematic attempt made by a follower of Dayananda to present his standpoint of Comparative Theology to those interested in the study of Religion. The book is learned and bears marks of patient labour and critical acumen. Printing and get up excellent. Published by the Arya Pratinidhi Sabha U-P. Price annas 12 only. Can be had from Mr. Brij Nath B.A. Pleader, Moradabad.

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* A complex of four letters: applied to the mystic name Jehovah as written with four Hebrew letters, and sometimes transferred to other similar combinations.'i—
The Century Dictionary

"It follows from all this that the true representative of the Tatragrammaton is the name itelf whether the form preferred be Johovah, or the venerable and euphonious Jeovah
The Nineteenth Century, XX, 91.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Professor G. S. Gupta B,Sc,L,L,B.

No Physics class having been formed this year, Professor Gupta left for his home on the 13th of Baisakh. On the morning of the 12th a meeting, presided over by the Principal, was held in the Lecture Hall to bid our beloved brother farewell. The Principal, Professors Rama Deva, Tulsi Ram and Satte, the Head Master, Lala Mukh Ram, Pandits Brahmanand and Ralla Ram, Brahmcharies Jai Chandar and Indar Chandra, all spoke feelingly on the various qualities of head and heart possessed by the outgoing professor and the irreparable loss that the institution would suffer by his going away. A hope was expressed that after some time he would return to the scene of his first labours in the cause of his motherland and serve once more the institution which was so dear to his heart. When Professor Gupta rose to reply he found the thought in him too deap for utterance. He was completely overpowered by emotion. There was a lump in his throat which choked utterance and tears freely trickled down his cheeks. Sympathetic tears welled up in the eyes of most of the hearers. It was a sight for the gods to look at and an eloquent though mute demonstration of the psychological fact that human hearts may be purchased by unselfish devotion aud sincere affection. The entire atmosphere was surcharged with subtle thought forces let loose from various minds which by their action and reaction had made the scene most affecting. Mr. Gupta's speech though unadorned by rhetorical flourishes

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and declamatory gestures was one of the most eloquent speech of the we ever had the privilege to hear because it was the outpour a sincere heart. At 8 P. M. there was an evening party in whi[illegible]ad. twenty gentlemen, including the Principal, the Professors, and mode M. Head master, joined. Professor Gupta is a bright and unsophisticate young man with a pure heart and a soul full of burning zeal for his church and his country. We are confident that in whatever sphere of life he works, he will distinguish himself and rise to the top. We have great personal esteem and fraternal affection for him and wherever he will go, our best wishes and most loving regards will go with him.

The health of the Brahmacharies.

The health of the Brahmacharies is excellent, except that a few are suffering from malaria and two or three from typhoid. Our new medical advisor, Dr. Bakhtawar Singh, has devoted himself heart and soul to his work. By his loving nature and sympathetic treatment he has endeared himself to one and sundry.

Debating clubs.

A Sanskrit club and an English club have been formed in the Mahavidyala. The students and the professors are evincing considerable interest.

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